



# The whole Byble,

That is the holpe Scripture,  
of the olde and newe Testament, faith-  
fullie translated into English by  
Wylliam Tyndale, and the holy  
courte and comerte.  
M.D. & III.

- In Cells. ij.

Wise men say that the wordes of God may  
beare free passage and be joynted.

Printed at London by Rye  
charles Inge, dwelinge at the North  
tore of St. Dunstons, at the figure of  
the Byble.

(1)



Set forth with the Kin-  
ges most gracious licence.





**¶ Unto the moost victori-  
ous Prince, and our moost gracious soueraine Lorde  
Kynge Edward the fyrst, kynge of England, Fraunce,  
and of Irelonde, &c. Defendour of the faith, and hether God  
the cheefe and supreme heade of the Church of Englan.**

**¶** The right iust administration of the lawes that God gaue vnto Moses, and vnto  
22. e. 27  
22. e. 21  
1. Josaphat the reformation of faythfullnesse: & God graue vnto Dami: the generous abun-  
dance of prosperite: that God gaue vnto Salomane: the iustice and prosperous age,  
1. Jos. 16  
1. Jos. 8. 1  
with the consultation of offyce whiche God gaue vnto Iherabim and Salomane his sonne,  
1. 1. Re. 10.  
1. 1. Re. 12.  
begetum by your moost gracious Prince.



**¶** 10. 11. 4.

**I**shaph being bishop of that reue, Ipe a bishop Diap-  
plier (not unbenhan-  
ding what he sayd)  
prophecie: o y it  
was better to put  
Chull vnto death,  
the that y people  
shuld prophete. The manerage, that Chulle  
was an hereticke, a detrauer of the people,  
and detroyer of the lawe, and that it was  
better thynge to put Chulle vnto death,  
then to suffer hym for to lye, and to be-  
traue the people. as: where in berpe debte  
Chulle was the true Messias, and the  
only true Saviour of the world, sente  
of his heavenly father to suffer the mooste  
crucill, moost thamefull, a moost necessary  
death for our redemption: accordinge to  
the manerage of the prophete iustice  
benchande.

**¶** When after the same maner the bishop  
of Rome, (that bishop Salomane  
I saye) not unbenhan-  
ding what he sayde,  
gaue vnto your graces moost noble prynces  
moura, this tytle: defendour of the faith,  
onlye because they suffered the bishop  
to lye: and when Salomane the reuer  
of faith, and to perswade the lawes and  
ministers of the same where in berpe debte  
the bishop bishoppe (though he knewe  
not what he sayd) prophete, that by the  
righteous administration and constant  
diligence of your graces, the faith shoulde  
be defended, that Salomane was y mother  
of fayth, and the fruite thereof, shoulde  
beare the fruite thereof out of this  
world, but specialllye in your reigne.

**¶** If your highnesse noyse of your princely  
benignite will pardon me to compare  
these two bishoppes: I meane bishoppes  
Cappus, and the bishoppe of Rome) and

they prophete together: I doubt not  
but we shall fynde them agree like bishop  
though the one be a hereticke, and the other  
a counterfeyt Christian. I praye, Cappus  
prophecie: y it was better to put Chulle  
vnto death, then that the people shoulde  
prophete: & he by the space of some tyme,  
not knowynge what he prophete, gaue  
your graces mooste noble father this tytle  
Defendour of the faith. & he trusteth of  
both these prophetes us of the holy goodes  
(as was Salomane bishoppe) I thoughte  
they that speake thus, knewe not what they  
sayde. & he trusteth of Cappus prophecie  
us, that it was necessary for mannes salu-  
ation, that Chulle by his death shoulde  
ouercome death, and remaine as. And the  
trathe of our Salomane prophecie us that  
your graces in berpe debte shoulde defende  
the faith: For when the true faith of Chull,  
no hereticke, no schisme, no hereticke, no  
schismatization, but the true christen  
of Salomane help was, whiche to set  
forth; prayeth he the goodwille of God,  
and increase your graces purpose: your  
highnesse with your mooste honorable  
council, apperth all his studie and en-  
deuour.

**¶** & he that bishop bishoppes now agree  
in the unbenchande of these prophetes  
for Cappus taketh Chulle for an hereticke  
tytle: & he Salomane taketh the wyse of  
Chull for hereticke. Cappus wudgeth it to  
be a good be to put Chulle vnto death,  
that he shoulde be because the people, and  
Salomane taketh benchande of the faith,  
the prosperite, happye reuer: and  
benchande of the wyse of faith: I shal I praye  
thereof shoulde bette than benchande, in  
his owne benchande and benchande, his  
owne lawes and condicions, by  
some benchande and benchande: and  
to more effect, leade hym intolectable ex-  
action



**To the hynge hynge.**

otions, and blyssatione should see they  
 grevyng, lest it shoulde be knowne that a  
 cliche & surtetter be us in þe cause of Christ  
 and howe betwixt a respectour to God and  
 man in betwixtynge all Christen hynge  
 & pynce of theyr due obedience: leade the  
 your grace subiects shoulde haue eyes in  
 the waye of God, at þe last to spee oute his  
 contrye in mercynesse and iustynesse: and  
 lest men shoulde be hoise layd a byre false  
 & pynce haue betwixt all Christen home,  
 specially your noble realme of Englonde.

¶ Thus your grace seyth howe by the scryp-  
 ture the Jewes by thoppe, and our Belaim a-  
 geyne together, not onely in myght and oute  
 soare appearance: but as the one ptes-  
 cures the & D I D Ictus in his stone  
 personne, so beith the other ptescure bys  
 waye, and respecteth his hoise ordinance to  
 the auctorite of his anointed hynge.  
 For so muche noyse as the waye of God  
 is the ony truth, that by wryth stonpe all  
 they, and belyeth all iustynge and be-  
 cote, therefore us our Belaim of wome  
 to lorde þe scripture shoulde be knowen  
 in the marke tonge, lest of hynge and pyn-  
 ce (specially aboue all other) were ex-  
 cepted them, they shoulde claime a chelenge  
 agayne, theyr due auctorite, whiche he  
 falsly hath usurped so manye yeres, & so  
 to spe him chooser: and lest the people be  
 wryngt by þe waye of God, shoulde fall  
 from the false fownde obedience of bym, and  
 his byfayle Jewes, unto the true o-  
 bedience commaunded by Goddes othre  
 mouth: thus namely to obey theyr pynce, to  
 obey father and mother. &c. and not to step  
 ouer fathers and mothers beyl, to enter  
 into his payned religion, as a hynge  
 doeth, for he knoweth well enough  
 that þe clere forme of Goddes word,  
 conserue to the hert of the daye, is still  
 by wryth all the foule myde of his be-  
 lieyng & by wryth. ¶ Therefore we are come  
 to the mayntenance of Beicholthe king  
 dome, that the waye shoulde still in igno-  
 rance & blindness, and that the scripture  
 shoulde neuer come to light. For the Jewes  
 lawe, both in the olde testament and in the  
 newe testamēt shall aboude as the waye  
 the office, auctorite and pynce of our  
 God into hynge, us in wryth aboue all o-  
 ther pynce, let the fall the Jewes Hoise  
 Carthynne, of wryth as theyr will, the  
 waye of God beareth them: pynce and coun-  
 mayntaith them betwixt payne of dampna-  
 cion) to be obedient unto the disposall  
 of our grace in the olde & newe testament  
 the Jewes, þe Jewes, & Jewes Jewes. ¶ And

in the newe testament o Christe and his  
 Jewes both were obedient them letters, & u. 1. 8.  
 and & taughte obedience of all men into  
 theyr pynce, and temporall rulers, whiche  
 here beith to in the waye respecteth  
 the person of God, & are called o Gods in  
 the scripture, because of the excellencye of  
 theyr office. ¶ And though there were no  
 no auctorite but the lawe, so wryth the  
 pynce of the temporall Jewes: yet  
 by this the scripture declareth pynce, &  
 as there is nothynge aboue God, so is there  
 no man aboue þe hynge in his realme, but  
 þe ony hynge of God is the chief head of  
 all the congregation, & church of the same.

¶ And to lorde that this is true, there hath  
 ben of all antiquite (and yet bene this  
 daye) in our reuolucōe been in your  
 realme of Englonde, that in her pynce gra-  
 ces subiects reade your letters, as be-  
 gins so thike of commaunde of your by thescite,  
 they moue theyr beith for a hynge and to-  
 ken of reuerence unto your grace, as to  
 theyr most soueraygne lorde, & head, under  
 God, whiche hynge no man beith to be in  
 any byshop. ¶ Wherby, if our beith an-  
 bynge were not by wryth) the myghte sup-  
 dencye ptescure, & uel theyr nature teacheth  
 be the same þe scripture commaundeth be:  
 and that lyke as it is againe Goddes waye  
 that a hynge shoulde not be the chiefe  
 of his people, sum for (3 say) it is agaynste  
 the waye he shoulde knowe any other head  
 aboue hym under God.

¶ And that no pynce may by wryth us respice  
 (no) can be lawe fulfille) from the obedience  
 of his pynce, the scripture us full, both of  
 strepe commaundementes, and ptescure  
 unto Goddes, & called bym his lorde, tho-  
 ugh he were but ome brother. ¶ And  
 & Jewes were under the obedience of Be-  
 laim o Godden the pynce: he beith he  
 þe word beith hynge Doud, he beith he  
 pynce: in furte reuerence (he made not the  
 hynge say to kyse his feet, as the byshop of  
 Rome maketh Emperours to do) hynge  
 to stand bynge, he spech not to o reuer-  
 hynge, and that right tharby, taken be fill  
 from the waye of God in. wryth & man-  
 stand bynge. ¶ And he was not hynge to re-  
 pynce hynge of his pynce, no more than  
 beith the prophete dobe in fear to lorde  
 unto hynge Achab: o ¶ This thou and the  
 fathers house, that trouble Jewes, be cause  
 he lawe forkehen the commaundementes of  
 the lorde, and wryth after Belaim. ¶ And  
 John Baptist durst for unto hynge Be-  
 robe: ¶ It is not lawe full for to take the

200. 17.  
 & u. 1. 8.

Pro. 12. 8  
 Psal. 81. 8

1. Pet. 2.

1. Th. 1. 8  
 1. Cor. 4.

1. Cor. 1. 8

2. Cor. 12

1. Cor. 10

1. Cor. 1. 8  
 1. Cor. 1. 8

10. 11. 8



## To the kynge by hymselfe.

of the freghare of God. For howe hadde it  
 euen been possible, that his bypynnes should  
 haue come in to the world, hadde not the  
 lighte of Gods word bene extynged.  
 Howe coulde men (I saye) haue bene so  
 farr from the true worship of God and  
 from the due obseruaunce of thes bypynnes,  
 hadde not the lasse of God ben cleane lost  
 by heresy, false ryng, and parte cause of  
 remembrance? As it was also the myne  
 of that noble kynge Iudas, and as it  
 hath bene amenge vs, vnto your graces  
 most noble fathers tyme: by whose, and by  
 your auncient most pious admini-  
 stration: howe the most full goodnesse  
 of God is in us now forborne agayne, o as it  
 was in the heyre of that noble virtuous  
 kynge Iudas. And maye be the father,  
 the same, and the hope good would with-  
 oute ende, whiche to excellenche hath en-  
 deared your wysenche harte with furthe  
 seruente to his honoure, and to the  
 welfare of your louenge subiectes, that I  
 maye bypynnesse (by such occasions in  
 your prynces) remoue your hyghnesse into  
 that noble and gracious kynge, that  
 lanche of righte amenge prynces, that  
 feruent pryncour & defender of the lawes  
 of God: whiche commaunded strengly (as  
 your grace both that the last of God  
 shoulde be remde and taughte into all the  
 people, sette the dyctours to theyr office in  
 the temple of God, destroyed the monu-  
 mentes of phylasie, supersticion, and  
 pocrisie: put downe all cruel customes &  
 abusions, for by the fruchtynesse of God,  
 applyed all his styrpe and endeuour: to  
 the righteouse obmpyntracion of the  
 moste incorrupte lawe of God. & c.

4. re. 111)

whiche felicitie was amonge the people of  
 Iherusalem in the tyme of Iudas: what profi-  
 cious health beareth of soule and bodye,  
 wherewith the like multiplication in your  
 hyghnesse, hat begonne now: maye be  
 (God) to haue experyence. o for an false  
 doctrine to the original cause of all cruel  
 plynnes and destruction, for the true  
 executione of the lawe of God, and the  
 preseruatione of the soule, the moche of all  
 goodly prosperitie. & he earlye word of  
 God (I saye) is the cause of all felicitie,  
 o it bypyneth all goodnesse wher it is, it  
 bypyneth leauesynge, it geneth vnder-  
 standynge, it causeth good knowles, it  
 maketh the chylde of obedynce, but ife is  
 wether all others theyr office and dutye.  
 Wherfore then that the thespynnes of God  
 beareth by euerye thyng sufficiently,  
 bodye whas he oughte to do, and whas

111. 44.

111. 7. b

he oughte to leaue vnto: whome he  
 me bounde to obeye, and whan he shal  
 not obeye: therfore (I saye) yet cauleth all  
 prosperitie, and felicitie euerye thyng in  
 heane: and wher it is corrupte, naught, and  
 vniuallite remoued, it lygheneth all  
 beneficence, comforteth all hope hearte,  
 leaueh no poore man vnderpoyd, further  
 noughte anye benighted, leaueh no  
 pynce be vnderpoyd, preserueh no heresie  
 to be pynchobrit reformerh all thynge,  
 amendeh that is amysse, and felicitie  
 euerye thyng in euer. And wher: because  
 it is gurn by the o inspiration of God,  
 therefore is it euer bypynnesse pynce and  
 freyht, by teachinge, by inspiratione, by  
 admonyng and reformynge all them that  
 supplie recasse it, to make them perfect and  
 mete into all good woyle.

1. 1. 1

Considerenge now: in soche gracyous  
 pynce: the unchangeable nature, fruite and  
 prosperitie curialltyne, that God gubey-  
 neth his world, and eueryng in his  
 myghte goodnesse that he would bypyn me: it  
 ple and velle laboure betwixt god and  
 therefore was I bounden in God to serue  
 years ago, not onely to laboure payntful-  
 lyre in the same, but also in moche humble  
 wyse to dedicate this mye poore translation  
 to your graces most noble father: as I do  
 now submitte this and all other mye poore  
 corrections, labours and interprys, to the  
 gracious wyse of mye kyngliche vnder-  
 standynge, and iudgemente, whiche is in  
 your hyghnesse: moste humble besychynge  
 the same, that though this booke be final,  
 and not whollie the texte appoynted for the  
 churches, it maye yet be receyued in al other  
 places, so longe as it is used within the com-  
 panye of the sense of God, and dur obedi-  
 ence vnto your moste excellent ma-  
 iesty, whome the same comend.

God our and your grace  
 maye. Amen.

Your graces moste humble  
 and payntful subiect, wyll  
 & shurdale.

## Chyles Couerdale into the Chyften Acader.



**C**onfidering howe excellent knowledge learning an interpreter of scripture ought to haue in þe tongue he conuertinge of to myne mindes some indifferency therein and howe fowle I am to performe the office of a translator. I feare the more loth to make thus this booke. For so forth I had hope when I considered howe greate paine it was that Ie should beate it so longe, and called to my remembrance the shortness of them, to whiche were not any of myne knowledge, but withoute also surely all they heerein haue performed that they beare, if they hadde not hadde impediments: conuersione (I saye) that by reason of theys shortness it coulde not so soone haue bene thought to be done, as oure moule prosperous hapen shoulde sayne haue hadde it: these and other reasonable causes considered, I was the more bolde to take it in hande. And to helpe me herein, I haue had fowre translations, not onely in Latin, but also in other languages: to some, because of theys singular gyfte and speciall diligence in the Hebrew I haue bene glad to folowe as colowyer as I was requyred. But to kepe the trauyly before God, it is as no: that my laboure not be idle, in haue theys booke put in my hande: neuertheless it growed me that other nations shoulde be more pleased wth þe scriptures for such the scriptures in theyr mother tongue, the more ouer, therefore when I found vntowardly requyred, (though I coulde not do so well as I would,) I thought it yet best myne to do my best. The more the greatesh shoulde come forth in English.

To haue an some men theys noyse that wherby translations made busyn in the world and in the people of God that is not so: for it was neuer better wth the congregation of God, then when euerye church almost had the Hebrew of a fowre tongue translation. I suppose the greatesh booke not Chyften a speciall translation: whiche not whilgerman one peculiar, and hebraic & iugodowm Hebrew the fowre tongue interpreters, is there not the translation of Aquila, of Theobation, of Symeonides, and of Iustyne others: I suppose among this Latin moue, thes Hebrew: that euerye one should haue a speciall and fowre tongue translation, for in so maner as euerye hel-

shap had the knowledge of the tongue, he gaue his diligence to haue the Hebrew of his owne translation. The hebraic, as Theocorus, & Symeonides, & Iustian, and so. The iugodowm, & Iugodowm, & Iustian, and so. The hebraic by the greatesh pieces of the scripture, made not the text all alike.

Herefore oughte it not to be taken as such, þe fowre men as haue vnderstandyng none in oure tyme, excepte them letters to the tongues, as gaue theys diligence to translate oure of one language into another.

Yes, the oughte rather to graue God theys thoughtes, to whiche theys: his fowre tyme fowre by mannyng to excelle the fowre there. Wherby God it hadde neuer bene left of after the tyme of Symeonides, then shoulde we neuer haue come into such a bishwarde and ignorance, into such errors and delusions. As was some as the Hebrew is some called as, and no more put to exercise, then be some euery one, of his owne hande, to saye what fowre came into his hande, and that fowre to be good in his owne eyes, and to crye the benefite of mannyng translations. And thus same is the cause that we haue hadde to euery tyme, whiche fowre made mention of the scriptures of the Hebrew, and though they fowre theys alleged it yet some it bene to fawre out of faison and to fowre from the past, that a man may yet perceiue howe that they returne into the originall.

Wherby I ben that this diligente mannyng of translations both to much good and comfort in other languages, whiche shoulde it be ruled in ouer: To ouerlye as all nations in the busynesse of speeches maye knowe one God in the brenne of fowre, and be one thow: run to many bishwarde translations in the one another, and that in the house of oure ground of oure moule bidden fowre, though they be fowre to fowre, in the house we thow we haue greue section to graue them into God, that be yett opened vnto his church the gift of interpretation, and of mynyng, and that there are noyse at this tyme in mannyng, to whiche wth such diligence, and fowre wthelle interpret the scriptures to the how moue of God, and comfort of his people, in the as (I be as when mannyng as thow fowre together) euerye one both his best to be made the matter: And though they can not all mannyng the text, yet the best one eye then another, and bishwarde it better

J. C.





## A prologue to the Kerbr.

It was the rule of all they, to give and  
myke, and the very occasion, whye I shall  
write, and then I was verye busy in  
to captivate. I gave in Iohannes, and I  
chad, and in Iohannes thou wilt the nature  
of a beuotus kyng. He putte the name  
the house of ysaiah, sayth that he  
speake the same but the lawe of god,  
commandeth his lawe to god with them,  
and to see that they be the people. In  
these kynges (I saye) thou wilt the con-  
dition of a true defender of the faith, for  
he spareth neither coller labour, to main-  
tayne the lawe of God, to save the weith,  
and prosperite of his people, and to re-  
store the lawe. And whiche suche a  
man, thou shalt agayne, howe God defendeth  
him and his people, thought he have neuer  
to winne a crowne.

That went it with them in the old tyme,  
and even after the same maner goeth it now  
with us: God by pappe the first, a ground  
was of his fatherly mercie, that we be not  
in bondage, like to the people of  
Iohannes and Ierusalem, yet a verye Iose-  
phus the same was a Pharisee, a Ierusalem, as  
an Hebrew.

In the two last booke of Ezechiel, and  
in the first thou wilt the beuotment of the  
people, whiche thought they were but few  
yet it was but all a speciall comforte, for  
so much as God is of forgetfull of his  
people, but by strength them out of Cap-  
tivitye, as he hadde tolde them  
before.

In the booke of Job we learne constan-  
ce and patience, in that God not onelye pun-  
nisheth the wicked, but punisheth and correcteth  
the iust and righteous (whiche there is  
no man innocent in his sight) by manye  
troubles in this life, to bringe them by  
that they are not his lawe, but had heard  
somme, and that he toucheth them.

In the Psalms we learne, howe to re-  
sist onelye vnto God in all our troubles,  
so that he helpe us, and call onelye vnto him,  
so that we are not by patience, and by hope  
for onelye in prosperite to be thankfull  
vnto him.

The Thirteenth and the Thirteenth of  
Solomon teacheth us to be wise, to knowe  
God, our owne nature, and the world, and  
howe to be wise in all thynges we, but onelye to  
trust vnto God.

As for the doctrine of the Prophets,  
what we call, but an earnest rebur-  
ment to all his lawe, and thence vnto God  
a speciall glorye of the mercie and pro-  
sperite of God, vnto all them that keepe his

to him, and a thanksgivinge of his lawe, to  
the vngodlye: whiche that he and the  
the prophete also manifestlye. The  
of the punishment of the Iewes, and callinge  
of the Iewes.

The newe Testament of Gospel, is  
a manifeste and true testimonye of Christ,  
howe God performeth his lawe and pro-  
mise made in the old Testament, howe the  
Iewes be forsaken and excluded in the newe,  
and the olde fulfilled and finished in the  
newe.

Howe where as the most famous in-  
terpreter of all great fonteyne submergent  
of the text, to write, as it is done by the  
of the immutabilitye in the booke god, the  
of the newe maner should be observed therein,  
for they referre they beinge in the newe  
to the olde in the congregation  
of Iohannes the first, that there cometh  
more knowledge and vnderstandinge of  
the scripture by thei sonne translation, then  
by all the gylde of our spiritual booke.  
For that one interpreteth some thyng  
of the scripture in one place, the same translateth  
another in another place (as he himselfe)  
and so in these places booke of the same  
meaninge in another place. So that  
observed therefore (good Reader) thought  
one call a Syncope, that another call a  
Interpretation, that another call a  
and in the same: as testimonies, that  
another call a penance as amendment.  
For thou be not deceaved by manye traditions  
thou shalt see no more diversitye betweene  
these termed then betweene foure pens and  
a grete. In the same maner I did in  
my translation, callinge it in some place  
penance, that in another place I call  
testimonies. And that not onelye because the  
of the scripture have bene to be done, but that  
the abundance of the text maye see, howe  
that we should not that some penance  
(rather vnderstande of the)  
more then the interpretation of Latin, about  
penance, when they reade the scripture. Whiche  
was I, as we saye: but God is, that  
the people be not deceived in the  
of the scripture, keele they be the penance  
to be ought, since a deeper penance, amend-  
ment, or correction vnto God, and to be  
in his lawe creature in Christ, and to  
have accordinge to his lawe. For as it  
that they sit in the olde bishopricke of  
of the lawe, and be the: that they have  
able to see the lawe, vnto God, for they  
of the lawe, from the which: creature  
of the lawe and penance godlye  
fruit all daye.





# The Table and Kalen- der expresseinge the ordze of the Psalmes and Lec- tions, to be sayde at the Morninge and Eveninge

prayer throughout the yere, excepte cerreyne wycke feastes, as the  
Muses folowynge wycke playnly declare.

## The Order howe the Psalter is appoynt- ed to be reade.



The Psalter shalbe reade  
throughout the yere, excepte cerreyne  
wycke feastes. And because that some  
Monsethes be longer then  
some other be, it is thought  
good to make them euen by  
this maner.

To cerreyne Monseth, shalbe appoynted  
(as concerninge this purpose) iiii. xxx.  
dayes.

And because January and Marche the both  
one have aboute the same number, and Fe-  
bruarye hath the same becomen them  
both, both anny. xxiiij. dayes: Februarye  
shall becomen of cypher of the Monsethes  
(of January and Marche) one daye. And  
so the Psalter which shalbe reade in Fe-  
bruarye, shall begynne the last daye of Janu-  
ary, and ende the firste daye of Marche.

And where as Apryle, July, Auguste,  
October, and November, have xxi. dayes  
a pece: it is ordered that the same Psal-  
mes, shalbe reade the last daye of the fyve  
Monsethes, which waye reade the daye be-

fore. So that the Psalter maye begynne  
where the first daye of the nexte Monseth  
enlygneth.

How to knowe what Psalmes shalbe  
reade cerreyne dayes, take in the Kalender, the  
numbre that is appoynted for y<sup>e</sup> Psalmes,  
and then fynde the same numbre in this ta-  
ble, and upon that numbre shall you see,  
what Psalmes shalbe sayde at Morninge  
and Eveninge prayer.

And where the C. xix. psalme is denoted  
with xxv. psalmes, and in directions to be  
read at one tyme: it is to be understood, that at  
one tyme shall not be sayde above foure or  
fyve of the sayde psalmes, as you shall per-  
ceive to be noted in this Table folowynge.

And here is also to be noted, that in this  
table, and in all other partes of this service,  
where any Psalmes are appoynted, y<sup>e</sup> num-  
ber is expressed after the greke & hebrewe  
letters, wherbye from the. iij. Psalmes, cometh  
the. C. lxxij. Psalmes (folowynge the divi-  
sion of y<sup>e</sup> hebrewe; both baruc in number  
from the common Kethub translation.

# The Table for the ordze of the Psalmes to be sayde at morninge and Evenynge prayer.

## Morninge prayer.

i. i. ii. iii. iij. b  
ii. ii. x. x.  
iii. xv. xvii. xviii.  
iij. xix. xx. xxi.  
b. xxiiij. xxv. xxvi.  
vi. xix. xxii.  
vii. xxx. xxxi.

## Evenynge prayer.

vi. vii. viii.  
ix. xij. xiiij.  
xviiij.  
xxii. xxiiij.  
xxv. xxviij. xxx.  
xxxii. xxxiiij. xxxviij.  
xxxviij.



# Proper psalmes and Lessons, for diuers feastes, and dayes at Morning and Evening prayer.

**¶ On Thursdaye day at Morninge prayer.**  
 Psalm. xxi. > The first lesson. Psal. li.  
 Psalm. xlv. > The second lesson. Psal. lxxv.  
 Psalm. lxxxv. > The third lesson. Psal. lxxxvii.  
**¶ At Eveninge prayer.**

**¶ The first lesson.** Gen. iij.  
 Job speake once againe to  
 God. Ex. > The second lesson. Gen. iij.  
 Psalm. cxxxij. > The third lesson. Gen. iij.  
 The first and the second.  
 unto foole the questions.

**¶ On thursdai day at Morninge prayer.**  
 The second lesson. Acts. vi. and. vij.  
 Ananias full of feyth and power. vnto. And  
 when he was ready to die. &c.  
**¶ At Eveninge prayer.**  
 The second lesson. Acts. viij. And when  
 Ananias was ready to die. there appea-  
 red vnto Stephen. &c. vnto. Stephen full  
 of the holy ghoost.

**¶ On John the Evangelistes day, at morninge prayer.**  
 The second lesson. 3. ioh. i. The whole  
 chapter. > **¶ At Eveninge prayer.**  
 The second lesson. 3. ioh. i. xxiij.

**¶ On the Innocentes hope, at morninge prayer.**  
 The first lesson. Jerem. xxxi. vnto. Hope  
 ourt I heard & psalm.

**¶ On the Epistacion day, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
 The second lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.  
 The second lesson. Gen. i. xij.

**¶ On the Epiphanye, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
 The second lesson. Gen. i. xij.

**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.  
 The second lesson. Gen. i. xij.

**¶ On the first daye before Easter, at morninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Thursdaye before Easter at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Good Fridaye, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Easter daye at Morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Easter daye at Morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Mondaye in Easter weeke, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Tuesdaye in Easter weeke, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Wednesdaye in Easter weeke, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Thursdaye in Easter weeke, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On Fridaye in Easter weeke, at morninge prayer.**  
 The first lesson. Gen. i. xij.  
**¶ At Eveninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On the first daye before Easter, at morninge prayer.**  
 The first lesson. Gen. i. xij.

**¶ On the first daye before Easter, at morninge prayer.**  
 The first lesson. Gen. i. xij.



# An Almanacke for xix. yeares.

The Year of our R. Rede	The Year den number.	The Count	The Circle of the Sunne.	The Daye.	The Daye.
29. d. 16.	xiij.	16.	xx.	1.	xxv. Aprill.
30. d. 17.	xiij.	17.	xxi.	2.	ii. Aprill.
31. d. 18.	xiij.	18.	xxii.	3.	iii. Aprill.
32. d. 19.	xiij.	19.	xxiii.	4.	iiii. Aprill.
33. d. 20.	xiij.	20.	xxiiii.	5.	v. Aprill.
34. d. 21.	xiij.	21.	xxv.	6.	vi. Aprill.
35. d. 22.	xiij.	22.	xxvi.	7.	vii. Aprill.
36. d. 23.	xiij.	23.	xxvii.	8.	viii. Aprill.
37. d. 24.	xiij.	24.	xxviii.	9.	ix. Aprill.
38. d. 25.	xiij.	25.	xxix.	10.	x. Aprill.
39. d. 26.	xiij.	26.	xxx.	11.	xi. Aprill.
40. d. 27.	xiij.	27.	xxxi.	12.	xii. Aprill.
41. d. 28.	xiij.	28.	xxxii.	13.	xiii. Aprill.
42. d. 29.	xiij.	29.	xxxiii.	14.	xiiii. Aprill.
43. d. 30.	xiij.	30.	xxxiiii.	15.	xv. Aprill.
44. d. 31.	xiij.	31.	xxxv.	16.	xvi. Aprill.
45. d. 1.	xiij.	1.	xxxvi.	17.	xvii. Aprill.
46. d. 2.	xiij.	2.	xxxvii.	18.	xviii. Aprill.
47. d. 3.	xiij.	3.	xxxviii.	19.	xix. Aprill.
48. d. 4.	xiij.	4.	xxxix.	20.	xx. Aprill.
49. d. 5.	xiij.	5.	xl.	21.	xxi. Aprill.
50. d. 6.	xiij.	6.	xli.	22.	xxii. Aprill.
51. d. 7.	xiij.	7.	xlii.	23.	xxiii. Aprill.
52. d. 8.	xiij.	8.	xliiii.	24.	xxiiii. Aprill.
53. d. 9.	xiij.	9.	xliiiii.	25.	xxv. Aprill.
54. d. 10.	xiij.	10.	xlv.	26.	xxvi. Aprill.
55. d. 11.	xiij.	11.	xlvi.	27.	xxvii. Aprill.
56. d. 12.	xiij.	12.	xlvii.	28.	xxviii. Aprill.
57. d. 13.	xiij.	13.	xlviii.	29.	xxix. Aprill.
58. d. 14.	xiij.	14.	xlviiii.	30.	xxx. Aprill.
59. d. 15.	xiij.	15.	xlv.	31.	xxxi. Aprill.

















# The fyrst booke of Moses called Genesis.



¶ The fyrst Chapter.

¶ fo- b  
reit. a  
x b.  
ix. a.  
stuf. c



**I**n the beginning

God created heave and earth / and the earth was voyde / a ennygh a barke-nes was upon the depe / a the spere of God moued upon the water.

And God sayde: let there be lighte / a there was lighte. And God sawe the lighte that it was good. Then God deuided the lighte frō the darkenes / a called the lighte Daye. And the darkenes lighte. Then of the eueninge and moyninge was made the fyrr daye.

And God sayde: let there be a firmament betwene the waters / and let it deuide the waters asunder. Then God made the firmament / a parted the waters vnder the firmament / from the waters aboue the firmament. And so it came to passe / and God called the firmament Heoue. Then of the euenyng and moynyng was made the secōde daye.

reit. b  
uit. c

And God said / let the waters vnder heauen gather theym selfes vnto one place / that

the drye lande maye appeare. And so it came to passe. And God called the drye lande Earth: and the gatheringe together of waters called he / the See: and God sawe that it was good.

And God sayde: let the earth bringe forth the greene grasse and herbes / that beareth fruite / a frutfull tree / that may beare fruite / eury one after hys kynde / hauing theyr own sēde in the selfes vpon the earth. And so it came to passe. And the earth brought forth the greene grasse a herbes / that beareth sēde / eury one after hys kynde / a tree bearyng fruite / and hauyng theyr own sēde in the selfes / eury one after hys kynde. And God sawe that it was good. Then of the euenyng and moynyng was made the thyrde daye.

And God sayd: let there be lightes in the firmament of heauen / to deuide the daye frō the nyght / that they may be vnto tokens / seasons / dayes and yeares. And let them be lightes in the firmament of heauen / to shine vpon the earth. And so it came to passe. And God made two great lightes / one greater light to rule the day / and a lesse light to rule the nyght / and he made the starres also. And God

B

Psal. 136

Deu. 1. 1. c

Jer. 31. 35. f

¶ in the

In the firmament of heauen/ that they myght  
shyne vpon earth / and to rule the daye and y  
night/ and to bridle the myghty serkines.  
And God sawe that it was good. Then of y  
evening/ a morning was made y fourth day.

psal. lxxvi.

And God sayd: let y waters bring forth  
creatures that moue/ a haue life/ and fooles for  
to shyn about the earth/ vnder the firmament  
of heauen. And God created great whales/  
and all manner of creatures that haue a liue/  
which the waters brought forth euery one afte  
r his kynde. And al manner of serbered fooles/  
euery one after his kynde. And God sawe that  
it was good/ and blessed them/ saying: Growe/  
and multiplye / and fylle the water of y seas/ a  
let the fooles multiplye vpon the earth. Then of  
the euening/ a morning was made the fifth  
daye.

And God sayd: let the earth bringe forth  
liuing soules/ euery one after his kynde: cattell/  
womies / and what so hath lyfe vpon earth/  
euery one after his kynde. And so it came to  
pass. And God made the bestes of the earth  
euery one after his kynde / a cattell after they  
kynde/ a al manner of womies of the earth/ afte  
r their kynde. And God sawe that it was  
good.

And God sayde: let vs make man in oure  
similitude/ after our lykenesse / y he maye haue  
rule ouer the fyshes of the see / a ouer the foo  
les vnder the heauen/ and ouer cattell/ a ouer  
all the earth/ a ouer al womies that clype on  
the earth. And God created man after his li  
kenesse: after the lykenesse of God created he  
him/ male a female created he them.

Sept. 4. b.  
g. 2. a  
Ecc. xx. 4.  
Mat. 1. a  
Ier. 1. 1. a  
\*Sept. 7. a  
Psal. vii. b

And God blessed them / a sayde vnto the  
y: Growe/ and multiplye/ and fyl the earth/ and  
\*Sept. 7. a  
be fructifull / and haue dominion ouer the fyshes  
of the see/ ouer the foules of the ayre/ and ouer  
all the bestes that clype vpon the earth.

Gene. 1. a.  
Psal. c. 4. b

And God sayd: lo I haue giuen you all  
manner herbes that beere liue vpon the whole  
earth/ and all manner fructifull trees that beere  
liue: no becomen for you / And to al bestes of  
the earth/ and to all foules vnder y heauen/ a to  
euery soule that hath lyfe/ vpon the earth/ all  
manner greene herbes to eate. And so it came to  
pass. And God blessed al that he had made/  
a sayd: be fructifull / and multiplye / and be  
cunning / a morning was made y sixt daye.

den. xxxi. a  
Eccl. xxxi.

This was heauen a earth finished with  
all they hostes/ a thus in the. vii. day God  
ended his worke/ which he had made / a cre  
ated in y seventh day / so all his worke/ which  
he had made: And blessed the. vii. day / a sanc  
tified it/ because that in it he rested from all his  
worke/ which God created and made.

Exod.  
xxv.

These are the generations of heauen a earth/  
whan they were created/ in y tyne whan the  
Lord God made heaue a earth/ before there  
was any rygghte vpon earth/ a/ or euer there  
grew any greene herbe vpon the sode. for: the  
Lord God had yet sent no raign vpon y earth/  
neither was there any man to tyll the earth.  
But there arose a mist fro the earth/ a watered  
all the sode. And the Lord God did shape  
man/ out of the mould of the earth/ a breath  
ed into his face/ the breath of life. And so was man  
made a lyuing soule.

2. Cor.  
v. 2. a.

The Lord God also platted a garde of plea  
sure in Eden/ toward the East / a let man there  
in/ whom he had made. And the Lord God  
caused to spring out of y earth/ all manner trees/  
pleasur to loke vpon/ a good to eate: a the tree  
of life in the midst of the garden/ a the tree  
of knowlege/ of good a euill.

2. Cor.  
v. 2. a.

And out of Eden there was a ryuer to wa  
ter the garden / and there was called it self into  
four head waters. The first is called Pison/  
which runneth about all the landes of Chalyca.  
And there is founde golde / a the golde of y  
counee is precious / a there is founde: Bedell: a  
the precious stone Onyx. The second water  
is called Gihon/ which runneth about the  
whole lande of the Monde. The. iij. water is  
called Euphrates/ which runneth toward y  
side of the Assyrians. The. iij. water is Eu  
phrates.

1. Cor.  
x. 1. a.

And y Lord God toke man/ a set him in y  
pleasur garden of Eden/ to be there/ a to kepe  
it. And y Lord God commanded man/ saying: Thou  
shalt eate of all manner trees in the gar  
den: But of the tree of knowlege/ of good and  
euill/ shalt thou not eate. for: loke in what day  
somer thou eatest thereof/ y shalt dye y death.

And the Lord God sayd: It is not good  
that man should be alone. I will make him an  
helpe/ a to beare him company. And thus God  
the Lord had made of y earth/ all manner crea  
tures.

2. Cor.  
v. 2. a.

flowe the floure / a all maner sooles vnder the  
 heaut / he thought / & vnto man / to se what  
 he woude call: yet for a man called a maner  
 of iungge sooles / so are they named. And  
 man gaue names vnto all maner cattell / and  
 vnto v sooles vnder v beent / vnto all maner  
 beastes of the felde. But vnto man there was  
 soude no help / ita beare hym company.

Then the Lorde God caused an hard strepe  
 to fall vpon man / a he slept. And he toke out  
 one of his rybbes / and (in shade thereof) he  
 filled the place vp with flesh. And v Lorde  
 God made a woman / of v ribbe that he toke  
 out of man / a brought her vnto hym. Then  
 saye he man / This is once bone of my bones / a  
 flesh of my flesh / she shall be called woman / be-  
 cause she was take of me. So for this cause shal  
 a man leaue father a mother / a cleaue vnto his  
 wyfe / and they two shal be one flesh. And they  
 were both naked / the man a his wyfe / a were  
 not ashamed.

11.2  
 11.4  
 11.5  
 11.6  
 11.7

The III. Chapter.

¶ The first serpent was joryller then all the  
 beastes of the felde (whiche the Lorde  
 God had made) a sayd vnto the woma: Feel  
 hath God said in thee: Ye shall not eate of all  
 maner trees in the garden: Then sayd v woma  
 vnto the serpent: We eate of the fruite of the  
 trees in the garden: But as for v frute of the  
 tree that is in the middes of the garden / God  
 hath sayd: That noyce of it / and touch it not /  
 lest ye dye.

Then sayd the serpent vnto the woma:  
 Tullys: shal no: thee v death. for God doth  
 knowe that in what daye thou eate of it /  
 youre eyes shall open: and a shall be as God / a  
 knowe both good a euill. And the woma sawe  
 that the tree was good to eate of / a lusty vnto  
 the eyes / a a pleasaunt tree / a to make wisdome  
 of the frute of it / a gate / and gaue vnto her hus-  
 bande also thereof / a he ate. Then were the eyes  
 of both open: and a they perceaued that they  
 were naked / a sowed figge: leaues together /  
 and made them apurte.

¶ And they heard the voyce of v Lorde God /  
 whiche walked in the garden / in the coole of the  
 day. And Adā byd him self with his wyfe / fro  
 the presence of v Lorde God / in the tree of  
 the garden. And the Lorde God called  
 Adā / sayd vnto hym: Where art thou: And

he sayd: I herbe the voyce in the garden / and  
 was afrayd / because I am naked / a I hid myself  
 I hyde my self. And he sayd: Wherof / a that  
 thou art naked: Best thou not eate of v tree  
 wherof / I comaunded the / that thou shouldest  
 not eate.

Then sayd Adā: The woman / whiche thou  
 gauest me (to beare me company) gaue me of v  
 tree / a I ate. And the Lorde God sayd vnto  
 the woman: wherfore hast thou done this: v  
 The woman said: the serpent deceaued me / so  
 that I ate. Then sayd the Lorde God vnto  
 the serpent: Because thou hast done this /  
 cursed be thou aboue all cattell / and aboue all  
 beastes of the felde. Vpon thy belly shalt thou  
 go / a earth shalt thou eate all the dayes of thy  
 lyfe. And I will put enyng betwene the a the  
 woman / a and betwene thy side and her side /  
 a The same shall treade vnto thy heade / and  
 thou shalt treade hym on the heele.

¶ And vnto the woman he sayd: I will en-  
 crease thy sorrow / whā thou art with chyld /  
 payne shalt v beare thy chyldren / a If thy husb  
 shall pertain vnto thy husband / a he shall rule t-  
 de. Thou shalt bearken vnto the voyce of thy wyfe / a  
 thou shalt beare vnto the tree / wherof / I comaunded  
 the / sayng / thou shal not eate of it. Cursed be  
 the earth for thy sake. Whē somtyme shalt thou  
 eate thereof all the dayes of thy lyfe. Thownes a  
 thistle shal it beare vnto the a / a thou shalt eate  
 the herbes of the felde. In v sweate of thy face  
 shalt thou eate thy bread / yll thou be: turned  
 agayn vnto earth / whence thou art taken: for  
 earth thou art / and vnto earth shalt thou be  
 turned agayn.

¶ And Adam called his wyfe Hona / because  
 she is the mother of all liuing. And the Lorde  
 God made Adam a his wyfe garments of  
 synnes / a those he put on the. And the Lorde  
 God sayd: Adam is become as v treee one of  
 vs / a knoweth good a euill. But now shall he  
 stretch his hand / a take also of the tree of life /  
 a eat / a lyue for euer. Then the Lorde God  
 put hym out of the garden of Eden / to till the  
 earth / whence he was taken. And he call Adā  
 vnto. And before the garden of Eden he set the  
 ribbes / and a naked hym / sword / to kepe v  
 vnto the tree of life.

11.8  
 11.9  
 11.10  
 11.11  
 11.12  
 11.13  
 11.14  
 11.15  
 11.16  
 11.17  
 11.18  
 11.19  
 11.20  
 11.21  
 11.22  
 11.23  
 11.24  
 11.25  
 11.26  
 11.27  
 11.28  
 11.29  
 11.30

11.2  
 11.4  
 11.5  
 11.6  
 11.7  
 11.8  
 11.9  
 11.10  
 11.11  
 11.12  
 11.13  
 11.14  
 11.15  
 11.16  
 11.17  
 11.18  
 11.19  
 11.20  
 11.21  
 11.22  
 11.23  
 11.24  
 11.25  
 11.26  
 11.27  
 11.28  
 11.29  
 11.30

11.31

The III. Chapter.

2. q. 111. c. 10.

**A**nd **Q**ueser/ **A**dalay with **H**eu his wyfe/  
 which conceaued/ a bare **E**ain/ a sayde:  
**Zer. xvij c** **I** haue opyned the **7** man of the **L**orde.  
 And he proceaded forth/ a bare his brother  
**A**bel. And **A**bel became a shepherde/ but **E**ain  
 became an husbandman.

And it founech after certayn dayes/ **E**ain  
 brought of the frute of the carth/ an offering  
 vnto the **L**ord. And **A**bel brought also of **4**  
 firrlinge of his shepe/ a of the foar of theym.

**Heb. xi. a.** **T**hen the **L**ord had respecte vnto **A**bel a  
 to hys offering. But vnto **E**ain a his offering he  
 looked not. Then was **E**ain exceeding wrothe/  
 a his countenance chainged. And the **L**orde  
 sayd vnto **E**ain: Why art thou angry: a why  
 doest thy countenance chaunge: **I**o it not for  
 that if **4** do well/ thou shalt receaue it/ but/ a if thou  
 do euill/ thy sinne lyeth open in the doore?

**Somercr. 1** **S**hal he then be subdued vnto her/ a wilt  
 de. **L**et it be thau rule him? And **E**ain talked with **A**bel  
 subdued his brother.

And it happened/ that wha they were in **4**  
 felde/ **E**ain arose against **A**bel his brother/ a  
**Sapi. xi. a** slew him. Then the **L**orde sayd vnto **E**ain:  
 Where is **A**bel thy brother? He sayd: **I** ca not

**Bell. Am. 1** my brothers feper: And he sayde:  
**Heb. xi. d.** What hast thou done? **T**he voyce of thy bro  
 thers blood cryeth vnto me/ out of the carthe.

And now shalt thou be cursed vnto the carth/  
 which hath opened her mouth/ a receaued thy  
 brothers blood of thyne hnde. Whan thou wilt  
 lest the ground/ she shall beath forth not geue her

**Pro. xvij c.** power vnto the. **T**h vagabunde a a reuagare  
 shalt thou be vnto the carthe. And **E**ain sayde  
 vnto the **L**orde: **I**my sinne is greater/ then  
**Job. xv c.** that it may be forgat me. Beholde/ a thou cast  
 st me out this day/ a out of the lade/ a frid  
 thy sight/ must **I** hide my self/ a must be a va  
 gabunde/ a a reuagare vpon the carth/ a thus  
 shalt it go with me: that who so fyndeth me/  
 shall slay me.

**E** But **4** **L**ord sayd thus vnto hym: **W**ho  
 so slepeth **E**ain/ he shall be auenged seven fold.  
**Gen. iij. d.** And the **L**ord dyd put a marke vpon **E**ain/  
 that no maner bech soude hym/ should kyl him.  
**S**o **E**ain went our frid the face of the **L**ord/  
 and dwelt in the lende **N**od/ vpon the **E**ast  
 syde of **E**den.

And **E**ain lay with his wyfe/ which conceaued  
 a bare **H**enoch. And he dyed/ a a yne a cal  
 led it after the name of hys sonne **H**enoch.  
 And **H**enoch began **J**rad/ **J**rad began **M**as  
 thushal/ **M**astushal began **M**athushal/ **M**as  
 thushal began **L**amech.

And **L**amech toke him. **4** wyfes: one was  
 called **S**illa/ a the other **S**illa. And **A**da bare  
**S**abel/ of whome came they **4** dwelt in reiois/  
 a had cattel. And his brothers name was **J**u  
 ball: Of hym came they **4** occupied harts  
 a pypro. And **S**illa she also bare **E**tubalcain/ a  
 a wofler in all conyng poyntes of metall a yre.  
 And **E**tubalcain his syster was called **T**ama.

And **L**amech sayd vnto hys wyfe **S**illa: **A**da  
**S**illa: Heare my voyce/ ye wyfes of **L**amech/  
 a hearken vnto my wordes: for **I** haue slayne  
 a man/ a wounded my self/ a haue kyled a young  
 man/ a gotten my selfe strep. **C**ain shall  
 be auenged seven tymes/ but **L**amech seven and  
 seuen tymes.

And **A**dalay yet with his wyfe agayne/ a  
 she bare a sonne/ a called hym **S**eth. For **G**od  
 sayde she/ hath appoynted me another sde  
 for **A**bel/ whym: **E**ain slew. And **S**eth began  
 a sonne also/ a called hym **E**nos. At the same  
 tyme began me to call vnto **4** name of **4** **L**ord.

**The. V. Chapter.**  
**S**eth is the b. fe. of the generac of man/  
 a in the tyme wha **G**od created man/ a  
 made hym after the similitude of **G**od/ a  
 a female made he the/ a blessed hym/ a called  
 they: names **M**an/ in **4** tyme wha they were  
 created. **I** And **A**dalay was an. **E**. a yre. year  
 olde/ a began a sonne/ which was life his own  
 ymage/ a called hys name **S**eth/ a lyued ther  
 a after. viij. **E**. years/ a began sence a daughter.  
 And his whole age was. **x**. **E**. and yre. years  
 and so he dyed.

**S**eth was an. **E**. and. **v**. year olde/ a began  
**E**nos/ a lyued ther after. viij. **E**. a viij. years/ and  
 began sence a daughter. And hys whole  
 age was nyne hundredth and twelue years/ a  
 so he dyed.

**E**nos was. **xx**. year olde/ a began **K**enan/  
 a lyued ther after. viij. **E**. a **xx**. year/ a began  
 sence a daughter. And hys whole age  
 was nyne hundredth and syue years/ and so  
 he dyed.

**K**enan was seuen year olde/ a began **M**as  
 thushal/ a lyued ther after. cygh. hundredth  
 and sorye year/ and began sence a daughter.  
 And

**M**as thushal was seuen year olde/ a began **M**as  
 thushal/ a lyued ther after. cygh. hundredth  
 and sorye year/ and began sence a daughter.  
 And

**M**as thushal was seuen year olde/ a began **M**as  
 thushal/ a lyued ther after. cygh. hundredth  
 and sorye year/ and began sence a daughter.  
 And



And hys whole age was nyne hundred a ten years/so he dyed.

Melchizedek was fyf-yeare olde / a begar / lived: a lyeud thereafter. viij C. i. xxx. years / a begar sonne / a daughter: two. And hys whole age was cyght hundred / ninety a fyue yeares / and so he dyed.

E Jared was an C. xij. yeare olde / a begar / lived: a lyeud thereafter. viij C. yeare / a begar sonne / a daughter. And hys whole age was nyne hundred a two / an fty yeare / and so he dyed.

d. iij. b  
b. p. a  
m. iij. b  
Kc. q. a.

T Henoch was fty yeare olde / a begar / Melchizedek: led a godly conuersation in C. yeares thereafter / a begar sonne and daughter. And hys whole age was the hundred a fyue a thre: soe yeares. T And for so much as he lyeud: a godly lyfe / God receyved hym away / and he was in heuene.

Methuselah was C. i. xxxij. yeare olde / a begar / lived: a lyeud thereafter. fuen hundred a two / a lxx. yeare / a begar sonne and daughter. And hys whole age was nyne hundred and nyne a thre / soe yeares / and so he dyed.

Lamech was an hundred a two / and. lxx. yeare olde / a begar a sonne / a called him Ute: / a sayde: This same shall console vs in our woakes / in the fore of our blydes upon the earth. T whiche the Lorde hath curst. After this he lyeud. v. C. x. yeare / a begar sonne: a daughter. And his whole age was fyue hundred and seuentie yeares / and so he dyed.

Ute was fyue hundred yeare olde / a begar / Sem / Ham / and Japhet.

The. VI. Chapter.

2  
det. iij. c.

SOE when man began to multiplye upon the earth / a had begynen the sonnes and daughter: to the children of God saw f daughter: of men: that they were fayre / a toke unto them wyfes / such as they liked. Then sayde the Lorde. My spere: shall not alwaye sturue the manf: for he is but flesch also. T I will yet geue him respone an. C. a. xxx. yeares. There were straitnes also in the world at that time. For wha the children of God had lyeu with the daughters of men: a gotten from they: the same children became might: in the world: and men of renowne.

But wha the Lorde saw: that the wickednes of man was increased vpon the earth: and that all the thoughe a ymagination of theyr herte was but onely euill continually: / in reprobacion hym: he had made man vpon the earth: a he sowed: in his herte: I wil destroye manf: / whiche I haue made: fro the earth: both man: beest: / a foule: vnder the heauen: T for it is: paterne me: that I haue made: them: New: the selfe: I haue founde: grace in the sight of the Lorde.

This is the generation of Ute: a he was a righteous a perfect man / aled a godly lyfe in his time: a begar the sonnes: Sem / Ham / and Japhet. Norwithstanding: the earth was corrupt in the sight of God: and full of iniquities: Then looked God vpon the earth: a altho was corrupt: yet all flep had corrupt his way vpon the earth.

Then sayde God vnto Ute: The ende of all flep is come before me / for the earth is full of iniquities: before them. And lo: I will destroye them with the earth. Make the an Arcke of Dymec: a make chambers in it / and puerce it with a rebour: with pitch: a make it after this fashon: The lengthe shall be the hundred cubites: the bryth fifty cubites / a the heygthe thryty cubites. A windowe: shall thou make aboute a cubite: greate: / but the vent shall thou scer in the middellst: in fyve feet: And y Arcke shall thou make with the lest: one aboute another. For lo: I wil bring a floude of water vpon the earth: to destroye all flep: wher in the bryth of lyfe is: vnder the heauen: T all that is vpon earth: shall perishe.

But with the wil I make a covenent / a thou shalt go into the Arcke with thy sonnes: with thy wyfe: a with thy sonnes wyfe. And of all creatures: whasformer fleshe it be / thou shalt bring in to the Arcke / euen a payre: the male a f female: that they may lyue with they: Offspoke: after they: fynde / of beastes: airt they: fynde: a of all maner of wommes of the earth: after they: fynde. Of euery one of these shall there a payre go in vnto the: that they may lyue. And thou shalt take vnto the: all maner of meate: that may be eaten: a shall laye it vpon shaltes: the that it may be meate for the: a them. And Ute dyed according to all that God commaunded hym.

The VII. Chapter.

**A** *1* **N**oah the Lord said vnto Noe: *2* Go into the Arke/ thou a thy whole house: for the haue I sine righteous before me/ a rithis t. inc. *3* Of all cleane beastes take vnto the feue and seuen: of the male a his female. And of the vn-cleane beastes a payre/ the male a his female. Likewise of the fowles vnder the heauen/ feate and feate of the male and his female/ that there may be seue left a lliue vpon the whole earth.

*4* For yet/ after seue dayes wil I sende rayne vpon the earth/ forty dayes and forty nightes/ and I wil destroye all manner of thinges that I haue made/ frorie of the face of the earth.

**B** And Noe said all that the Lord commaunded him. *5* *6* And thirtie yeare olde was he/ when the waters floude came vpon the earth. *7* And he weare into the Arke with his soune/ his wyfe/ a his sounes wyfes/ for the waters of the floude. Of cleane beastes/ a of vn-cleane/ of all feathered fowles/ a of all that creepe vpon earth/ were in vnto him to the Arke by couples/ a male a female/ as the Lord commaunded him. And wha the seue dayes were past/ the waters floude came vpon the earth.

In the seue hundred year of Noes age/ vpon the fourth daye of the seconde month/ the same daye were the fontaynes of the greete vepes broken vp/ a the wyndowes of heauen were opened/ a there came a tempe vpon the earth/ forty dayes and forty nightes.

Vpon the thirtieth daye went Noe into the Arke with Sem/ Cham/ Japhet his sounes/ a with his wyfe/ a the thie wyfes of his sounes/ a all manner of beastes after their kynde/ a all manner of catel after their kinde/ a lli manner of creeping thinges/ that crepe vpon the earth/ after their kynde/ a of all manner of fowles/ wharsoeuer coulde flye/ a wharsoeuer had feathers/ after their kynde. These went in vnto Noe into the Arke by couples/ of all fleshy/ in whom was the bierd of life. And these were a male a female of all manner of fleshy/ a went in/ ceoing as God commaunded him. And the Lord shut the doer vpon hym.

**C** Then came the water floude fortye dayes vpon the earth/ a the water increased/ a hane vpon the Arke/ a life it vpon ouer the earth. Thus the water puenyeld/ a increased six vpon the

earth/ so that the Arke went vpon the waters. *10* For the waters puenyeld a increased so soe vpon earth/ that all the hye mountaynes vnder the whole heauen were covered. *11* Sittene cubites hye puenyeld the waters ouer the mountaynes/ which were covered.

Then all fleshe that crept vpon the earth perished/ both fowles/ cattell/ beastes/ a lly moued vpon earth/ and all men. Wharsoeuer had the bierd of life vpon the vire land/ vire.

*12* Thus was destroyed all that was vpon earth/ both men a beastes/ both moines a fowles vnder the heauen: al thece were destroyed/ a they that were with him in the Arke. And the waters puenyeld vpon the earth an hundred and fiftye dayes.

**D** *13* Then God rememberd Noe a all the Beastes/ a al the catel that were with him in the Arke/ a caused a wynde to come vpon the earth: a the waters ceased/ a the fontaynes of the vepes/ a the wyndowes of heauen were stoped/ a the rayne of heauen was hidde: and the waters ranne still awaye from the earth/ and decreased after an hundred a fifty dayes.

Vpon the sixteenth day of the seventh month/ called the Arke vpon the mountaynes of Ararat. And the waters were awaye/ a decreased vntil the th. month: for the first day of the th. month the toppes of the mountaynes appeared.

After th. dayes/ Noe opened the wyndowes of the Arke/ which he had made/ a sent forth a Rauen/ which flew out/ a came againe vntil the waters were dried vp vpon the earth.

Then sent he forth a Dove first him to see/ whether the waters were falle vpon the earth. *2* But when the Dove coulde fynde no resting place for her feet/ she came agayne vnto hym into the Arke/ for the waters were yet vpon the face of all the earth. And he put out his hand/ and roke her fo her into the Arke.

Then abode he yet seue dayes in/ a sent out the Dove agayne out of the Arke/ a the returned vnto him about the euening. And behold/ she had in her beak a leafe of an olive tree/ a bare it in her beak. Then occurred Noe/ a the waters were abated vpon the earth. *3* When the th. daye was past/ yet seven other Doves/ and sent forth

mat xviii d  
Luc. xviii d

Somen  
de. l. m  
not ags

Ec. xxxviii d



moreover. Daysid be the Lord God of Egi  
p Canaan be bys seruante. God increafe Ja  
phet/alemyb tree in the rente of Sem / a  
Canaan be bys seruante.

And he liued after the floude the hund  
redth fifty years so that bys whole age was  
nynce hundred and .L. years / and so be byed.

The .X. Chapter.

**2** This is the generation of the chyldren of  
Noe: Sem/ Ham/ Japhet/ a that begat  
chyldren after the floude.

**4 Par. 1.**

The chyldren of Japhet are these: Gomer/  
Magog/ Madai/ Javan/ Tubal/ Mischah and  
Thyo: So the chyldren of Gomer are these: Af  
kenas/ Riphath a Togarma. The chyldren of Ja  
uan are these: Elfa/ Thersis/ Chitum a Odor  
nim/ of nyse are beuiled the Iles of the Ger  
then in their coaste/ every one after his speach  
hynred/ and people.

The chyldren of Ham are these: Chus/ Mis  
raim/ Phut a Canaan. The chyldren of Chus  
are these: Seba/ Seuil/ Sabiba/ Regima and  
Sabtecca.

**Gen. 11. b.**

The chyldren of Regima are these: Sheba  
a Odan. Thus also begat Nemrod/ which be  
gan to be mighty in the earth/ a was a myghty  
hunter in the sight of the Lord. Thereof  
cometh the pomye: Thus is a myghty hū  
ter before the Lord/ lyke as Nemrod. And h  
ougenall of bys hynred was T Babel/ Erech/  
Aead a Chelme/ in the lande of Bynear. Out  
of that lande came Assur/ a buyldeh Ninue/  
and the knyght of the cytye a Calah/ a Keffin/  
betwene Ninue a Calah. T Thus is a great cy  
tye. Misraim begat Ludim/ a Canaan/ Leat  
him/ Naphtaim/ Darfium a Casubim/ fro  
whence came the Philistynes a Caproum.

**Jonas. 1. a.**

Canaan also begat Sidon bys eldest sonne/ a  
Geth/ Jebusi/ Moab/ Gurgosi/ Hui/ Arki/  
Sini/ Aradu/ Semari/ a Hamat: fro whence  
the hynredes of the Canaanites are disperfed  
abode. And the coastes of Canaanites were  
from Sidon/ to the towne Gerar/ vnto Gasa/  
all thowen cometh vnto Sodoma/ Gomora/  
Dena/ Seboim/ a vnto Eufa. These are the  
chyldren of Ham in their hynredes/ telgose/ kno  
des/ a people. And Chus/ whiche is the father  
of all the chyldren of Egipt/ a the elder brother  
of Japhet/ begat chyldren. so. And they are  
the chyldren of Ham: Assur/ Arphaxad/ Lud/  
and Aram. The chyldren of Arax are these: Ny  
Nul/ Geth and Hi. a.

and Aram. The chyldren of Arax are these: Ny  
Nul/ Geth and Hi. a.

And Arphaxad begat Sala/ a Sala be  
Eber. Eber begat two sonnes: the name  
of the one was Degeh. cause that in his name  
the word was deuiled/ also his brother name  
was Takeran. And Takeran begat Almodad/  
Salaph/ Laxan/ maphet/ Jarch/ Sidonim/  
Dhal/ Dikel/ Dhal/ Jbanacl/ Sebat/ Qphur/  
Seuila a Jobab: These are the chyldren of  
Takeran. And their dwelling was fro Mes/  
all thowen come vnto Egipt/ a mooringe of E  
East. These are the chyldren of Sem in their ge  
neracions/ tynge/ landes and people.

This is now the generation of the chyld  
of Noe in their hynredes and people. Of these  
were the people vnto earth spred abode after  
the floude.

The .XI. Chapter.

**1** The ouerall the world had one tynge a  
language. Now as they wnt fro toward Comen  
East/ they fonde a plaine in t lade of Syne: de: Jeth  
at/ a there they dwelt/ a sayd one to another: East  
Come on/ let vs make bricke a burne. And  
they toke bricke/ set stones a styme for mouer/ a  
sayd: Come/ let vs buylde a cytye a towre/  
whofe t tpe maye reache vnto heuyl/ that we  
maye make vs a name / a for we be feared as  
bode in all landes. Then came the Lord  
vnto the cytye a towre / that the chyld  
of men had buylde. And the Lord sayde:  
Beholde/ the people is one/ a haue one maner  
of language amonge: the all/ a thus haue they  
begon to vnto a will not leaue of fro all that they  
haue purposed to do: Come on/ let vs bou  
a confounde their tynge/ euen thow / that ene  
vnderstande not what another sayeth. T Thus Sem  
the Lord feared them fro thence in all lan  
des/ so that they left of to buylde the towre.  
Therefore is it called Babel/ because the Lord  
confounded there the language of all t weild/  
and from thence feared them abode into all  
landes.

T These are the generations of Sem/ Sem  
was an hundred years olde/ a begat Arphaxad  
two years after the floude/ and liued therafire  
fixte hundred years/ and begat sonnes and  
daughters.

Arphaxad was fixe and thyrty years olde  
a begat Salah/ a liued therafire four hundred  
and





were confiderate with Abiam.

**1** Now when Abiam herde that his deas  
 1. 335. b. rher was taken he harnesed his bode seruants  
 1. 336. c. reat/come in his owne house/the hundredth a  
 cyghene/and /dored after them vntil Dan/  
 and bounded them/and sell upon the by night  
 with hys seruantes/and smote them /a cha  
 1. 337. b. sed them away vnto Hobab /whiche lyeth on  
 the left hande of the cyne of Samarcos /  
 a brought agayne all the goodes /and also hys  
 brother Lot/and his goodes/the women also/  
 and the people. And as he came agayne from  
 the slaughter of Redolamont/and of the kin  
 1. 338. b. ge /a that were with hym/the kyng of Sodomo  
 me /I went to meete hym in the playne felde/  
 which is called Byngeoda.

**2** But Melchisedech /the kyng of Salem  
 1. 339. a. brought forth bread a wyne. And he byng the  
 piuel of the moost bye God/blessed hym /a  
 sayde: Blessed be thou Abiam onto the moost  
 bye God/possessor of heauen and earth. And  
 1. 340. b. prayed be God the brest/ which hath belue  
 red thine enemies into thine handes. And  
 Abiam gaue him rythes of al.

Then sayd the kyng of Sodome vnto A  
 1. 341. b. biam: Seue me the foules /a take the goodes  
 vnto thy selfe. But Abiam sayd vnto the kyng  
 of Sodome: I lift vp my hande vnto /  
 1. 342. a. the moost bye God /possessor of heauen and  
 earth/that I will not take of al that is thine/  
 so much as a thebe/a a shoe laderh lest thou  
 shouldst saye: I haue made Abiam ryche.  
 1. 343. b. Seue onely/ther whiche the yonge men here  
 spent/and the men Iner/Esell /and Mire/  
 that went with me /let them take theyr parte.

**¶ The XV. Chapter.**

**1** It happened after thise thynges/that /  
 1. 344. a. the Lozde came vnto Abiam in a  
 vision/and sayde: Seue not Abiam /I am thy  
 1. 345. b. shyld/and thy exceeding great reward. But  
 Abiam sayde: Lozde /  
 1. 346. a. Lozde /what wilt thou geue me: I go  
 1. 347. b. thid wylf /and the seruaut  
 of my house / (this Elcasar of Samarcos)  
 hath a sonne. And Abiam sayde innocuere:  
 1. 348. a. Behold/ vnto me beste thou geuen no sebe:  
 and lo/ste /I one of my h'w'hold shalke myne  
 1. 349. b. here. And behold/ of the wyde of the Lozde  
 so fe vnto hym/and sayde: He shall not be  
 1. 350. a. thine wyse /but one that shall come out of

thine owne body /he shalke thine heyre. And  
 he bad hym go forth/a sayde: Rise vp vnto  
 1. 351. b. heauen/and tell the starres: Canst thou num  
 1. 352. a. ber them: And he sayde vnto hym: \* When I  
 1. 353. b. shall thy sebe be.

**2** Abai belueed the Lozde/ and that was  
 1. 354. a. counted vnto him for ryghteousnes. And he  
 1. 355. b. sayd vnto hym: I am the Lozde: /  
 1. 356. a. the from v' out of Chaldos /to geue the thy  
 1. 357. b. lande to possessit. But Abiam sayd Lozde  
 1. 358. a. Lozde/Wherby shall I knowe that I shall  
 1. 359. b. possessit: And he sayde vnto hym: Take  
 1. 360. a. a few of an yere olde/a a turel /  
 1. 361. b. a a yong pigeon/and he take all the /  
 1. 362. a. vnto  
 1. 363. b. the one parte  
 1. 364. a. ouer agaynst /  
 1. 365. b. other /but the  
 1. 366. a. foules be  
 1. 367. b. not. And the  
 1. 368. a. foules fel  
 1. 369. b. upon the  
 1. 370. a. flesch/ but  
 1. 371. b. Abiam  
 1. 372. a. drewe  
 1. 373. b. them away.

Now when the Sunne began to go downe  
 1. 374. a. there fel an heuy slepe vnto Abia. And lo/there  
 1. 375. b. a great barkeues fel vpon him. And he sayde  
 1. 376. a. vnto Abia: I knowe thise of a surety/ that thy  
 1. 377. b. lefte shalbe a  
 1. 378. a. stranger /in  
 1. 379. b. a lande that  
 1. 380. a. is not  
 1. 381. b. thine. And  
 1. 382. a. they shal  
 1. 383. b. make  
 1. 384. a. boarde  
 1. 385. b. men of  
 1. 386. a. thee. And  
 1. 387. b. they shal  
 1. 388. a. make  
 1. 389. b. thee  
 1. 390. a. a  
 1. 391. b. stranger /in  
 1. 392. a. a lande  
 1. 393. b. that is not  
 1. 394. a. thine. And  
 1. 395. b. they shal  
 1. 396. a. make  
 1. 397. b. thee  
 1. 398. a. a  
 1. 399. b. stranger /in  
 1. 400. a. a lande  
 1. 401. b. that is not  
 1. 402. a. thine. And  
 1. 403. b. they shal  
 1. 404. a. make  
 1. 405. b. thee  
 1. 406. a. a  
 1. 407. b. stranger /in  
 1. 408. a. a lande  
 1. 409. b. that is not  
 1. 410. a. thine. And  
 1. 411. b. they shal  
 1. 412. a. make  
 1. 413. b. thee  
 1. 414. a. a  
 1. 415. b. stranger /in  
 1. 416. a. a lande  
 1. 417. b. that is not  
 1. 418. a. thine. And  
 1. 419. b. they shal  
 1. 420. a. make  
 1. 421. b. thee  
 1. 422. a. a  
 1. 423. b. stranger /in  
 1. 424. a. a lande  
 1. 425. b. that is not  
 1. 426. a. thine. And  
 1. 427. b. they shal  
 1. 428. a. make  
 1. 429. b. thee  
 1. 430. a. a  
 1. 431. b. stranger /in  
 1. 432. a. a lande  
 1. 433. b. that is not  
 1. 434. a. thine. And  
 1. 435. b. they shal  
 1. 436. a. make  
 1. 437. b. thee  
 1. 438. a. a  
 1. 439. b. stranger /in  
 1. 440. a. a lande  
 1. 441. b. that is not  
 1. 442. a. thine. And  
 1. 443. b. they shal  
 1. 444. a. make  
 1. 445. b. thee  
 1. 446. a. a  
 1. 447. b. stranger /in  
 1. 448. a. a lande  
 1. 449. b. that is not  
 1. 450. a. thine. And  
 1. 451. b. they shal  
 1. 452. a. make  
 1. 453. b. thee  
 1. 454. a. a  
 1. 455. b. stranger /in  
 1. 456. a. a lande  
 1. 457. b. that is not  
 1. 458. a. thine. And  
 1. 459. b. they shal  
 1. 460. a. make  
 1. 461. b. thee  
 1. 462. a. a  
 1. 463. b. stranger /in  
 1. 464. a. a lande  
 1. 465. b. that is not  
 1. 466. a. thine. And  
 1. 467. b. they shal  
 1. 468. a. make  
 1. 469. b. thee  
 1. 470. a. a  
 1. 471. b. stranger /in  
 1. 472. a. a lande  
 1. 473. b. that is not  
 1. 474. a. thine. And  
 1. 475. b. they shal  
 1. 476. a. make  
 1. 477. b. thee  
 1. 478. a. a  
 1. 479. b. stranger /in  
 1. 480. a. a lande  
 1. 481. b. that is not  
 1. 482. a. thine. And  
 1. 483. b. they shal  
 1. 484. a. make  
 1. 485. b. thee  
 1. 486. a. a  
 1. 487. b. stranger /in  
 1. 488. a. a lande  
 1. 489. b. that is not  
 1. 490. a. thine. And  
 1. 491. b. they shal  
 1. 492. a. make  
 1. 493. b. thee  
 1. 494. a. a  
 1. 495. b. stranger /in  
 1. 496. a. a lande  
 1. 497. b. that is not  
 1. 498. a. thine. And  
 1. 499. b. they shal  
 1. 500. a. make  
 1. 501. b. thee  
 1. 502. a. a  
 1. 503. b. stranger /in  
 1. 504. a. a lande  
 1. 505. b. that is not  
 1. 506. a. thine. And  
 1. 507. b. they shal  
 1. 508. a. make  
 1. 509. b. thee  
 1. 510. a. a  
 1. 511. b. stranger /in  
 1. 512. a. a lande  
 1. 513. b. that is not  
 1. 514. a. thine. And  
 1. 515. b. they shal  
 1. 516. a. make  
 1. 517. b. thee  
 1. 518. a. a  
 1. 519. b. stranger /in  
 1. 520. a. a lande  
 1. 521. b. that is not  
 1. 522. a. thine. And  
 1. 523. b. they shal  
 1. 524. a. make  
 1. 525. b. thee  
 1. 526. a. a  
 1. 527. b. stranger /in  
 1. 528. a. a lande  
 1. 529. b. that is not  
 1. 530. a. thine. And  
 1. 531. b. they shal  
 1. 532. a. make  
 1. 533. b. thee  
 1. 534. a. a  
 1. 535. b. stranger /in  
 1. 536. a. a lande  
 1. 537. b. that is not  
 1. 538. a. thine. And  
 1. 539. b. they shal  
 1. 540. a. make  
 1. 541. b. thee  
 1. 542. a. a  
 1. 543. b. stranger /in  
 1. 544. a. a lande  
 1. 545. b. that is not  
 1. 546. a. thine. And  
 1. 547. b. they shal  
 1. 548. a. make  
 1. 549. b. thee  
 1. 550. a. a  
 1. 551. b. stranger /in  
 1. 552. a. a lande  
 1. 553. b. that is not  
 1. 554. a. thine. And  
 1. 555. b. they shal  
 1. 556. a. make  
 1. 557. b. thee  
 1. 558. a. a  
 1. 559. b. stranger /in  
 1. 560. a. a lande  
 1. 561. b. that is not  
 1. 562. a. thine. And  
 1. 563. b. they shal  
 1. 564. a. make  
 1. 565. b. thee  
 1. 566. a. a  
 1. 567. b. stranger /in  
 1. 568. a. a lande  
 1. 569. b. that is not  
 1. 570. a. thine. And  
 1. 571. b. they shal  
 1. 572. a. make  
 1. 573. b. thee  
 1. 574. a. a  
 1. 575. b. stranger /in  
 1. 576. a. a lande  
 1. 577. b. that is not  
 1. 578. a. thine. And  
 1. 579. b. they shal  
 1. 580. a. make  
 1. 581. b. thee  
 1. 582. a. a  
 1. 583. b. stranger /in  
 1. 584. a. a lande  
 1. 585. b. that is not  
 1. 586. a. thine. And  
 1. 587. b. they shal  
 1. 588. a. make  
 1. 589. b. thee  
 1. 590. a. a  
 1. 591. b. stranger /in  
 1. 592. a. a lande  
 1. 593. b. that is not  
 1. 594. a. thine. And  
 1. 595. b. they shal  
 1. 596. a. make  
 1. 597. b. thee  
 1. 598. a. a  
 1. 599. b. stranger /in  
 1. 600. a. a lande  
 1. 601. b. that is not  
 1. 602. a. thine. And  
 1. 603. b. they shal  
 1. 604. a. make  
 1. 605. b. thee  
 1. 606. a. a  
 1. 607. b. stranger /in  
 1. 608. a. a lande  
 1. 609. b. that is not  
 1. 610. a. thine. And  
 1. 611. b. they shal  
 1. 612. a. make  
 1. 613. b. thee  
 1. 614. a. a  
 1. 615. b. stranger /in  
 1. 616. a. a lande  
 1. 617. b. that is not  
 1. 618. a. thine. And  
 1. 619. b. they shal  
 1. 620. a. make  
 1. 621. b. thee  
 1. 622. a. a  
 1. 623. b. stranger /in  
 1. 624. a. a lande  
 1. 625. b. that is not  
 1. 626. a. thine. And  
 1. 627. b. they shal  
 1. 628. a. make  
 1. 629. b. thee  
 1. 630. a. a  
 1. 631. b. stranger /in  
 1. 632. a. a lande  
 1. 633. b. that is not  
 1. 634. a. thine. And  
 1. 635. b. they shal  
 1. 636. a. make  
 1. 637. b. thee  
 1. 638. a. a  
 1. 639. b. stranger /in  
 1. 640. a. a lande  
 1. 641. b. that is not  
 1. 642. a. thine. And  
 1. 643. b. they shal  
 1. 644. a. make  
 1. 645. b. thee  
 1. 646. a. a  
 1. 647. b. stranger /in  
 1. 648. a. a lande  
 1. 649. b. that is not  
 1. 650. a. thine. And  
 1. 651. b. they shal  
 1. 652. a. make  
 1. 653. b. thee  
 1. 654. a. a  
 1. 655. b. stranger /in  
 1. 656. a. a lande  
 1. 657. b. that is not  
 1. 658. a. thine. And  
 1. 659. b. they shal  
 1. 660. a. make  
 1. 661. b. thee  
 1. 662. a. a  
 1. 663. b. stranger /in  
 1. 664. a. a lande  
 1. 665. b. that is not  
 1. 666. a. thine. And  
 1. 667. b. they shal  
 1. 668. a. make  
 1. 669. b. thee  
 1. 670. a. a  
 1. 671. b. stranger /in  
 1. 672. a. a lande  
 1. 673. b. that is not  
 1. 674. a. thine. And  
 1. 675. b. they shal  
 1. 676. a. make  
 1. 677. b. thee  
 1. 678. a. a  
 1. 679. b. stranger /in  
 1. 680. a. a lande  
 1. 681. b. that is not  
 1. 682. a. thine. And  
 1. 683. b. they shal  
 1. 684. a. make  
 1. 685. b. thee  
 1. 686. a. a  
 1. 687. b. stranger /in  
 1. 688. a. a lande  
 1. 689. b. that is not  
 1. 690. a. thine. And  
 1. 691. b. they shal  
 1. 692. a. make  
 1. 693. b. thee  
 1. 694. a. a  
 1. 695. b. stranger /in  
 1. 696. a. a lande  
 1. 697. b. that is not  
 1. 698. a. thine. And  
 1. 699. b. they shal  
 1. 700. a. make  
 1. 701. b. thee  
 1. 702. a. a  
 1. 703. b. stranger /in  
 1. 704. a. a lande  
 1. 705. b. that is not  
 1. 706. a. thine. And  
 1. 707. b. they shal  
 1. 708. a. make  
 1. 709. b. thee  
 1. 710. a. a  
 1. 711. b. stranger /in  
 1. 712. a. a lande  
 1. 713. b. that is not  
 1. 714. a. thine. And  
 1. 715. b. they shal  
 1. 716. a. make  
 1. 717. b. thee  
 1. 718. a. a  
 1. 719. b. stranger /in  
 1. 720. a. a lande  
 1. 721. b. that is not  
 1. 722. a. thine. And  
 1. 723. b. they shal  
 1. 724. a. make  
 1. 725. b. thee  
 1. 726. a. a  
 1. 727. b. stranger /in  
 1. 728. a. a lande  
 1. 729. b. that is not  
 1. 730. a. thine. And  
 1. 731. b. they shal  
 1. 732. a. make  
 1. 733. b. thee  
 1. 734. a. a  
 1. 735. b. stranger /in  
 1. 736. a. a lande  
 1. 737. b. that is not  
 1. 738. a. thine. And  
 1. 739. b. they shal  
 1. 740. a. make  
 1. 741. b. thee  
 1. 742. a. a  
 1. 743. b. stranger /in  
 1. 744. a. a lande  
 1. 745. b. that is not  
 1. 746. a. thine. And  
 1. 747. b. they shal  
 1. 748. a. make  
 1. 749. b. thee  
 1. 750. a. a  
 1. 751. b. stranger /in  
 1. 752. a. a lande  
 1. 753. b. that is not  
 1. 754. a. thine. And  
 1. 755. b. they shal  
 1. 756. a. make  
 1. 757. b. thee  
 1. 758. a. a  
 1. 759. b. stranger /in  
 1. 760. a. a lande  
 1. 761. b. that is not  
 1. 762. a. thine. And  
 1. 763. b. they shal  
 1. 764. a. make  
 1. 765. b. thee  
 1. 766. a. a  
 1. 767. b. stranger /in  
 1. 768. a. a lande  
 1. 769. b. that is not  
 1. 770. a. thine. And  
 1. 771. b. they shal  
 1. 772. a. make  
 1. 773. b. thee  
 1. 774. a. a  
 1. 775. b. stranger /in  
 1. 776. a. a lande  
 1. 777. b. that is not  
 1. 778. a. thine. And  
 1. 779. b. they shal  
 1. 780. a. make  
 1. 781. b. thee  
 1. 782. a. a  
 1. 783. b. stranger /in  
 1. 784. a. a lande  
 1. 785. b. that is not  
 1. 786. a. thine. And  
 1. 787. b. they shal  
 1. 788. a. make  
 1. 789. b. thee  
 1. 790. a. a  
 1. 791. b. stranger /in  
 1. 792. a. a lande  
 1. 793. b. that is not  
 1. 794. a. thine. And  
 1. 795. b. they shal  
 1. 796. a. make  
 1. 797. b. thee  
 1. 798. a. a  
 1. 799. b. stranger /in  
 1. 800. a. a lande  
 1. 801. b. that is not  
 1. 802. a. thine. And  
 1. 803. b. they shal  
 1. 804. a. make  
 1. 805. b. thee  
 1. 806. a. a  
 1. 807. b. stranger /in  
 1. 808. a. a lande  
 1. 809. b. that is not  
 1. 810. a. thine. And  
 1. 811. b. they shal  
 1. 812. a. make  
 1. 813. b. thee  
 1. 814. a. a  
 1. 815. b. stranger /in  
 1. 816. a. a lande  
 1. 817. b. that is not  
 1. 818. a. thine. And  
 1. 819. b. they shal  
 1. 820. a. make  
 1. 821. b. thee  
 1. 822. a. a  
 1. 823. b. stranger /in  
 1. 824. a. a lande  
 1. 825. b. that is not  
 1. 826. a. thine. And  
 1. 827. b. they shal  
 1. 828. a. make  
 1. 829. b. thee  
 1. 830. a. a  
 1. 831. b. stranger /in  
 1. 832. a. a lande  
 1. 833. b. that is not  
 1. 834. a. thine. And  
 1. 835. b. they shal  
 1. 836. a. make  
 1. 837. b. thee  
 1. 838. a. a  
 1. 839. b. stranger /in  
 1. 840. a. a lande  
 1. 841. b. that is not  
 1. 842. a. thine. And  
 1. 843. b. they shal  
 1. 844. a. make  
 1. 845. b. thee  
 1. 846. a. a  
 1. 847. b. stranger /in  
 1. 848. a. a lande  
 1. 849. b. that is not  
 1. 850. a. thine. And  
 1. 851. b. they shal  
 1. 852. a. make  
 1. 853. b. thee  
 1. 854. a. a  
 1. 855. b. stranger /in  
 1. 856. a. a lande  
 1. 857. b. that is not  
 1. 858. a. thine. And  
 1. 859. b. they shal  
 1. 860. a. make  
 1. 861. b. thee  
 1. 862. a. a  
 1. 863. b. stranger /in  
 1. 864. a. a lande  
 1. 865. b. that is not  
 1. 866. a. thine. And  
 1. 867. b. they shal  
 1. 868. a. make  
 1. 869. b. thee  
 1. 870. a. a  
 1. 871. b. stranger /in  
 1. 872. a. a lande  
 1. 873. b. that is not  
 1. 874. a. thine. And  
 1. 875. b. they shal  
 1. 876. a. make  
 1. 877. b. thee  
 1. 878. a. a  
 1. 879. b. stranger /in  
 1. 880. a. a lande  
 1. 881. b. that is not  
 1. 882. a. thine. And  
 1. 883. b. they shal  
 1. 884. a. make  
 1. 885. b. thee  
 1. 886. a. a  
 1. 887. b. stranger /in  
 1. 888. a. a lande  
 1. 889. b. that is not  
 1. 890. a. thine. And  
 1. 891. b. they shal  
 1. 892. a. make  
 1. 893. b. thee  
 1. 894. a. a  
 1. 895. b. stranger /in  
 1. 896. a. a lande  
 1. 897. b. that is not  
 1. 898. a. thine. And  
 1. 899. b. they shal  
 1. 900. a. make  
 1. 901. b. thee  
 1. 902. a. a  
 1. 903. b. stranger /in  
 1. 904. a. a lande  
 1. 905. b. that is not  
 1. 906. a. thine. And  
 1. 907. b. they shal  
 1. 908. a. make  
 1. 909. b. thee  
 1. 910. a. a  
 1. 911. b. stranger /in  
 1. 912. a. a lande  
 1. 913. b. that is not  
 1. 914. a. thine. And  
 1. 915. b. they shal  
 1. 916. a. make  
 1. 917. b. thee  
 1. 918. a. a  
 1. 919. b. stranger /in  
 1. 920. a. a lande  
 1. 921. b. that is not  
 1. 922. a. thine. And  
 1. 923. b. they shal  
 1. 924. a. make  
 1. 925. b. thee  
 1. 926. a. a  
 1. 927. b. stranger /in  
 1. 928. a. a lande  
 1. 929. b. that is not  
 1. 930. a. thine. And  
 1. 931. b. they shal  
 1. 932. a. make  
 1. 933. b. thee  
 1. 934. a. a  
 1. 935. b. stranger /in  
 1. 936. a. a lande  
 1. 937. b. that is not  
 1. 938. a. thine. And  
 1. 939. b. they shal  
 1. 940. a. make  
 1. 941. b. thee  
 1. 942. a. a  
 1. 943. b. stranger /in  
 1. 944. a. a lande  
 1. 945. b. that is not  
 1. 946. a. thine. And  
 1. 947. b. they shal  
 1. 948. a. make  
 1. 949. b. thee  
 1. 950. a. a  
 1. 951. b. stranger /in  
 1. 952. a. a lande  
 1. 953. b. that is not  
 1. 954. a. thine. And  
 1. 955. b. they shal  
 1. 956. a. make  
 1. 957. b. thee  
 1. 958. a. a  
 1. 959. b. stranger /in  
 1. 960. a. a lande  
 1. 961. b. that is not  
 1. 962. a. thine. And  
 1. 963. b. they shal  
 1. 964. a. make  
 1. 965. b. thee  
 1. 966. a. a  
 1. 967. b. stranger /in  
 1. 968. a. a lande  
 1. 969. b. that is not  
 1. 970. a. thine. And  
 1. 971. b. they shal  
 1. 972. a. make  
 1. 973. b. thee  
 1. 974. a. a  
 1. 975. b. stranger /in  
 1. 976. a. a lande  
 1. 977. b. that is not  
 1. 978. a. thine. And  
 1. 979. b. they shal  
 1. 980. a. make  
 1. 981. b. thee  
 1. 982. a. a  
 1. 983. b. stranger /in  
 1. 984. a. a lande  
 1. 985. b. that is not  
 1. 986. a. thine. And  
 1. 987. b. they shal  
 1. 988. a. make  
 1. 989. b. thee  
 1. 990. a. a  
 1. 991. b. stranger /in  
 1. 992. a. a lande  
 1. 993. b. that is not  
 1. 994. a. thine. And  
 1. 995. b. they shal  
 1. 996. a. make  
 1. 997. b. thee  
 1. 998. a. a  
 1. 999. b. stranger /in  
 1. 1000. a. a lande  
 1. 1001. b. that is not  
 1. 1002. a. thine. And  
 1. 1003. b. they shal  
 1.

purchase I shall be multiplied by her more then by my self. And this he said. And unto the voice of Sarah. Then Sarah this wife of Isaac her mayde the Egyptian after she had dwelt ten years in the land of Canaan and gaue her vnto her husbande Abrahā to be hye wife. And he went in vnto Isaac/And the child was born. How when she saw that she had conceived/she despised her maistris.

Then sayde Sarah vnto Abrahā: I must suffer wrong for thy sake. I sayde my mayde by thee but now because she sayd that she had conceived/I must be despised in her sight: the Lord be iudge betwene me & the. And Abrahā sayd vnto Sarah. Behold thy mayden is vnder thyne auetion: do to her as it please thee.

How when Sarah heale hardly with her selfe from her. But the aungel of the Lord founde her beside a wellle of water/in the wilderness: euen by the wellle in the way to Sur. And she said vnto her: Isaac/Sarah mayde/whence comest thou? and whether wilt thou go? She said: I flye fro my maistris Sarah. And the aungel of the Lord sayd vnto her. Returne to thy maistris agayn / a submitt thy selfe vnder her hande.

And the aungel of the Lord sayd vnto her: Beholde/I will so increase thy seede/that it shall not be numbred for multitude. And the aungel of the Lord said further vnto her: Beholde/thou art with child/ & shalt bringe forth a sonne/ & shalt call his name Ismael/ because the Lord hath berde thy trouble. He shall be a wilde man. His hande against euery man/ & euery mans hande against him: & he shall dwell vnder agaynst his brethren.

And she called the name of the Lord that spake vnto her: Thou art God that hast me. For she sayd: Was a flurrer I haue sene & haue borne of him? I saw me. Therefore called she the wellle/ the wellle of the living that saw me/ which wellle is betwene Cades & Bared. And Isaac bare Abrahā a sonne/ & a Dism called his sonne name/ which Isaac bare him. Ismael. And Abraham was foure score yeare olde / & Isaac bare Isaac. Gen. XVII. Chap.

How when Abraham was ninety yeare olde a nyght the Lord appeared vnto him/ & sayd vnto him: If I am thy almightie

God/walk before me/ & be vnconrupte. And he: I will make my conuenaunt betwene me and God. And thou shalt be a well multiplying people. Then fell dau (the

And God talked further with him/ & sayd: Beholde/ I will make my conuenaunt with thee/ & thou shalt be father of many people. Therefore shalt thou now be called Abraham. Good.

But thy name shall be Abraham: For I haue promised thee a father of many needes/ & will multiply thee/ & thou shalt be father of many people. Therefore shalt thou now be called Abraham. Good. But thy name shall be Abraham: For I haue promised thee a father of many needes/ & will multiply thee/ & thou shalt be father of many people. Therefore shalt thou now be called Abraham. Good.

And God sayd moreover vnto Abraham: Kepe my conuenaunt thou/ & thou shalt be a well multiplying people. Therefore shalt thou now be called Abraham. Good. But thy name shall be Abraham: For I haue promised thee a father of many needes/ & will multiply thee/ & thou shalt be father of many people. Therefore shalt thou now be called Abraham. Good.

And God sayd vnto Abraham: Sarah thy wife shall now be called Sarah/ but Sara shall be her name: for I will bless her/ & she shall be a source of life. I will bless her/ & she shall be a source of life.

And when Abraham was ninety yeare olde a nyght the Lord appeared vnto him/ & sayd vnto him: If I am thy almightie

Gen. xvij. Jud. x. b.

Gen. xij. c.

Gen. xij. c.

Gen. xij. c.

Gen. xij. c.

Gen. xij. c.

Gen. xij. c.



De. xij. b. Sara thy wyfe shall beare the a sonne/a thou  
 He. p. 4. a shall call his name Isaac: for with him wil I  
 ca. c. make my covenants: and with hye  
 sde after him: And so concerning Isaac also/  
 I haue herde thy request: Behold: I haue blef  
 sed him/a wil increase him/a multiplye hym  
 in. p. 10. b exceedingly. Twofe panes shal be begot/a  
 I will make a great nation of him.

Q But my covenant wil I make w Isaac/  
 where Sara shall beare vnto the / euen this  
 yere in 11 month: And he left of talking with  
 hym / and God went vp frome Abraham.  
 Then saide Abraham his sonne Isaac / and  
 al the seruantes done in his house / a at that  
 were doubt / as many as were men thyd:  
 in his house / a circised & forsyne of they  
 fleshe: the same day: a God said vnto him.  
 And Abrahā was 99. year olde: a 7. when he  
 cut of the foresyne of his fleshe. As for Isaac  
 he was 37. year olde: when the foresynne of  
 his fleshe was circised. Euen upon one daye  
 were they all circised: Abrahā a Isaac bys  
 sonne: a all the mē in his house: whether they  
 were borne at home / boughte / or anye other  
 strainger: they were all circumcised wth  
 hym.

The VIII. Chapter.

I And the Lord appeared vnto him in the  
 lene. p. 1. a dream of a night: and he was in his tent  
 doeing in the bette of the day: And so he liue vp  
 his eyes / a looked: beholde there stode the men  
 ouer agaynst him: And whā he sawe them: he  
 ranne to meete them from his tente doir / and  
 bowed hym self beuene vpon the ground: and  
 sayde: Lorde: If I haue founde fauoure in  
 thy sight: not by thy seruise. There shalbe  
 thoughte you a luke man: and ye shall waite  
 your seruise: and reste your selves vnder the tree.  
 r. p. 10. e. † And I will fet you a morsell of bread / a too  
 uir. p. 1. b. comforte your hartes with all: and thin shall  
 p. 1. a. b. ye go your wayes: for theyson are ye come too  
 your seruise. They sayd: Do euen so as thou  
 hast spoken.

Abrahā went a pace into the tent to Sara/  
 lat. p. 1. a. a sayd: Take haste / a mingle the peeces of  
 uc. p. 1. b. fine meale: and set a cake of eate. And he rāc  
 to the beastes: and set a cake that was tender  
 and good: a gaue it vnto a yonge man: which  
 made it ready orator. And he toke butter: a  
 myse / and of the calfe that he had prepared: a

set it before them: stode him self by them vnder  
 the tree: a they ate. Then said they vnto him:  
 Where is Sara thy wyfe? He aunswere:  
 without the tent. Then sayde he: aboute this  
 time 37. none: / B. (if I haue) I wil come to  
 the agayn: a Sara thy wyfe shal haue a sonne.  
 And Sara herde that out of the tente doir:  
 which was behinde his backe. Abraham and  
 Sara were both olde: a wyl stufen in age: so  
 that it went no more with Sara after the man  
 ner of womē: therefore laughed she wthin her  
 self: a sayde: How that I am olde: a my lord:  
 olde also: shall I yet geue my self to lust?

Then said the Lord vnto Abraham: Where  
 fore doth Sara laugh: a sayeth: In this true  
 in dede: that I shall beare / and yet am olde:  
 Shoulde anye such thinge be to hard for the  
 Lorde: Aboute this time: if I haue I will  
 come to the agayn: a Sara shal haue a sonne.  
 Then Sara venied it: a sayd: I laughed not:  
 for she was afreped. But he sayd: It is not so:  
 thou hiddest laughes. Then stode the men vp  
 from thence: a turned them toward Sodome.  
 And Abraham went with them: to bring the  
 on they waye.

Then sayd the Lorde: How can I hede  
 sed Abrahā: the thing that I wil do: sayinge he  
 shalbe a great a mighty people: a all the peo  
 ple vpon earth shalbe blessed in hym: for I  
 knowe hym: that he wil comaunde his childē  
 a his householde after him: to kepe the way of  
 the Lorde: a to do after right a conscience:  
 that I Lorde may bring vpon Abrahā what  
 he hath promised him. And the Lorde sayde  
 There is a crye at Sodome and Gomora:  
 whiche is great: and they sinners are exca  
 udinge greuous: therefore will I go doune and  
 see: whether they haue done altogether / accor  
 ding to the crye / whiche is come before me:  
 or not: that I maye knowe. And the men  
 turned they face / and went toward Sodome.  
 But Abraham stode still before the Lorde: a  
 slepe vnto hym: and sayeth:

Wilt thou then destroye rightuous with  
 the vngodly: Peraduenture there may be. I.  
 rightuous within the crye: wilt thou de  
 stroye those: a not spare the place: for I right  
 eous sake: are therein: That be farre from the:  
 that thou shouldest do thys: a to lay right  
 nous with vngodly: a that the rightous  
 shoulde

Tobi. xii. b.

Judi. xij. c.  
 Some r. a.  
 de: No some  
 so the frute  
 can haue.

De. xii. a.  
 c. ccl. p. 10. a

Eze. xli. r.

should be as the vngedly. That he sarre from the. Should not the iudge of al the world be/ according to right? And the Lord sayde: If I fynde thy righteous at Sodome in y case/ I will spare all the place for thy sake

Gene. 18. d.

Abraham answered/ a sayde: O se/ I haue taken vpo me to speake vnto the Lord: shewe be it I am but a dust and ashes: Peradventure there maye be fyue left: then fyue righteous there: What shal I do to destroy the whole ctye/ because of those fyue? he sayde: If I fynd fyve therein/ I will not destroy them.

And he proceeded further to speake vnto hym/ a sayde: Peradventure there might be x found therein. And he sayde: I will do nothing vnto the so: those xi sake. Abraham sayde: O let not my Lord be angry/ that I speake yet more: Peradventure there might be xxx. found therein. And he sayde: If I fynde xxx therein/ I will do nothing vnto them. And he sayde: O se/ I haue taken vpo me to speake vnto my Lord:

Peradventure there might be cc. founde therein. He answered: I will not destroy them for those hundred sake. And he sayde: O let not my Lord be angry/ that I speake yet once more: Peradventure there might be ten founde therein. He sayde: I will not destroy them for those ten sake.

And the Lord went by s way / when he had left talking with Abraham / a Abraham returned vnto by place.

The XIX. Chapter.

At the evening came the two Angels vnto Sodome. And Lot sat vnder a gate of the ctye. And when he saw the rose vp for to mete the/ a bowed hym self vnto the ground/ vpo his face/ a sayde: Se lordes/ turne in. I pray you into your seruantes house/ a saye all night le your feet be washed/ so maye ye rest to morrow by nyghtes/ a go your waye. He answered/ they said: Nay/ but we wil orde in the streete all night. Then he copped he the rose/ ardy turned in vnto hym/ a came into his house. And he made them a seale/ a baled frete cakes/ a they did eate.

Luce. 11. d. and. xx. d.

Eob. 31. d.

But he for they went to rest/ the men of the ctye of Sodome came / a passed the house round about/ yong a old/ all the people from all quarters/ and called Lot/ a sayd vnto hym:

Where are thy men? came vnto the to night? Bring them out here vnto vs/ that we maye see them.

And Lot went out at the doore vnto them/ a shut the doore after hym / a sayde: O brethren/ do not so wickedly. By hole/ I haue two daughters/ which yet haue founden no man: the will I bring out vnto you/ so with them so will I like for you. Only do nothing vnto these me of God/ for these are they come vnder the shadow of my rose. But they said: Come thou hether. Then said they: Camest not thou only here in as a stranger/ a I will thou note be a iudge. We/ we wil deale with thee/ then with them.

And they pressed sore vpon the man Lot. And when they rose to go/ haue Rose vnto the doore/ the men put out their handes/ a pulled Lot vnto them into the house/ a shut the doore. And the men at the doore of house were smitten with blindness/ both small and great/ so that they could not see the doore.

And the men sayd vnto Lot: Shall thou yet here any sonne in law/ or in the or vnghter? What shal thou do with this place? for we will destroy this place/ because the crye of the is too great before the Lord/ which hath sent vs to destroy the. Then went Lot for to flye/ a by sonnes in law/ which should haue married his daughters/ a sayd: O stande vpo/ a get you out of this place/ for the Lord will destroy this ctye. I fearer helles/ a the rose it du/ a for.

Now when the morning arose/ the Angels caused Lot to speake hym/ a sayde: Stand vnto/ a take thy wife a thy two daughters/ with ch are at hande/ that thou also perish not in the sinne of this ctye. But while he prolonged / a bynd the men caught him a his wyfe/ a his two daughters by the hande/ because the Lord was mercifull vnto hym/ a brought hi forth/ and set him without the ctye.

And when they had brought him out/ the sayde: Cause thy soule/ a loke not behynd/ a make ther stande thou in all this countie/ save the self vpon the mountaine/ that thou perish not. Then sayd Lot vnto them: O/ no my Lord/ behold/ in as much as by seruants hath founde grace in thy sight/ now make the mercy great which thou haue shewed vnto me/ in that thou

Jud. 19.

Ezra 4. d.

4. Per. 4.

Ne. 11.

Sapi. 11

Ezra. 1. d.

saue my soule aliae. I can not saue my selfe vpon the mountain. There might some misfortune fall vpon me; & I should vs. Beholde/ here is a syne by; that I may see vnto it is a little onceder me saue my selfe therein. So it not a litle onceder my soule may lyue?

¶ Then sayd he vnto hym: Beholde/ I haue laked vpon the in this paynt also; that I will not ouerthrow the eye; wherof thou hast spoken. Safte the; a saue thy selfe therfore. I ca do nothing; till thou be come thither. Therfore is the cite called Zoar. And the Sunne was vp vpon the earth; when Lot came into Zoar.

se. xij. b. ¶ Then the Lord caused by smelt: a fyre  
ere. l. b. vnto Sodom: a Gomora; a ouer them those  
lino. iij. c. cyrcles; the whole region; a all that dwelt in y  
ue. xviij. d. cyrcles; that grewe vpon the earth. ¶ And  
lapi. x. d. hys wyfe looke behinde her; and was turned  
into a pillar of salt.

Abra rose vp early in the morning; a gar him vnto the place; where he had stand. Be- fore the Lord; a turned his face toward Sodom: a Gomora; a all the lande of that countrey; and looked. And beholde/ there rose vp a smoke from the countrey; as it had bene y smoke of a furnace; for when God destroyed the cyrcles of the region; he though: vpon Abraham; a conuayed Lot out of the cite; whych he ouerthrew; when Lot dwelt.

And Lot departed out of Zoar; a dwelle in the mountain; with both his daughters; for he was afrayed to tarye at Zoar. ¶ So remayned he in a caue with both his daughters.

¶ Then sayd the elder vnto the younger: Our father is olde; a there is not a man more vpd earth; that can come in vnto vs after y manner of all the world: Come therfore; let vs geue our father wyne to drinke; a let we him; that we may saue side of our father. So they gaue their father wyne to drinke the same night. ¶ And the elder daughter went in; a lay with her father; he perceained it not; neither wha she lay vnto; when she rose vp.

¶ On the morow sayd the elder vnto the younger: Beholde; yesternight laye I with my father; he geue bi wyne to drinke this night; also; that thou mayest go in; a lye with him; y we may saue side of our father. So they gaue their father wyne to drinke; that night also.

And the yonger arose like wise; a lay with him; he perceained it not; neither whan she laye vnto; when she rose vp.

¶ Thus were both the daughters of Lot with chylde by their father. And the elder bare a sonne; a called hym Moab; of whome came the Moabites vnto this daye. And the yonger bare a sonne also; a called hym y sonne Ammi; of whome came the chyldre of Ammon vnto this daye.

The XX. Chapter.

¶ Of so Abraham; he departed thence; into the south countrey; a dwelt betw. y Cedon a Sur; a was a stranger at Gerar; a sayde of Sara his wyf: i She is my sister. Then Abimelech; the kynge of Gerar sent for her; a caused her be set awaye.

¶ But God came to Abimelech by night in a dreame; a sayd vnto hym: Beholde; thou art but a dead man; for the womans sake; whiche thou hast takē; for she is a mā wyfe. ¶ Therfor the lorde; a Abimelech had not yet touched her; a sayd: Lord; wile thou say a righteous perphete; Sayde not he vnto me: she is my sister? ¶ Yet; a sayd not she her selfe also; he is my brother; With a pure heart; a with an innocent hande haue I done this.

¶ And God sayde vnto hym in a dreame: ¶ Know that thou dwidest it with a pure heart; a therfore kept I the; y thou shouldest not sinne agayn; all me; neither haue I suffred y to touch her. ¶ Now therfore deliuer the man his wyfe; a gaue; for he is a prophet; a let hym praye; for the; and thou shalt lyue. ¶ And; a if thou deliuer her not agayn; he sure; that thou shalt dye the death; and all that is thyne.

¶ Then Abimelech rose vp by times in y morning; a called all his seruantes; a tolde al these thinges; a they caros; a the men were fore afrayed; a Abimelech called Abraham; and sayde vnto him: Wherfore hast thou done this vnto vs? And what haue I; spented the; that thou shouldst bring on me; a on my kyngdome; so great a synne? Thou haste not dealt with vs; as a man should deale. And Abimelech sayde moreouer vnto Abraham: What sawest thou that thou hast done these thinges?

¶ Abraham sayd: I thought; peradventure there is no feare of God in this place; a they shall slay me; for my wyfe sake. And of truth  
the.

Gene. xij. c. a xxi. a.

He is my sister for she is my fathers daughter but not my mothers daughter and is become my wife. So when God charged me to wade out of my fathers house I said unto her: I shew thee thy kindnesse vnto me for where soeuer we come / thou sayest of me / that I am thy brother.

Gen. xi c

Then toke Abimelech shepe / a oxen / seruantes / a maydens / a gaue them vnto Abraham / a deliuered hym Sara his wyfe a gayne / a said: Beholde my late handerth open before thy / dwell where it lyeth the And vnto Sara he sayde: Beholde I haue geue thy brother a thousand silver penes / for those shalbe vnto the a couering of the eyes / for all that are with the / and wery where / and a sure excuse.

As for Abimelech he prayed vnto God: Then God healed Abimelech / a his wyfe / and bys maydens / so they bare chyldre. For asoue had the Loide closed al the matrices of Abimelechs house / because of Sara / Abimechs wyfe. The. XXXI. Chapter.

Gen. xviij. b  
Feb. xi c

Then the Loide also visited Sara / according as he had promised: a dealt with her / when as he had sayd. T And Sara was with chyld / a bare Abraham a sonne in his olde age / euen in the iynne appoynted / lyfe as God had spoken vnto hym aboue. T And Abraham called bys sonne / which was born vnto hym / whom Sara bare by hym / Isaac / a circyrcised hym the eighth day / lyfe as God commaunded byn. In hundredth yere olde was Abraham / when bys sonne Isaac was borne vnto hym.

Math. i. a.  
Ios. xxij. a

Gen. xxij. b

And Sara sayde: God hath prepared a way for me / for who soeuer heareth of it / wil reioyce with me. She sayde mo: couer: Who wolde haue sayd vnto Abraham / that Sara shoulde geue chyldre / succ: a bare him a sonne in his olde age / And the chyld grew / a was weaned. And Abraham made a great feast / in the day when Isaac was weaned.

Subit. xi. d.  
Ecl. iij. c

And Sara sawe the sonne of Agar the Egyptian / whom she had borne vnto Abraham / that he was a mocker / a sayd vnto Abraham: T Call out this bond mayde a her sonne / for this bond maydens sonne / shal not be heere / when I am gone / because of his sonne.

Then cursethe / God sayde vnto hym: let it not displeace the / because of the chyld / and the

bandmayden / What soeuer Sara hath sayde vnto the / solem it / so: in Isaac shall the seed be called vnto / me. As for thy bond maydens sonne / I will make a people of hym al / so / because he is of thy seed.

Roma. xij. c  
Gen. xi

Then Abraham rose vp early in the morning / a toke thre / a a battell with wares / and put it vpon thre / a shoulders / a gaue her the chyld / a sent her away. Then departed she / a was wounded out of the way in the wilderness / Beside Bersheba. T Now when she wate in the border she was out / she / eyed the chyld vnder a shulder / a went / a sat her downe ouer on the other syde / a some space of. For she said: I can not see thy chyld. And she set her downe ouer on the other syde / and lste vpon her voyce and wept.

Then God herde the voyce of the chyld / a the Angel of God called vnto Agar out of beaus / a sayd vnto her: What askest thou / Agars feare not / for God hath herde the voyce of thy chyld / where he lyeth. T If thou wilt / a holde hym by the hande: T For I will make a greate people of hym: T a God opened her eyes / that she saw a well of water.

Gen. xxi  
Ecl. iij. c

Then went she / a filled the bottell with water / a gaue the chyld drinke. And God was with the chyld / which grew vp / a dwelt in the wilderness / a became a channing arder / a dwelt in the wilderness of Chanaan / a bys mother toke hym a wyfe / out of the lande of Egypt.

T At the same tyme talked Abimelech and Pharaoh chief captain with Abraham / a said: God is with the in all that thou doest. There fore fearee now vnto me by God / that thou wilst not hurte me / nor my chyldren / nor my chyldrens chyldren: but that thou shalt serue vnto me / a to the lande / wherein thou art a stranger / a the same kindnesse / T I haue done vnto the.

Gen. xxij  
Gen. xxi

Then sayd Abraham: I will sweare. And Abraham rebuked Abimelech / for that he had taken away by violence. Then answered Abimelech: I knew not who did it / neyther didst thou tel me / a I haue not herde of it / but this daye.

Then toke Abraham shepe / a oxen / a gaue the vnto Abimelech / a they bothe made a bonde together. And Abraham / set seven libbes by the sisters. Then sayd Abimelech vnto Abraham: What meanest thou / seuen lambers / which thou

haff ser by them selfe? He answered: seven lambe thou take of my hande/ that they may be witness vnto me / that I haue byged this well. Therefore is the place called Berfiba/ because they sware there both together. And so they made the bonde at Berfiba.

Then rose Abimelech and Phicol his chief captayne/ and departed agayne in to the lande of the Philistynes. And Abraham placed trees at Berfiba/ and called there vpon the name of the Lord/ the curtelastinge God / and was a stranger in the lande of the Philistines a long season.

The XXII. Chapter.

**A**fter these actes God tempted Abihā/ and sayde vnto him: Abrahā. And he answered: I am here. And he sayde: Take thy sonne/ thy onely sonne of thyn/ auen Isaac/ and bring thou him/ and gaue thy way in to the lande of Mona/ and offer him there for a burnt offeringe / vpon a mountayn: & I hal then see thee. Then Abraham stode vp by hymes in the morning/ and fedled his asse/ and toke with hym two yonge men/ and his sonne Isaac/ a yd drye wood for the burnt offeringe / gat hym vp / and went on vnto the place/ wherof the Lord had sayd vnto him.

Vpon the thyrde day Abraham lift vp his eyes/ and sawe the place a faine of / and sayd vnto his yonge men: Tary ye here with the asse: I will go for me a thyle/ we will go yonder: I knowe we haue no chuypped / we wil come to you agayne. And Abraham toke the woodes to the dyctofringe/ and layed it vpon Isaac his sonne. So for him selfe he toke the fyre and a knyfe in his hande / and they went on both together.

**B** Then sayd Isaac vnto his father Abraham: My father. Abraham answered: here I am my sonne. And he sayde: here is fyre and wood/ but wher is the shepe for thy burnt offeringe? Abraham answered: My sonne / God shal prouyde hym a shepe so: burnt offeringe. And they went both together.

And when they came to the place/ which God shewd him / Abraham knyded there an aultare / and layed the wood vpon it / and banded his sonne Isaac / layed hym vpon the

aultare/ aboute vpon the wood/ and stretched out his hande/ to take the knyfe/ to haue slayn his sonne.

Then the aungell of the Lord called C from heauen vnto hym and sayd: Abrahā. Abraham answered: here am I. He sayd: Lay not thy hande vpon the chyld/ and do nothinge vnto him: for now I knowe that thou fearest God / a haff not spared thyn onely sonne for my sake. Then Abraham lift vp his eyes/ and sawe behinde him a ramme/ holden fast by the hoornes in the bushes/ a he went and toke the ramme/ and offered hym for a burnt offeringe/ in steade of his sonne. And Abraham called the place: The Lord shall prouyde. Therefore it is a commune sayinge yet this day: Vpon the mountayn shal the Lord petyde.

And the aungell of the Lord cryed vnto Abraham from heauen the seconde tyme / a sayd: I haue sworne by myne owne selfe / sayd the Lord / so: so much as thou hast done this/ a haff not spared thyn onely sonne: I will prosper and multiplye thy seede as the starres of heauen: and as the sande vpon the se shore. And thy seede shal possesse the gate of his enemyes: and in thy seede shall all the reynons of the earth be blessed / because thou hast herdend vnto my voyce.

So Abihā turned agayne vnto his yonge men/ a they gat them vp/ and went together vnto Berfiba/ and dwelt there.

After these actes it fortuneth/ that it was ledde Abihā: Berfiba/ Milca hath borne children also vnto thy brother Nabo: namely / 7. His the best/ and 7. His his brother/ a Remmel/ of whome came the Sianes: a Cefid and Baso/ and Pildar/ and Zedaph and Berhuel. Berhuel begat Kebecca. These cygher dyd Milca beare vnto Nabo / Abrahāns dyther. And his edelbyne called Keuhma / bare also: Namely / Theba / Sahan Thaba/ and Maacha.

The XXIII. Chapter.

**S**era was an hundred and seven and 7 twenty year old/ so longe lived he/ a dyed in the hede eyne/ which is called Hebion/ in the lande of Canaan. Then went Abraham to inuaine/ and receiue for her. Seru. viij. c

1. Mar. ii. f  
\* Nd viij. d

Gen. vi. b  
Ecl. xii. a

Gen. xiiij. g  
Gen. xij. a  
Gal. ii. b  
Ieru. iij. b

Gen. xij. d

Job. i. j

\* Job xxxij. a

Seru. viij. c

B. fcd

fed with the Heathens/a sayd I am a stranger  
and an indweller amonge you / geue  
me a possession to burye in with you / that I  
maye burye: *A* my coase by me.

*Some reas* Then the Heathens answered Abraham/  
*de: my coar* and sayd vnto him : O heare yo loude / thou  
*se that lyeth* art a prince of God amonge vs : bury thy  
before me. head in the best of our sepulchres / there shal  
be the name of vs / that thou shouldest not  
burye thy head in his sepulchre. Then Abrah-  
am shode vp / and thanked the people of the  
land: namely the Heathens.

**B** And he talked with them / and sayd: If  
it be your will that I bury my coase by me /  
heare me then / and speake for me to Ephron  
the sonne of Hoar / that he maye geue me the  
dubbie tane / which he hath in the ende of  
his felde: for a reasonable money let him geue  
it me / for a possession to burye in amonge  
you. For Ephron dwelt amonge the He-  
athens.

Then answered Ephron the Heathen vnto  
Abraham that the Heathens myght heare  
before all that wente out / and in at the ga-  
tes of his cytie / and sayd: No my loude / but  
heare me : To see the felde / and the caue also  
that is therein / I geue it the: and in the sight  
of my people I geue it the / to burye thy  
head in.

*i. De. xxxij* Then Abraham thanked the people of the  
land / and talked with Ephron / that the peo-  
ple of the land might heare / and sayd: Hea-  
re me then. Because of me the money that  
I geue the for the felde / and so will I burye  
my head there.

**C** Ephron answered Abraham / and sayde  
vnto him : Heare me my loude: The felde is  
worth foure hundredth scles of Isylur: but  
what is that betwixt me and the? Burye  
thy head. Abraham hearkned vnto Ephron  
a wayd him selfe money / which he had sayde /  
that the Heathens myght heare: namely  
foure hundredth Isylur scles of curraunt mo-  
ney / amonge marchauntes.

Thus Ephron felde / where in the Dub-  
ble caue is / which lyeth ouer before Mamre /  
enue the felde / and the caue was made sure  
for Abrahamis owne good / with all the reuo-  
of the felde also rounde aboute / in the sight  
of the Heathens / and of all that go out in at

the gates of his cytie. Then Abraham bur-  
yed Sara his wyfe in the dubbie caue of the  
felde / that lyeth ouer before Mamre / that is  
Abion in the side of Canaan. So the felde a-  
fauere therein was made sure of / by Abraham  
vnto Ephron / for a possession to burye in.

The XXXIII. Chapter.

**A** Abraham was olde and well stricken in  
Age / and the Lord had blessed him in  
all thinges. And he sayd vnto his eldest ser-  
uaunt of his house / which had the rule of all his  
goodes: Lase thyne hande vnder my thet /  
that I maye make the swere by the Lotde  
the God of heauen a earth / that thou take  
no wyse vnto my soune amonge the dought  
reue of the Canaanites / Among whom I  
dwell / but that thou go into my countrey  
to myne owne kynred / and buyngt my sonne  
I see a wyse.

The seruaunt sayde: What / and if the wo-  
man wil not folowe me into this countrey /  
shal I then ary thy sonne agayne into your  
der lande / were thou comest out of? Abrah-  
am sayde vnto him : Beware of that / that thou  
buyngt not my sonne thither agayne. The  
Lotde / the God of heauen / which toke me  
from my fathers house / a from the lande of  
my kynred / and that talked with me / a sware  
also vnto me / and sayde: Vnto thy selfe will  
I geue this lande: Euen be that kinde his  
augel before the / that thou mayest buyngt  
my sonne a wyse from thence. But if the wo-  
man wil not folowe the / thou art discharge  
of this coth / onely buyngt not my sonne thir-  
ther agayne. Then the seruaunt layd his han-  
de vnder his master Abrahamis thet / a swa-  
re the same vnto him.

**B** So the seruaunt toke ten Camels of the  
camels of his master / and departed / and had  
with him of all maner of goodes of his ma-  
ster / and gar him vp / and departed vnto the  
Sopotamis / to the cytie of Elahor: Then let he  
the camels the doun without before the cytie /  
beside a wellle of water in the cytyngt / about  
the tyme that the women vske to go forth / a  
to drawe water / And he sayde:

O Lotde / thou God of my master Ab-  
raham / mercie me to daye / and shewe mercy vnto  
my master Abraham: For I stande here  
beside the wellle of water / and the mens  
dought.

Doughters of this ctye will come forth to  
 vayne water: Now if there come a damsel/  
 to whom I saye: come vnto me by pitcher/  
 a let me drinke/ and if she saye: drinke/ I will  
 geue thy camels drinke also: That the same be  
 she / whom thou hast persuaded for thy ser-  
 uant: I saie: and I maye knowe by the same  
 that thou haste shewed mercy vpon my  
 master.

And ouer he had left of speakinge the  
 holde / Rebecca the daughter of Bethuel  
 ¶ 4. d. which was the sonne of Milca / that was  
 the wyfe of Laban: Abraham his brother came  
 forth and bare a pitcher vpon her shoulder / a  
 she was a very fayre damsel of face / and yet  
 a virgin / and vnknowne of any man: She  
 came vnto to the wells / and filled her pit-  
 cher: and came vp agayne. Then ranne he ser-  
 uant to meet her / and sayde: Let me drinke a  
 little water out of thy pitcher. And she sayde:  
 drinke sy.

¶ And hastily let he downe the pitcher in her  
 hande / and gaue him drinke. And when she  
 had giuen him drinke / she sayde: I wil drinke  
 for thy camels also / till they haue done / y-  
 nough. And she made haste / a poured out  
 her pitcher into the trough / a ranne agayne to  
 the well to drinke / and drewe for al his camels.  
 The man maruailed at her / a helde his tun-  
 ge / til he knewe whether the Lord had pro-  
 phecied his iourney or not.

¶ Now when the camels had al dronke /  
 he take a golden carynge of halfe a shele  
 weight / and two bracelets for her hande /  
 weighing ten sheles of golde a sayde: Whose  
 daughter art thou: tel me: Is there rowme  
 for vs in thy fathers house to lodge in:  
 ¶ She sayde vnto him: I am the daughter of  
 ¶ 11. d. Bethuel / the sonne of Milca / to whom she  
 bare vnto Laban: And sayde mo: ouer vnto  
 him: We haue plentie of litter a strawe / a  
 rowme ynough to lodge in.

¶ Then the man bowed hym selfe / and  
 thanked the Lord / and sayd: Praise be  
 the Lord: the God of my master Abraham:  
 which hath not withdrawen his mercy and  
 his truth from my master / for the Lord  
 hath brought me in the waye to my mas-  
 ters brothers house. And the damsel ranne  
 and tolde all this in her mothers house. And

Rebecca had a brother called Laban.

¶ And Laban ranne to the man / without  
 by the well syde: and that came by the rea-  
 son that he sawe the carynge / and the brace-  
 lettes vpon his sisters handes / and herde  
 the wordes of Rebecca his sister / that she sayde:  
 Thus spake the man vnto me.

¶ And when he came to the man / beholde /  
 he stood by the camels at the well syde. And  
 he sayde: Come in / I thou blessed of the Lord  
 ¶ 12. d. wherefore standest thou without: I haue  
 drinke of the wells / and made rowme for the  
 camels. So he brought the man into the  
 house: and he unbandled the camels / a gaue  
 them litter a strawe / and water to wash  
 his feet / a the mens that were with him / a  
 set meat before him.

¶ And helde he sayde: I will not eate  
 ¶ 13. d. till I haue first tolde myne erende. The  
 man answered: Tell on. He sayde: I am Abra-  
 ham his seruant / and the Lord hath pro-  
 phecied my matter ryghtly / so that he is be-  
 come greater: and he hath giuen him shepe  
 and oxen / siluer and golde / seruantes and ma-  
 dens / camels and asses: Yea / a Sara my ma-  
 sters wyfe hath I done my master a sonne  
 in her olde age / vnto him hath he giuen all  
 that he hath.

¶ And my master hath taken an oorb of me  
 and sayde: Thou shalt not take a wyfe for  
 my sonne among the daughters of the Cana-  
 nites / in whose lande I dwell: but go thy waye  
 to my fathers house / a to myne owne kinred:  
 a there take a wyfe for my sonne. But I sayd  
 vnto my master: What / and the woman wil  
 not folowe me: Then sayd he vnto me: The  
 Lord / before whome I walke / shall sende  
 his anngel with the a prosper thy iourney /  
 that thou mayest take a wyfe for: my sonne  
 of myne owne kinred / and of my fathers house.  
 And so when thou comest to my kinred / if  
 they geue her not vnto thee / thou shalt be  
 charged of myne oorb.

¶ So I came this daye vnto the well of  
 ¶ 14. d. water / and sayde: O Lord thou God of my  
 master Abraham / if thou haste prospered my  
 iourneye that I goe: Beholde / I stande here  
 by the well of water: Now / if there come forth  
 a virgin to drinke water / and I saye vnto  
 her: geue me a litle water to drinke out of  
 ¶ 15. d. thy

Some reas-  
 on be that be  
 loued.

¶ Reg. xij.

Gen. xij. 8

thy pitcher / and she saie vnto me: Dinke thou: and I wyl drinke water for thy camels also: & it befalle the woman which the Lord hath promised for my masters sonne. Now: euen I had spoken out these wordes in my heart: beholde / Rebecca cometh forth with a pitcher vpon her shoulder / and goeth vnto the wells and draweth.

Then sayde I: geue me drinke. And immediately she toke the pouer from her shoulder / and sayde: drinke / and I will geue thy camels drinke also. So I thanke / and she gaue the camels also to drinke. And I asked her / a sayde: Whose daughter art thou? She answered: I am the daughter of Bethuel the sonne of Nahor / whome Milca bare vnto him. Then layde I the caringe vpon her face / & the bracelets vpon her handes / and bowed my selfe / & I thanked the Lord: and praised the God of my master Abraham / which had brought me by right way: to take my masters brothers daughter vnto his sonne.

If ye be they / then shew me mercy and faithfulness vnto my master / tell me: If not / yett tell me / that I may turne me to the right hande or to the left.

Then answered Laban a Bethuels / and sayde: This is come of the Lord: therefore can we saie nothing agaynst it / neither euill nor good. There is Rebecca before the face her / & go thy way: that she maie be thy masters sonnes wyfe / as the Lord hath sayde. When Abrahams seruauit heard these wordes / he bowed him selfe vnto the Lord: that vpon the earth / & toke fourt Jewels of silver / a golde / and rayment / and gaue them vnto Rebecca. But vnto her brethren / a the mothers he gaue fine speeces. The wyd he care a drinke / and the men also that were with him / & tarried there all night.

¶ But in the morning he arose / & sayde: Let me departe vnto my master. He neuer belesse / her brother and her mother sayde: Let the drinke saye with vs at the well ten dayes / and then shall he go. Then sayd he vnto them: beholde me now: for the Lord hath prospered my iourney: let me go / that I may departe vnto my master. Then sayde they: let vs call the drinke / & axe her what she sayeth.

there. And they called Rebecca / & sayd vnto her: Wilt thou go with this man?

And she answered: yea / I will go with him: So they let Rebecca they: till she wente her necke / and with Abrahams seruauit / a his men. And they blessed Rebecca / and sayd vnto her: Thou art our syster / growe in to many thousande thousandes / and thy side Gen. 11 possesse the gates of his enemyes.

So Rebecca gatherd vp with her / & wente / and sat them vpon the camels / & wente they: waye after the man. And the seruauit toke Rebecca / and departed.

As for Isaac / he was cominge from the well of the lynnage / a seynge / for he dwelt in the fourth countre / and was gone forth to his meditations in the felde aboute the riuende. And he lft vp his eyes / and saw that there were camels comminge. And Rebecca lift vp her eyes / and saw Isaac. Then lighted she of the camell / & sayde vnto the seruauit: What man is this / that cometh agaynst vs in the felde? The seruauit sayde: This same is my master.

Then rose she the her cloke / and put it about her. And the seruauit tolde Isaac all the carande that he had done. The Isaac brought her in to his mother Saras tent / and rose Rebecca / and she became his wyfe / & he loved her. So Isaac was comforted ouer his mother.

#### The XXV. Chapter.

¶ Abraham toke another wyfe called Astarura / which bare him / Simam and Jafan / Medan and Midian / Jethak and Suab / Jafan begat Seba a Odan. The children of Seban were Assurin / Larusim / and Lemun. The childre of Midian were Ephra / Epher / Hanochy / Abda and Elthaa. All these are the children of Astarura. And Abraham gaue all his goodes vnto Isaac: and for the childre that he had of the concubines / he gaue them gyses / and (and while he yett liued) he sent thei awaye fro his sonne Isaac / & callward into the East countre.

This is the age of Abraham / whiche he liued: euen an hundred and five and fiftene yere / and fell he / and he was in a good age / when he was olde / had liued ynough / and was gathered vnto his people. And his sonne

Gen. 11

Gen. 11

1. Par. 11

11

Gen. 11



sonnes Isaac and Iſmael buried him in the  
 B double cave in the ſcabe of Ephraim/the ſonne  
 n xxxij of Iſaac the Hebrer/which lyeth ouer before  
 n xxxij of Mamre in the ſide: I ſhar Abraham bought  
 of the Hebrer. There was Abraham buried  
 with Sara his wyfe. And after the death of  
 ii. xxxij Abraham God bleſſed his ſonne Isaac. And  
 he dwelt by the T wellle of the ſprunge and  
 ſprunge.

141. b This is the generacion of Iſmael Abrahams  
 ſonne / whome Agar Saras mayde &  
 Egyptian bare vnto him. And theſe are the  
 names of Iſmaels children: of whome they  
 ſkreded are named. The eldeſt ſonne of Iſmael  
 141. b 1 Nebioth/ Cedar/ Adar/ Elthiſan/ Miſi-  
 ma/ Dama/ Miſa/ Gadar/ Thema/ Zebur  
 Napio and Adma. Theſe are the children of  
 Iſmael wch their names / in their countres a  
 n 141. b cuncta i twice iudes pances. And this is  
 the age of Iſmael when an hundred and ſixten  
 a ſixty yeres/and he ſell ſyſe and dyed/and  
 was gathered vnto his people. He dwelt fro  
 Heula vnto Ger toward Egipte/so men  
 go to the Aſſyrians. And he dyed in the pre-  
 ſence of all his children.

142. c This is the generacion of Iſaac the ſonne  
 of Abraham. Abraham begat Iſaac / Iſaac  
 was fouretye yere o/d/when he toke to wyfe  
 Rebecca/ daughter of Bathell the Syrian  
 of Meſopotamia / and ſiſter of Laban the  
 Syrian.

143. b Iſaac beſought the Lorde for his wyfe  
 (becauſe ſhe was barren) and the Lorde  
 was in reard/and Rebecca his wyfe concei-  
 ued. And the children ſtrugle together in her  
 wombe / Then ſayde the Lorde: I ſit thoude ſo  
 with me / why art thou with childer. And  
 ſhe went for to cry: the Lorde. And the Lorde  
 ſayde vnto my wyfe: Two manner of folke are in  
 the wombe / and two manner of people ſhalbe  
 ſeinded out of thy body / and the one nation  
 ſhal ouercome the other/and the greater ſhal  
 ſerue the leſſe.

144. a ¶ Now when I nine came that ſhe ſhould  
 be deliuered/ſheholde there were two: the  
 leſſer in her wombe. The fiſt that came forth  
 was redden/rough as an hyde/and they cal-  
 led him Eſau. Aſtore thereafter came his bro-  
 ther forth / wch held the heele of Eſau wch  
 B his hande / and they called him Jacob. The

ſcore yere olde was Iſaac when they were  
 borne. And when the boyes were growe vp/  
 Eſau became an hunter / a wild bandman:  
 As for Jacob/ he was a ſimple man / a dwelt  
 in the tentes. And Iſaac loued Eſau/ becauſe  
 he had care of his wyſon. But Rebecca lo-  
 ued Jacob.

And Jacob dighe a meere of meate. Then  
 came Eſau from the ſelde / and was weery / a  
 ſayd vnto Jacob: Let me proue of that redde  
 meate / for I am ſaynt / therefore is he called  
 Edom. But Jacob ſayde: Sell me this daye  
 thy birth right. Eſau answered: Let I muſt  
 dye: neuertheleſſe: wch good then. I ſhall  
 my birth right ſo me: Jacob ſayde: The ſwearing  
 vnto me thou ſame daye. And he ſwearing  
 vnto him/and ſo he ſold his birth right vnto  
 Jacob.

¶ Then Jacob gaue him heed/ a ſhar meere  
 of ryer. And he had care and ſynke/ and ſode  
 vp/ and wrote his waye. And ſo Eſau regar-  
 ded not his birth right.

The. XXVI. Chapter.

¶ Here came a dearth in the lande/ paſſing  
 the other I ſhar was in Abrahams tyme. Gen. 27. c  
 And Iſaac went into Gerar / vnto Abime-  
 lech the kynge of the Philitiſtes. Then the  
 Lorde appeared vnto him and ſayde: I do  
 not ſoule into Egipte/ but tarrye in that lande  
 144. b that I ſhal ſay vnto ſe. Be thou a ſtranger  
 in this lande / and I will be vnto the a beſſe  
 the. For vnto the/ and thy ſode will I gaue all  
 this lande / and will performe myne oorth  
 that I ſware to thy father Abraham. ¶ And Gen. 27. c  
 I will multiplye thy ſede as the ſtarrs of  
 heauen/ and vnto the ſide wch I gaue all this  
 lande/ and thou wch the ſide ſhal be a nation  
 be bleſſed/ becauſe Abraham was obedient  
 vnto my voyce / and kept myne ordinaun-  
 ces/ my commandementes/ my ſtatutes/ and  
 my lawes.

¶ So Iſaac dwelt at Gerar / And when  
 the men of the ſaine place eyed him of his  
 wyfe/ he ſayde: ſhe is my ſiſter. For he was  
 Gen. 27. c ſeared to ſaye: ſhe is my wyfe / leſt ſome  
 ſhould ſaye: thou art my ſlave me for: Rebecca  
 ſaſe/ ſo the was bereyfull to loke vnto. ¶ Now  
 when he had bene there a long ſeaſon/ Abi-  
 melech the kynge of the Philitiſtes: ſped  
 out at the wyndowe / and ſawe Iſaac ſpy-  
 B 144. b nge

ning: with Rebecca his wyfe.

**B** Then Jacob called Isaac and sayd: Behold / be to thy wyfe / why saydest thou this: She is my sister: Isaac answered him: I thought / I mighte perceiuee here byed because of her. Abimelech sayd: Why hast thou then don this vnto vs? It coulde byghtly haue come to passe / that some of the people might haue lyeen with thy wyfe / and so haddest thou broughte sinne vpon vs. The Abimelech commannded all the people / and sayd: Who so toucheth this man or his wyfe / shal lye the death.

Gen. 26

And Isaac sowed in that lande / and founde the same yeare an hundred bushels / so the Lord blessed him. And he became a great man / wroghte sorb and grew tyll he was exceedinge great / so that he had muche good in shepe and great cattell / and a great herdholde. Therefore had the Philistines enuy at him / and stopped all the welles / that his father had digged / and felled them with earth. In so much that Abimelech also him selfe sayde vnto him: Departe from vs / for thou arte farre mightier then we.

**C** Then departed Isaac from thence / and purchyd his rente in the valleye of Gerar / and dwelt there. And when he was satled he caused to digge up the welles againe that they had digged vpon his father Abrahams tyme / which the Philistines had stoppe after the death of Abraham / he called them after the same name / that his father had named them withall.

Gen. 27

Isaacos seruantes also digged in the valleye / and there they founde a well of spring water. But the herdmen of Gerar strone with Isaacos herdmen / and sayd: The water is ours. The called by the well / Esek / because they had done him wronge.

Then digged they another well / a strome for that was it / therfore called he it Sinna. So he set him from thence / and digged another well / for the which they strone not: therfore he called it Rehoboth / and sayde: Now hath the Lord made vs room / and given vs ground in the lande. Afterwarde he departed thence vnto Bersaba.

And the Lord appeared vnto him the same night / and sayd: I am the God of thy father Abraham / feare thou not / for I am with the / and I will bless thee / and multiplye thy seede for my seruant Abrahams sake. Then byghed he an altare there / and called vpon the name of the Lord / and pitched his tent there / and there his seruantes digged a well.

Gen. 28

And Abimelech wente vnto him from Gerar / and Abisach his friend / and Abicol his chiefe caprayne. But Isaac sayde vnto them: Wherefore came ye to me / to kysse me here / and haue put me awaye from you? They sayde we feare with open eyes / that the Lord is with the / therfore we feared that there shoulde be an oath betwixt vs / as the / that we wolde make a heide with the / that thou vs no harme / lyke so we haue not hurt the / and as we haue done nothing vnto the / but all good / that let the depart in peace.

Jud. 11

As for the / that is the blessed of the Lord. Then Isaac made them a feast / and they had care and drink / and on the morowe they arose / and swere one to the other. And Isaac let them go / and they departed from him in peace.

Then came Isaac his seruantes / and tolde him of the well that they had digged / and sayde vnto him: We haue founde water. And he led it vnto Saba. Therfore is the ctyte called Bersaba vnto this daye.

The XXVI. Chapter.

**W**hen Isaac was forty yeare old he toke a wyfe / Rebekah / the daughter of Beery / the Hebric / and Bismath the daughter of Elom / & Bethuel: both these were vsbondide vnto the spere of Isaac and Rebecca.

And it came to passe wher Isaac was elde / his eyes were dimme of sighte / and he called Isaac his greater sonnes / a sayd vnto him: My sonne / Be answered him: Here am I. And he sayd: Beho do I amolde / and knowe not when I shal dye. Now therfore take thy giere / thy quier and thy borne / and get the forth to the silde / and take me some wyson / a iunke me inate / such as I loue / and bunge it me here in / that I maye cate / that my soule maye be blest the before I dye.

But Rebecca herde these wordes / & Isaac:



Esau sayde vnto his father: Haste thou not one blessinge God geue my syster: O blesse me also my father.

Feb. xi. c.

Feb. xi. d.

iii. re. viij. c.

Abd. ja.

Ge. xxx. e.

Gen. x. c.

Some re-  
de talked  
longly  
with him.

And he lyste vp his voyce and wepte. Then Isaac his father answered, and sayde vnto him: I beholde / thou shalt haue a fat swellinge vpon earth / and of the wete of heart from aboute / with the sweate shalt thou get thy livinge / and shalt serue thy brother. And it shall come to passe / that thou shalt put of his yoke / and plucke it from thy necke.

¶ And Esau bare euill will vnto Jacob because of the blessing that his father had blessed him withall / and sayde in his heart: The time will come shortly / that my father shall mourne / for I will slay my brother Jacob. Then reuaild he told Rebecca of these wordes of her eldest sonne / and she sent and bad cal for Jacob her younger sonne / and sayde vnto him: Beholde / thy brother Esau threateueth / that he will slay thee. And nere my sonne heare my voyce: Get thee vp / and flee vnto my brother Laban in Haran: and tary there with him a while / till the furiousnesse of thy brother be siraged / and I will beseech agerast he be turned from the / and he forget what thou hast done vnto him. So will I then sende for the / and cause the be fetched from thence. Why shoulde I be rebeld of you both in one daye?

¶ And Rebecca sayde vnto Isaac: I am weery of my life / because of the Daughters of Beth: If Jacob take a wyfe of the Daughters of this lande / what shalt this lyfe then profite me?

¶ The XXVIII. Chapter.

¶ Then called Isaac his sonne Jacob and sayde vnto him: Take not a wyfe of the Daughters of Canaan / but get thee vp / and go into Mesopotamia vnto the house of Bethuel thy mothers father / and take the there a wyfe of the Daughters of Laban / thy mothers brother. And the almighty God blesse the / and make the fruitful / and multiplye / that thou mayest be a multitude of people / and geue the blessing of Abraham vnto the / and thy sibe with the / that thou mayest poss-

sest the lande / wherein thou art a stranger / I whiche God geue vnto Abraham. So Isaac let Jacob departe that he might go into Mesopotamia vnto Laban the sonne of Bethuel of Syria the brother of Rebecca his and Esaus mother.

¶ Nowe when Esau sawe that Isaac had blessed Jacob / and let him departe into Mesopotamia / that he might take a wyfe there / and that as he blessed him / he charged him and sayde: Thou shalt not take a wyfe of the Daughters of Canaan / and that Jacob obeyed his father and his mother / and was gone vnto Mesopotamia: synging that Isaac his father looked not gladly vpon the Daughters of Canaan / he wente his waye vnto Ismael / and beside the waye as he had aske / he toke a Maide the Daughter of Ismael (Abrahams sonne) the syster of Labans wyfe.

¶ So for Jacob / he departed from Bersaba / and wente vnto Haran / and came to a place where he taried all nyght: for the sunne was downe. And he toke a stone of the place / and put it vnder his heade / and layd him downe in the same place to slepe. And he dreamed / and beholds there stode vpon the earth a ladder / whose top reached vnto the heauen. And beholds the angelle of God stode vpon it / and some vpon it / and the Lord seide vpon it / and sayde:

I am the Lord God of thy father Abraham: and the God of Isaac: the lande I keele: that thou leest vpon / wil I geue vnto the / to thy sibe: and thy sibe shalbe as the dust of the earth. And thou shalt spede forth toward the west / east / north / south: a thorne the / and the sibe / shall all the kindes vpon earth be blessed. And beholds / I am with the / and will kepe the / wher soeuer thou goest / and wil bringe the herher agayne into this lande: for I will not leaue the / yll I haue made good / althar I haue promised the.

¶ Nowe when Jacob awaked from his slepe he sayde: Surely the Lord is in this place / and I knewe it not. And he was afraide / and sayde: How feareful is this place: there is no change do but an house of God / and a gate vnto heauen. And Jacob was early in the morninge / a toke the stone that he had layd

vnder

1337. b order his heede / and set it vp / and poured  
 oyle vpon it. And he called the place Bethel  
 1337. d but afore the tyme was called Luz. And Iac  
 1337. a cob made a voyce / and sayd: If God will be  
 1337. c with me / and keepe me in this iourney that I  
 go / a gaue me bread to eate / and clothing to  
 put on / and bying me peaceably heme a  
 gayne vnto my father: Then shall the Lord  
 be my God / a this stone that I haue set vp /  
 shall be an heuile of Gods and all that thou ge  
 west me / I will giue it the tenth thereof.

The XXX. Ch. p. r.

**I** Then Jacob got hym vp vpon his feet /  
 and went in to the east countie / and loo  
 ked about hym / and beholde / there was a  
 well in the felde / a thre flockes of shepe ther  
 by / for the flocke drank of the well. And  
 there lay a great stone at the welles mouth /  
 and thither they vsed to bring the flockes /  
 and to rolle the stone from the mouth of the  
 well: and to geue the shepe drinke / and so they  
 put the stone agayne vpon the welles mouth  
 vnto his place.

And Jacob sayde vnto them: Brethren /  
 whence be ye? They answered: we are of Ha  
 ran. He sayd vnto them: Knowe ye Laban  
 the sonne of Laban? They answered: We  
 knowe hym well. He sayd: Is he in good  
 health? They answered: he is in good health  
 And wher cometh his daughter Rachel  
 with the shepe. He sayd: is yett hye here / a  
 is not yett tyme to byne in the carrell: Geue the  
 carell to byne / and go your way / and see  
 them. They answered: We can not / tyl all  
 the flockes be brought together / and tyl we  
 roll the stone from the welles mouth / and so  
 geue the shepe drinke.

**B** Why he yett talked with the Rachel came  
 with her father the shepe / for the kept the shepe.  
 When Jacob sawe Rachel / the daughter of  
 Laban his mothers brother / and the shepe of  
 Laban his mothers brother / he wente / and  
 rolled the stone from the welles mouth / and  
 gaue his mothers brother shepe to drinke / and  
 kysed Rachel / byt vp his voyce / and recei  
 ued her. that be was her fathers brother / and  
 the sonne of Rebecca. Then came she / a tolde  
 her father.

When Laban heere of Jacob his sisters  
 coming / he came to meete hym / and embraced

hym / and kysed him / and brought him into  
 his house. And so he tolde him all this marre.  
 Then sayd Laban vnto him: Wel / thou art  
 my gone and my fl: th. If And he abode with  
 hym a month longe. But after that said he  
 vnto Jacob: Because thou art my brother /  
 shalt thou therefore serue me for nought: Tell  
 me: what shall thy wages be? Lecha had two  
 daughters: the eldest was called Lea: and the  
 youngest Rachel. And Lea was tender eyed /  
 But Rachel was beautifull and well fauou  
 red of face / and Jacob loued her well / a saide  
 I will serue the seven years for Rachel thy  
 youngest daughter. Laban answered: It is  
 better / I geue her the eldest vnto another: may  
 thou wish me.

So Jacob serued seven yeres for Rachel /  
 and they sined vnto hym that seue yeres /  
 he loued her so well. And Jacob sayde vnto La  
 ban: geue me my wyfe / for the tyme is come  
 that I should bye my wyfe. Then Laban bad  
 all the people of that place / a made a merage.  
 But at euen he toke his daughter Lea / and  
 brought her in vnto him / a he lay in her. And  
 Laba gaue Silpa his maide vnto his dought  
 rer Lea to be her mayde.

But on the morow / beholde it was Lea.  
 And he sayd vnto Laba: Why hast thou done  
 this vnto me? Haue not I serued the for La  
 chel: Why hast thou then begiled me? Laban  
 answered: It is not my manner in our countrie  
 to mary the youngest before the eldest. Heide  
 out this wecke / and I will geue thee my alse  
 for the seruce that thou shalt do me yett se  
 ven yeres more. Jacob sayd so / and helde out  
 that weke. The gaue he him Rachel his you  
 gher to wife. And Laban gaue Bilha his  
 maide vnto Rachel his daughter to be her  
 maide. So he lay with Rachel also / and had  
 Rachel more the Lea: and serued him yett  
 seven yeres more.

But when the Lorde sawe / that Lea  
 was not byne regarded / he made her finte  
 full / and Rachel barren. And Lea conceiued  
 and bare a sonne / wher in she called Ruben: a  
 and said: The Lorde hat / a be for vpon me  
 aduersite: Now wyl me by stande lone me.  
 And she conceiued agayne / and bare a sonne  
 and said: The Lorde hath bene that I  
 am byssyd / and hath taken me: this alse /  
 and

Some recei  
 de: Abyde  
 with me.

in. 1341. c

and he called hym Simeon. She conceaued yet againe / and bare a sonne / and sayde: Now will my husbands f. p. me company againe / for I haue borne hym the sonne / therefore called she his name Leui. She conceaued the fourth time / and bare a sonne / and sayde: Now will I geue thanks vnto y<sup>e</sup> Lo<sup>rd</sup> / therefore called she him Iuda / and left bearinge.

The XXX. Chapter.

**W**Han Rachel sawe that she bare no childen vnto Jacob / he had enuy at her sister / and saide vnto Jacob: Geue me children also: for I am but dead. But Jacob was very woth at Rachel / and said: Am I then in Gods stead / w<sup>ch</sup> I sepech / I frute of thy wombe from the: Auert helo she sayde: Behold spercia Bilba my mayden / she w<sup>ch</sup> her that she maye beare vpon my lappe / and that I may be increased by her. And so she gaue him Bilba her mayden to wyse.

Gen. xxi.

And Jacob laye with her. So Bilba conceaued / a bare Jacob a sonne. Then said Rachel: God hath grauen sentence on my side / a herde my voyce / and geuen me a sonne: therefore called she hym Dan. Bilba Rachels maide conceaued againe / and bare another sonne vnto Jacob. Then sayd Rachel: God hath turned it with me / and my sister / and I haue gotten the vpper hande / a she called him Joseph.

Now when Lea sawe that she had lesse bearinge / she toke Silpa her maide / and gaue her vnto Jacob to wyse. So Silpa Leas maide bare Jacob a sonne. Then sayd Lea: This is good lucke / and she called hym Gad. After this Silpa Leas maide bare Jacob another sonne. Then said Lea: Wels me / for she daughters will call me blessed / a she called him Aser.

And when went out in the time of the wheat harvest / and founde Mandiagooas in f. f. / and brought them home vnto his mother Lea. Then said Rachel vnto Lea: Geue me some of thy sonnes Mandiagooas. She answered: Hast thou not enough / but thou hast taken awaye my husbande / but wilt take awaye my sonnes Mandiagooas also: Rachel sayde: Wels it hym h<sup>er</sup> with the this night / for thy sonnes Mandiagooas. Now when Ja-

cob came home at euen from the f. f. / Lea went forth to meete him / a said: Thou shalt lye with me / for I haue brought / for my sonnes Mandiagooas.

And he slepte with her that nyght. And God herde Lea / and she conceaued / and bare Jacob the fifth sonne / and said: God hath rewarded me / because I gaue my mayden to my husbande / and she called him Issachar. Lea conceaued yet againe / a bare Jacob the sixe sonne / and said: God hath enderred me with a good dowrye: Now will me my husbande dwell with me againe / for I haue bene barren for sonnes / and she called him Zabulon. After that she bare a daughter / whome she called Dinah.

Auert helo God thought vpon Rachel / a herde her / a made her fruitful. The she conceaued / a bare a sonne / a said: God hath taken awaye my rebuffe / a she called him Joseph a j. Par. a said: God gaue me: yet another sonne.

Now when Rachel had borne Joseph / Jacob said vnto Laban: Let me goe / and be parte in to my place / and onto myne owne lande: geue me my wyse / a my children: / for the which I haue serued / a that I may goe: for thou knowest what seruice I haue done the. Laban sayd vnto hym: Can I not finde fauour in thy syghte: I preceave / that God hath blessed me: to thy safe. Appoint thou the reward: that I shall geue the. But he said vnto him: Thou knowest how I haue serued the: a what manner of cattel thou hast vnder me. Thou haddest but litle of me: I came here: but now is it grown into a multitude / and the Lo<sup>rd</sup>e hath blessed the: for my safe.

And now when shall I lofe for myne owne benefite also: He sayd / what shall I thin geue the: Jacob sayde: thou shalt geue me nothinge at all: but if thou wilt do this for me: that I seye: then wilt I fede and fepe thy shepe againe: I will goe thowe althy flocke to day / and separate thou from amonge them: all the shepe that be spotted and parye coloured / a all blacke shepe and y<sup>e</sup> the lambe. Thow lye what shalt be parte coloured: a spotted: and y<sup>e</sup> fydd: of the same shall be my reward: so shall my ryghteousnes be lye: with me to daye: or to morow: when it cometh vnto my reward.

Ge. iii.

Ge. iii.

Ge. Reg. i.

Ge. iii.

Ge.

Ge. iii.

before th/so that whateuer is not spotted/ and pale is collected amonge the Kiddees/ and be. etc. amonge the lambees/ let that be thist wylme.

**f** Then said Laban: Beholde/ let it be so as thou hast sayd. And th/ same daye he furnished out & specked a parne coloured goates/ and & specked a parne coloured Kiddees (where there was any white upon them) and at that was bleefe amonge the lambees/ and put them vnder the hande of his children/ and made route of the wayes iourney wylde berwyre him and Jacob. So Jacob kepte the residue of Labans flocke.

But Jacob toke stauos of grent wylles besyl/ and of chesnut trees/ and pilled white steeles in them/ and layed the stauos that he had pilled/ in the bymyng troughes before the flocke/ wylch came there to drinke that they shoulde conceale whā they came to drinke. So th/ flocke concealed ouer the stauos/ & brought forth specked/ spotted and parne coloured.

**g** Then Jacob parted the lambees/ and put them to the flock vnto i/ & spotted/ and at that was bleefe in Labans flocke/ that put be vnto the spotted. And he made him a flock of his ewes wylch he put not vnto Labans flocke. Therwith also in the first bymyng tyme of the flocke/ he layed the stauos in the bymyng troughes before the eyes of the flockes/ that they shoulde conceale ouer the stauos. But in the latter bymyng tyme he layed them not in. So the latter were Labans/ but the firstlings were Jacobs. Thus the man became a wealthy ryche/ so that he had many shepe/ maydens/ and seruantes/ camels and .iij.

#### The XXXI Chapter.

**h** Here also of the woodes of Labans children that they said: Jacob hath brought our fathers good vnto hymselfe/ and of our fathers good hath he gotten these rychee. And Jacob beheld Labans contentance/ & behelde/ it was not toward him as yesterdaye and yesterdaye.

**ij** And the Lorde sayd vnto him: † Departe agayne to thy fathers lande/ and to thy kinde/ I will be with the. Then sent Jacob/ and had call Rachel/ and Lea in the side to.

his flocke/ and said vnto them: If ye your fathers contentance/ that it is not toward me lyke as yesterdaye & yesterdaye/ but the God of my father hath bene with me. And ye knew that I haue serued your father with all my power.

And he hath deceaued me/ and changed my wages now ten tymes. But God hath not suffered Lymite to do me harme. If he sayd: The parrye coloured shall be thy reward/ then the whole flocke were parrye coloured. If he sayd: The specked shall be thy reward/ then the whole flocke were specked. Thus hath God withdecreuen your fathers goodes fr: me him/ and geuen them vnto me. For when the bymyng tyme came/ I layed vp myne eyes/ and sate in a bymyng/ & beholde the rammes leapt vpon the flocke/ that was specked/ spotted/ & parrye coloured.

And the aungell of God sa d vnto me in a bymyng: Jacob. And I answered: Here am I. He said: sit vp thine eyes/ & beholde the rammes leapt vpon the specked/ spotted/ and parne coloured flocke: for I haue seen all that Laban doth vnto the. I am the God at Bethel/ where thou diddest anoynte the G. xxij. d. 1370  
stone/ and made a vowe there vnto me. Get the vp now/ and departe out of this lande/ and go agayne into the lande of thy kynde.

Then answered Rachel/ and Lea/ and **c** sayd vnto hym: As for vs we haue no power in our inheritance more in our fathers house/ and he hath counted vs as strangers/ for he hath sold vs and set vp our wages. Therefore hath God withdecreuen your fathers rychee from hym vnto vs/ and sure he been. Whatserue now God hath sayd vnto the that do.

So Jacob gat vp/ and fir his children and wyues vpon camels/ and cryed away of his cattell/ and all his substance that he had gotten in Mesopotamia/ that he might come vnto Isaac his father in the lande of Canaan. Laban was gone to the bymyng of the flocke/ and Rachel had her father's ydolls. Thus **d. R. 342**  
byd Jacob Isaac awaye the beare of Laban **ij**  
the Syrian/ in that he tolde hym not that he fled. So he fled/ and all that was his gat vp/ and passed ouer the water/ and wente ijxxij. d.

strayght towards the mount Gilcad.  
 Upon the thirde daye it was tolde Laban  
 upon Jacob fled. And he toke his brethren  
 vnto him / and followed after him seuen  
 dayes iourney / and overtooke him upon the  
 mount Gilcad. But God came vnto Laban  
 the Syrian a dreame by night / and sayd vnto  
 him: Be ware / that thou speake not to Jacob  
 but good. And Laban thence rose vnto Jac-  
 ob. As for Jacob / he had pitched his tent  
 vpon the mount. And Laban with his bre-  
 thren pitched his tent also vpon the same  
 mount Gilcad.

Then sayd Laban vnto Jacob: What hast  
 thou done / that thou hast stolen awaye my  
 heere / and carryed awaye my daughters / as  
 though they had ben taken awaye captiue  
 with the sheare: Whatsoeuer I speake thou  
 shalt heere: that thou woldest flye / and hast  
 stolen awaye fro me / and toldest my norther / I  
 myght haue soughte the on thy waye with  
 myrth / with hunting / with rabience / and  
 herpce / and halfe not suffred me to fynde  
 my children / and daughters: Thou hast done  
 foolishly / and so muche myght I haue made /  
 I coulde haue bene you euel: but your fa-  
 thers God said yesternyght vnto me: Beware /  
 that thou speake nothinge vnto Jacob but  
 good. And for so muche then as thou woldest  
 me departe / and longeest seue after thy fa-  
 thers house / why hast thou stolen awaye my  
 goodes?

Jacob answered and sayd vnto Laban:  
 I was afraid / that thou shouldest haue taken a-  
 way the daughters fro me: but I toke by wher  
 thou sendest thy goodes / let the same here be  
 before our brethren. Seke therefore to by me /  
 and take it awaye. But he knewe not / that  
 Rachel had stolen them. Then wente Laban  
 into Jacobs tent / and into Leas tente / and  
 into the maydens tentes / and founde  
 nothinge: and out of Leas tente he wente into  
 Rachels tente. Then toke Rachel the ydolles /  
 & layed the vnder the camels strawe / and set  
 some vpon them. But Laban searched the  
 whole ten / & founde nothinge. Then said she  
 vnto her sister: Be not angry my lord / that I  
 can not rise vp vnto the: for it cometh vnto me  
 after the manner of women. So he sought / &  
 founde not the ydolles.

And Jacob was wroth / & dyde with Lea-  
 ban / he answered and said vnto him: What  
 haue I trespassed or offended / that thou art  
 so wroth with me? Thou hast searched all my  
 householde stuffe / and what hast thou foude  
 of thy householde stuffe? Laye it here before  
 my brethren and thyne / that they may iudge  
 betweene vs both. Twentie yere haue I ben  
 with thy shepe / a gooder haue not ben vn-  
 fruitfull / the raine of thy shepe haue I not  
 eaten. Take what was tyme of sheapes / I  
 brought it not vnto the / I was fayne to paye  
 it my self: thou requyredst it of my hande /  
 whether it were good or me by daye or by  
 nyght. On the daye tyme the heat consumed  
 me / and the frose on the nyght / and my slepe  
 departed fro mine eyes.

Thus haue I stened twentye yere in thy  
 house / fourteen yere for thy daughters / Gen 31  
 and sere for thy shepe / and ten times hast thou  
 chaunged my reward / and if God of my fa-  
 ther / the God of Abraham / a feare of Isaac  
 had not ben on my side / thou haddest taken  
 me awaye emptye. But God hath labored vpon  
 mine aduersitee and laboure / and rebuled y  
 yesterdaye.

Laban answered / & sayd: The daughters  
 are my daughters / and the children are my chil-  
 dren / & the sheepe are my sheepe / & all y  
 thou seest is mine: What can I do this daye vnto  
 thee my daughters / or to their children: whome  
 they haue done: Now therefore come on / let  
 vs make a conuenaunt / I & thou / which may  
 be a wytnesse betwene me & the. Then toke Ja-  
 cob a stone / and set it vp for a pillar: & mar-  
 ked it. & sayd vnto his brethren: Gather stones.  
 And they toke the stones / & made an heape: &  
 theydare vpon the same heape. And Lab called  
 it Jegar Sahadutha: but Jacob called it  
 Gilcad: either of them after the proprie-  
 ty of his language.

Then sayd Laban: This heape be wytnes  
 betwene me & the this daye: therefore is it cal-  
 led Gilcad / and a testimony: for he sayd: The  
 Lord be loof. betwene me & the: whan we  
 are departed the one from the other: if thou  
 were my daughters / or take other wyse / vnto  
 the. There is woman with vs / but / God to the  
 witness betwene me and the. And Laban  
 sayd: now couer vnto Jacob: B. hold / this is  
 the



the heap / a this is the markstone / that I haue  
set up betwixt me / a the: the same heape be  
wittnesse / a the same markstone also be witt-  
nesse: / I passe ouer vnto the: or / if thou passe  
ouer this heape and markstone vnto me / to  
do any harme. The God of Abraham / and  
the: God of Laban / and the God of thy fa-  
thers / be iudge betwixt vs.

And Jacob swore vnto hym by the feare  
of his father Isaac. And Jacob offered an of-  
ferynge vpon the mount / and called his bre-  
thren to care bread. And when they had care-  
ned / they tarried vpon the mount all nyght.  
But vpon the morow / Laban rose vpearly  
sydd his chyldren and daughters / a blessed  
them / and departed: and came agayne vnto  
his place. As for Jacob / he were on his iour-  
ney / and the angelo of God met him. And  
when he sawe them / he sayde: It is Gods  
booffe / a called the same place Mahanaim.

The XX XII. Chapter.

**I** **H** Jacob sent messengers before hym to  
174 a **S** his brother Esau / into the lande of Ec-  
17 of the felde of Edom / and commaunded  
them / and sayd: Say thus vnto my lorde Es-  
sau: Thy seruaint Jacob sendeth the this  
word: I haue deui out with Laban / and haue  
ben hereto amonge strangers / and haue  
open / and assed / thepe seruantes / and may-  
deus / and haue sent forth to thewe it the my  
lorde: / I might synde fauour in thy sight.  
The messengers came agayne vnto Ja-  
cob / and sayd: We came vnto thy brother Es-  
sau / and he cometh forth also agaynst the  
with foure hundred men. Then was Jac-  
cob sore affrayed / and sayd: what waye to  
turne him selfe / and denyed the people that  
was with hym / and the shepe / and the oxen /  
and the camels into two dioues / and sayd: if  
Esau come vpon the one dioue / and smyte  
in / the other shall escape.

**B** Jacob sayd moreover: O God of my fa-  
ther Abraham / God of my father Isaac / Lor-  
173 a **D** et thou that sayest vnto me: Departe a-  
gayne to thyne owne lande / and to thy kin-  
red / and I will do thy good: I am to lytle  
for all the mercies / a al the trouth that thou  
hast shewed vnto thy seruaint / for I had no  
more but this staffe when I wente ouer this  
Iordane / and now am I become two diou-  
es.

ues / deliuer me from the bande of my bro-  
ther / from the bande of Esau / for I am af-  
fraid of hym / lest he come and smyte me / a  
mother with the chyldren. Thou sayest I  
will do the good / and will make thy side as  
the sande of the see / which can not be num-  
bered for multitude.

And there he taried that nyght / a a toke  
of such as came to hande a present vnto his  
brother Esau / two hundred the goattes / and  
174 c **R** c. xxv. c  
twenty he goates / two hundred thepre / twen-  
ty rammes / and thyrty mylkyng camels  
with theyr soales / fourty hyncen bullecks  
twenry the asses with ten soales / and purthe  
in the bandes of his seruantes / euery flocke  
by them selfe / and sayd vnto them: Go ye  
forth before me / and put a space betwixt  
one flocke after the other / and commaunded the  
syrt and sayd:

When my brother Esau meeth the / and  
aseth the: Whose seruantes are thou / a who-  
ther goest thou / a whose are these that thou  
dystest before: Thou shalt say: They be thy  
seruaint Jacobs / which sendeth a present vnto  
to his lorde Esau / and cometh beynde vs  
him selfe.

This commaunded he the seconde also /  
and the thyrde / and all them that folowed  
the flockes / and sayd: Lyke as I haue tolde  
you / so speake ye vnto Esau / when ye meete  
hym / a say vnto hym also: Beholde / thy ser-  
uaint Jacob do behynde vs. For he thought /  
I will reconcile my selfe with the present that  
goeth before me / a afterwards will I see him  
my selfe / peraduenture he shall receaue me to  
grace.

Thus went the present before hym / but he  
taried in the tent the same nyght / a rose vp  
in the nyght / a toke his two wyfes / and the  
two maydenes and his cleue sonnnes / a went  
vnto y<sup>e</sup> foote of Iacob: the the a caried the  
ouer the water / so that all that he had came  
ouer / a taried hym selfe alone on this syde.

Then wrestled there a man with hym / on  
174 c **D** c. xxv. c  
till the breake of the daye. And when he saw  
that he mighte not ouercome hym / he  
touched the fenore of his thye / and the fe-  
nore of his thye: struck in wrestlinge with  
him. And he sayd: Let me go: for the daye be-  
cometh on. But he answered: I will not let y<sup>e</sup>  
go.



for your daughter. O geue her hym to reyse:  
make freddshippe to vs/geue vs your dought-  
ters / I take ye our Doughters / and dwell w  
vs / the lande shalbe open vnto you / dwell a  
occupye / and haue your possessions them.  
And Schem said vnto her father and be-  
thren: Let me fynde grace with you: loke  
what ye appoint me / I wil geue it: requyre  
the wetyng / and gyft of me hardely / I wyll  
geue it: exceeding so ye wil aye / only geue me  
the wansell to reyse.

Then Jacobs sonnes answered Schem  
and Hemor his father / a spake deceatfully  
because theyr syster Dina was defyled / and  
sayd vnto them: That can we not do / to geue  
our syster to an vncircumcyed man / so that  
were a great harme vnto vs.

¶ Neerly desyre will consent vnto you /  
if ye wyl be lye vnto vs / and be circycised as  
many as are males amonge you: then wil we  
geue you our Doughters / and take your Dou-  
ghters vnto vs / and dwell with you / and be  
one people. But if ye will not herken vnto  
vs / to be circuncyed / then wyll we take our  
Doughter / and go our waye.

These wordes pleased Hemor: and his  
sonne well / and the yonge man deserved not  
to do the same / so he had lust to Jacobs dou-  
ghter: and he was holden in honoure aboue  
all in his fathers house. Then came Hemor  
and Schem his sonne vnder the gate of the  
citty / and cōmēd with the cetyfens of the  
citty / and sayde: These men are peaceable  
with vs / wil dwell in the lande / a occupye.  
Now is the lande thode of both the sides / we  
wyl take theyr Doughters vnto vs / and geue  
them oure doughters.

¶ But theyr wyll theyr consent vnto vs  
to dwell by vs / and to be one people with vs /  
if we circycise all the men children amonge  
vs / lyke as they are circuncyed: theyr carrel  
and gooddes / and all that they haue / shalbe  
ours / if we consent vnto them that they maie  
dwell with vs.

And theyr herkened vnto Hemor and Schem  
his sonne / as many as went out and in  
at the gate of his citty / and circuncyed  
all the males / and that went out and in at  
it / is a his citty. / And vpon the thyde daye / when  
it was paynfull to them / the two sonnes of

Jacob / Simeon / and Levi: Dinsos be: they  
toke entrie into his streete / and wroue bold-  
ly into the citty / and slawe all the males /  
and slaw Hemor also / and Schem his son  
with the edge of the sweard / and toke the  
syster Dina out of Schems house / and wente  
their waye.

¶ Then came Jacobs sonnes vpon the dead /  
and spoyled the citty: because they had defy-  
led theyr syster / and toke their shepe / oxen /  
asses / and what souer was in the citty and in  
the lande / and all manner of gooddes: All their  
thyssen / and wykes toke theyr captiue / and  
spoyled all that was in the houses.

¶ And Jacob saide vnto Simeon / and Le-  
uice haue brought it so to passe / that I stinfe  
before the inhabitants of the lande / the Cana-  
nites and Pherecites / and I am but a small  
number: If they gather them selfes now to-  
gether agaynste me / they shall slaye me / so  
shall I be destroyed with my house. But  
theyr answered: Should they then deale  
with our syster as with an whore?

#### The XXXV. Chapter.

¶ And God sayde vnto Jacob: Get the vp /  
and go vnto Bethel and dwell there: / a  
make there an altare vnto the God / that  
appeared vnto the / when thou steddost fro  
thy brother Esau. Then sayd Jacob vnto  
his household / and to all that were with  
hym: Put awaye from you the strange  
goddesses / that are amonge you / and cleanse  
your selfes / and chaunge your clothes / and  
let vs go vnto Bethel / that I maye there  
make an altare vnto the God / which therde  
me in the time of my trouble / a haue bene th  
me in the waye that I haue gone.

¶ Then gaue theyr hym all the strange  
goddesses that were vnder theyr handes / and  
theyr earnynges / and be buried them vnder  
an Oke / that stode besyde Sychem / and be-  
spared. And there came a feare of God vpon  
the enimies that laye rounde aboute: / so  
that theyr slooured not after the sonnes of Ja-  
cob. So came Jacob vnto Luse of the lande  
of Canaan / which is called Bethel / and all  
the people that were with hym / and there  
he builded an altare / and called the place  
Bethel / because the Loide appeared vnto  
to

Gen. xl 7 a

Ge xxxv

Ge xxxv. c

Ge xxxv. d

Ge xxxv. d



dien of Esau. The children of Eliphaz the first borne of Esau were these. The pyince Thama/the pyince Omar/the pyince Sepho/the pyince Henas/the pyince Koich/the pyince Gaerhan/the pyince Amal. These are the pyinces of Eliphaz in the lands of Edom / a are the children of Ada.

And these are the children of Reuel El Esau sonne/the pyince Nabah/the pyince Serah/the pyince Samina/the pyince Misah. These are the pyinces of Reuel in the lands of the Edomites/and they are the children of Basmath El Esau wyfe. These are the children of Abalabama El Esau wyfe. The pyince Zeno/the pyince Isalam/the pyince Biah.

These are the pyinces of Abalabama/the daughter of Ana El Esau wyfe. These are the children of Esau and theyre pyinces. He is Edom The children of Esau/the pyince that dwelleth in the lands/are these Lothan/Sobal/Schob/Ana/Sison/Ezer and Usan. These are the pyinces of the Houses / all the children of Esau in the lands of Idumia. But the children of Lothan were these: Hosi/and Roman. And Lothans syster was called Thymina.

The children of Sobal were these: Alisan/Manabath/Edal/Sepho a Onan. The children of Sibeon were: Ana and Ana. This is the name Ana that founde mules in the wilderness/whiche hee kept his father Sibeons ass. The children of Ana were: Sison and Abalabama/ is the daughter of Ana. The children of Sison were: Hemdan/Esban/Zebran a Ebaran. The children of Ezer were: Bilhan/Seauan/and Isfan. The children of Esau were: Uz and Aran.

These are the pyinces of Esau. The pyince Lothan/the pyince Sobal/the pyince Sibeon/the pyince Ana/the pyince Sison/the pyince Ezer/the pyince Usan. These are the pyinces of Esau/whiche ruled in the lands of Edom. The pyince that reigned in the lands of Edumia: Before the children of Israel had any kynge. Are these: Bela the sonne of Beor was kynge in Edumia/and the name of his cite was Sinbaba. And when Bela dyed/Jobab the sonne of Serah and Bosra was kynge in his steade. When Jobab dyed/Usan came oute of the lands of the Thermanites was

kyng in his steade. When Usan dyed/ Hadad the sonne of Bedad (whiche flew the Madianites in the Madianite felde) was kynge in his steade/and the name of his cite was Amoth. When Hadad dyed/Saula of Masreke was kynge in his steade. When Saula dyed/Saul of Keshoboth by the water syde / was kynge in his steade. When Saul dyed/Baal Hanan / the sonne of Achob: was kynge in his stead. When Baal Hanan the sonne of Achob: dyed / Hadad was kynge in his steade/and the name of his cite was Dagu/and his wifes name was Mesheh Beel/the daughter of Maad/the daughter of Mesobab.

These are the pyinces of Esau called in theyr kyngdomes/ places/ and names: the pyince Thymina / the pyince Alisa/ the pyince Zethir/ the pyince Abalabama / the pyince Ela / the pyince Dynon / the pyince Aenas / the pyince Theman/ the pyince Uthfar/ the pyince Ulagrad/the pyince Ira. These are the pyinces in Edumia / like as they dwelle in the lands of theyr possessions. And Esau is the father of the Edomites.

The XXXVII. Chapter.

When Jacob dwelt in the lande/wher in his father was a stranger/ namely in the lande of Canaan. And these are the generations of Jacob. Joseph was thirtie yeare olde/ when he became a feyer of the carrell with his brethren/ and he had with the children of Bilha and Raipa his fathers wyfes / and tolde theyr father of the cuell report that was of them. Israel loued Joseph more then all his children/ because he had begotten hym in his olde age / and he made hym a coate of many coloures.

Now when his brethren sawe that his father loued hym more then all his brethren/ they had euill wyl ar hym/ and coulde not speake a frendly worde vnto hym. Joseph also had once a dreame and tolde his brethren thereof. The hard they hym the moor / for he sayde: H Heare I praye you what I dreamed. We thought we were brynding: because upon a felde/ and my sheue arose/ and stode vp / and your sheues rounde aboute made obeysaunce vnto my sheue.

Then sayde his brethren vnto him: Shalt thou

I. a

I. b

I. c

I. d

Gen. xli. a

thou be our kynge/and haue dominion ouer  
us: And they heerd hym yet f more/ because  
of his dreame and his wordes. And he had  
yet another dreame/whiche he tolde his bre-  
thren/and sayd: Beholde/ I had yet another  
dreame: We thought that the Sunne/ and y  
Mooone/ and xi. starrs made obeysaunce to  
me. And when this was tolde his father and  
his brethren/ his father reioyced hym/ and  
sayde vnto hym: What maner of dreame is  
this/ that thou hast dreamed: Shall I and  
thy mother/ and thy brethren come and fall be-  
fore the vpon the ground: and his brethren  
had enyue at hym: But his father marked  
this sayinge.

Luc. 4. a

¶ Now when his brethren were gone forth  
to kepe their fathers cattell in Sichem/ Isra-  
el sayde vnto Joseph: Do nor thy brethren  
kepe the cattell in Sichem: Come/ I will  
sende the vnto them. He answered: Here  
am I. And he sayde: Go thy waye/ and loke  
whether it be well with thy brethren/ a with  
the cattell/ and bringe me wordes agayne how  
it is. And he sent hym out of y valleye of He-  
bron/ to go vnto Sichem.

i. Reg. 14. b

¶ Then a certayne man founde hym/ wane-  
dinge out of his waye in y felde/ which axed  
hym/ a sayde: Whome seest thou? He answer-  
ed: I see my brethren/ all me/ I praye y where  
they kepe shepe. The man sayde they are gone  
from hence: y haue them saye: Let vs go  
vnto y. He then folowed Joseph vnto his  
brethren/ a founde them at Sothan.

Mar. 11. d

Mar. 11. a

Luc. 11. b

¶ Now when they sawe hym asafore  
he came at them/ they beuyed to slaye hym/ a  
sayde one to another: Lo/ there cometh y trea-  
turer/ come on/ and let vs slaye hym/ and cast  
hym in a pytte/ a saye a wycked beast hath de-  
uoured hym: then shall it be fene/ what his  
dreames are.

Gen. 34. c

¶ When Ruben herde y she wolde haue de-  
fened hym out of theyr handes/ and sayd:  
I let vs not slaye a feule. Ruben sayde mo-  
reouer vnto them: Shed no bloude/ but cast  
hym into this pytte that is in the waye/ and  
and laye y no handes vpon hym. He wolde  
haue defened hym out of theyr handes/ wher  
he might haue brought hym agayne vnto his  
father. ¶

¶ When Joseph now came to his brethren/

they striped hym out of his coate/ that party  
coloured coate/ which he had vpon hym/ and  
toke hym/ and caste him into a pytte. But the  
same pytte was emptye/ and no water in it/  
and they set them vnto to cate. In y meane  
season they lyfte vp theyr eyes/ and sawe a com-  
pany of Imaclites/ comyng from Gilead/  
with theyr camels/ which bare speces/ balme/  
and myrrer/ and were goynge vnto into E-  
gypte.

¶ Then sayde Iuda vnto his brethren: What  
helpeth it vs/ that we slawe our brother/ and  
hede his bloude? Come let vs sell him vnto the  
Imaclites/ y our handes be not defiled vpon  
him: so he is our brother/ our fleshe and  
bloude. And they herkened vnto him.

¶ And as the Madianites marchant men  
went by/ they viewe Joseph out of the pyt-  
te/ and sold him vnto y Imaclites/ for twenty  
shekyls of shekyls/ whiche he bought hym into  
Egypte.

Act. 1.

¶ Now when Ruben came agayne vnto the  
pytte/ a founde not Joseph therein/ he rent  
his clothes/ a came agayne to his brethren and  
sayde: The lab is not vnder/ whether shall I  
go: then r. k. they Josephs coate/ a fene a  
goate/ and typped his coate in y bloude/ and  
sent awaye the same coloured coate/ a say-  
ed it to be brought vnto theyr father/ a sayd:  
This haue we founde/ loke/ whether it be thy  
sonnes coate/ or no.

¶ But he knewe it and sayde: It is my son-  
nes coate/ I a wicked beast hath deuoured  
him/ a runnynge beast hath ransched Joseph.  
And Iacob reue his clothes/ a put a farse cloth  
about his loynes/ a mourned for his sonne  
a longe season. And all his sonnes a daughteres  
came vnto him to console him. But he wold  
not be consoled/ a sayde: With sow we wyl I  
go vnto into the graue vnto my sone. And  
his father wepte for him: But the Madianites  
sold him in Egypte vnto Pimplar/ Pha-  
raos dyer marshall.

Ge. 34.

The XXXVIII. Chapter.

¶ The firste part of this chapter/ sheweth Iuda  
Iacobes dreame from his brethren/ and gaz  
hym to a man called Etra/ of y dollans/ and  
there Iuda sawe a mans daughter/ of Canaan  
an called Sina/ and toke her. And when he  
had layn with her/ she conceaued/ and bare a  
sonne.



Gen. xxx. d

that he became a lucky man/and was in his master the Egyptians house. And his master saith: The Lord was with him: so whatsoeuer he did/ the Lord made it to prosper in his hands: so he soude fauoure in his masters sight/and was his seruaut. He made him ruler of his house/and put all that he had vnder his hande. And from the time forth that he had made him ruler of his house/and all his goodes/ the Lord blessed the Egyptians house for Josephs sake/ and there was nothinge but the very blessing of the Lord/ in all that he had in the house/and in the felde therfore left be all that he had in Josephs hande. And medled with nothinge hym selfe/ save only the breade that he yd eate. And Joseph was sayre of serwyce/ and wel fauoured of face.

**B** And it so turned after these actes/ that his masters wyfe cast her eyes vpon Joseph/ and sayde: Sleepe with me. But he denyed/ and sayde vnto her: Echold/ my master knoweth not what is in the house/ al all he hath/ that hath he put vnder my hande. And there is no man so greate in his house as I/ and he hath kept nothinge from me/ excepte the: for thou art his wyfe. How shoulde I then do so greate euill/ and synne agaynst God? But she spake suche wordes vnto Joseph dayly. neuertheless he refused not vnto her/ to slepe by her/ so to be in her company.

**C** It so turned vpp a nime/ that Joseph wete into his house to do his busynesse/ a there was none of the folkes of the house therby. And she caught hym by his garnet/ a said: Sleepe vnto me. But he left his garment in her hande/ a fled/ a put hym out of the house.

Now when she sawe that he had left his garment in her hande/ and fled oute/ she called the folkes in the house/ and sayde vnto them: Lo/ he hath brought vs in the Hebrewes/ so do vs them/ he came in here vnto me/ to slepe by me: but I cryed with a loude voyce. And wha he herd that I made a noyse/ and cryed/ he left his garnet here by me/ a fled/ and ranne out.

**D** And she layd vp his garnet by her/ till his master came home/ and tolde hym euen thysame wordes/ and saide: The Hebrewes seruaut/ whome thou broughtest here vnto

me/ came in here to me/ for to do me shame. But when I made a noyse and cryed/ he left his garment here by me/ and fled out. When his master herde the wordes of his wyfe/ which she tolde hym/ and sayde: Thus hath the Hebrew seruaut done vnto me/ he was very wroth.

**E** Then his master toke hym/ and put hym in prison/ where the kynges prisoners laye. And there he laye in prison. But the Lord made hym to fynde fauoure in the sight of the officer of the prison/ so that he commytted all the prisoners of the prison vnto his hande: ther whatsoeuer were vnto/ myght be done by hym. For the officer of the prison saith: that the Lord was with hym/ in all that was vnder his hande/ and that whatsoeuer he did/ the Lord made it to come pass perously to pass.

The XL Chapter.

**F** It so turned after this that the kyng of Egypte chaunge the butler/ and the chiefe butler/ and Pharaon was angry with them/ and caused them to be put in prison in the chiefe marshalls house/ where Joseph laye prisoner. And the chiefe marshall put Joseph vnto them/ that he myght serue them/ and so they were in prison for a season.

And they dreamed/ both the butler and the butler in one night/ euery man his owne dreame/ and euery dreame had his interpretation. Now in the morning when Joseph came in vnto them/ and sawe that they toled sadly/ he acke them and sayd: Why take ye so sadly to daye? They answered: We haue dreamed/ and haue no man to deek: recit vnto vs. Joseph sayd: Interpretynge he longth vnto God/ but tell me yet.

**B** Then the chiefe butler tolde Joseph his dreame/ and sayde vnto him: I dreamed that there was a vyne before me/ which had thre braunches/ so/ a budde/ greene/ and bare blossomes/ a the grapes therof were ripe. And I had Pharaon eatte in my hande/ a rofe of thre grapes/ a wa: ngethem in to thre cuppes/ a gaue Pharaon the cuppe in his hande.

Joseph sayde: This is the interpretation: The thre braunches are thre years/ and euer the

Psa. li

Ge. iii



thre dayes that Pharao take the/and put the  
in thine office agayne/that thou mayest geue  
him ʒ cuppe in his hande after the olde ma-  
ner/whan thou wast his butler: But whan  
thou art in thy prosperite/thinke vpon me / a  
fewe me remember: / that thou mayest cer-  
tifie Pharao of me/that he maye bringe me out  
of this house/so: I was pruely caried out of  
the lande of ʒ Hebrues/and here also haue I  
done nothinge / ʒ they shoulde haue put me  
in the dongeon.

¶ Whan the chiefe baker saue / that ʒ inter-  
pretacion was good / he saide vnto Ioseph:  
I dreamed / ʒ I here the wyfer bakeres  
vpon my beade/ and in the uppermost bak-  
ker all maner of basten meates so: Pharao / a  
the fooles did eate out of the bakker vpon my  
beade.

Ioseph answered and saide: This is the  
interpretacion: The thet bakeres are thre  
dayes/ a after thre dayes shall Pharao take ʒ /  
and hange the vpon the galowe/and ʒ fooles  
shall eate thy fleshe from of the.

And vpon the thirde daye it came to passe/  
that Pharao made his ʒ birth daye/and helde  
a feast vnto all his seruantes/a rofe the chiefe  
butler/and the chiefe baker before all his ser-  
uantes/and restored the chiefe butler to his  
butlershippe agayne / so that he reached the  
cuppe in to Pharaos hande. As for the chiefe  
baker/ he caused him be hangd like so: Ioseph  
had interpreted vnto him ʒ euer belisse the  
chiefe butler thought not on Ioseph but  
for gaet him.

### The XLII. Chapter.

¶ And after two yeres Pharao had a dream  
where thet the slode by a water side a: be-  
hold / out of the water there came seue goods  
ly fyne/ and fastsified/and wente sdinge in  
the meadow. After thet he saw other seuen  
fyne come out of the water / which were as  
well fauoured/and leane fleshed / and wente  
by the fyne vpon the water syde: and the  
well fauoured leane fyne did eate vp the seuen  
goodly / and fat fyne: Then Pharao awa-  
ked.

And he slepte agayne/and dreamed the se-  
conde tyme. And he sawe that seuen eyses of  
come greue vpon one stalk/ful and good.  
Afterwarde he sawe seuen thynne and blassed

eyses come vprand ʒ seuen thynne eyses de-  
uoured ʒ seuen greete /and full eyses. The  
Pharao awaked/and saue ʒ it was a dream.  
And whan it was daye/his spete was trou-  
bled/and he sent our/and caused to call all the  
sothsayers in Egypte/and all the wyse men/  
and tolde them his dream. But there was  
none/that coulde tell Pharao the interpreta-  
cion of it.

Then spake the chiefe butler vnto Pharao/  
a saide: This daye ʒ I remember my fault.  
Whan Pharao was angrye with his serua-  
nts/and put me in prysen by the chiefe baker/  
in ʒ chiefe marshals house/ we dreamed both  
in one nyght: eury man his dream / ha-  
uyng his owne interpretacion. Then was  
there with vs a yonge man/ an Hebrue / the  
chiefe marshals seruaunt / vnto whom we  
tolde it / and he declared our dreames vnto  
vs / vnto eury man/according to his dream.  
And so he declared it vnto vs / so came it to  
passe. For I was restored vnto myne office/  
and he was hangd.

Then Pharao sent and called for Ioseph/  
a they let him out of the dongeon. And he let  
himselfe be shewen/a chaungd his clothes / a  
came in vnto Pharao. Then saide Pharao to  
him: I haue dreamed a dream / and there is  
no man ʒ can interpret it. But I haue herd  
tell of thet whan thou hearest a dream/ thou  
declarest it. Ioseph answered Pharao / and  
sayde: God shall geue Pharao a prosperous  
aunsaer/ so/ wel without me.

Pharao sayde vnto Ioseph: I dreamed ʒ  
I slode by a water side/ and beholde/ out of ʒ  
water there came seuen fyne / fat fleshed and  
goodly/and wente sdinge in the meadow.  
And after them I sawe other seue fyne come  
out thynne/uel fauoured/ a leane fleshed. So  
uell fauoured sawe I neuer in all the lande of  
Egypte. And the seuen leane and euell fauou-  
red fyne dyd eate vp ʒ seuen fyne fat fyne.  
And whan they had eaten them vp / a man  
coude not poccaine that they had eaten thet /  
a were as euell fauoured as they had eaten afore.  
Then I awaked.

And I sawe agayne in me became seuen  
eyses of come/ growyng vpon one stalk/ ful  
and good. Afterwarde there sprong vp seue  
withred eyses / thynne and blassed / and the  
seuen

seven thinne cyres becaused the seven good cyres. And I haue shewed it vnto my lordes/ but they can tell me nothing thereof.

**J**oseph answered Pharao: Barh Pharao becaime are one: God sheweth Pharao what he wyl do. The seven good fyne are seven yeares/ a the seven good cyres are seven yeares. It is one becaime. The seven leane/ a the seven fauoured fyne/ that come up after them/ are seven yeares. And the seven thynne and blessed cyres/ is the seven yeares of verth. This is nam the thyng which I told Pharao/ that God shewed Pharao what he wyl do.

Wherfor/ these shall come seven yeares with great plenteousnesse in the whole lande of Egypte/ after the same/ there shall come seven yeares of verth/ so that all this plenteousnesse shall be forgotten in the lande of Egypte/ and the verth shall consume the lande/ so that the plenteousnesse shall not be perceaued in the lande/ because of the verth that cometh thereafter/ for it shall be very greate. Where as Pharao becaime the seconde name it signifyeth/ this thinge is surely prepared of God/ and that God wyl shew the thyng the same to passe.

**E**th: Pharao now prouyde for a man of vnderstandyng and wysdom/ whome he maye serue the lande of Egypte/ and be like an ordone officer in the lande/ and take the fifth parte of the lande of Egypte in the seven plenteous yeares/ and gather all the foode that shall come of the plenteous yeares/ that they maye laye up come vnder Pharaos power/ for sustenance in the cyres/ and kepe it that there maye be foode founde/ prepared for the lande in the seven beare yeares/ which shall come vpon the lande of Egypte/ that the lande be not destroyed by honner. The sayge pleaseth Pharao well/ and all his seruantes. And Pharao sayde vnto his seruantes. How maye we fynde such a man/ in whome is the spere of God? And sayde vnto Joseph: So/ so much as God hath shewed the all this/ there is none of such vnderstandyng/ and wyscome as thou.

**J**oseph: Thou shalt be ouer my house/ and euen as I shall be ouer thy house/ shall all my people obey: onely in the kynges house wyl I

be more then thou. And he sayde: Behold/ I haue set the ouer the whole lande of Egypte. And he toke of his ring/ from his hande/ and gaue it Joseph in his hande/ and clothed hym with whyte sylke/ a dyde haunge a dyeme of golde aboute his necke/ and made hym ryde vpon the seconde charret/ and caused it to be preclaymed before hym/ that men should bowe their knees vnto hym/ (as to him) whome Pharao had set ouer the whole lande of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/ without thy wyl/ shal no man moue his hande or his foote in all the lande of Egypte. And he called hym/ **Sapthnah** Pharaos/ and gaue hym a wyf/ **Asnath** the daughter of Potyphar/ the priest of On. So Joseph wente out/ for to wyf/ the lande of Egypte. And he was thynne yeare olde/ when he stode before Pharao. And he departed thynge from Pharaos/ and wente thowp all the lande of Egypte.

And the lande dyd so/ those seven plenteous yeares/ and they gathered all the foode of the seven yeares that were in the lande of Egypte/ and laide it in fyue. Loke what foode grew in the fynde rounde aboute euery cite/ they put it therin. So Joseph layed up/ come in store/ and that much aboute measure/ as the lande off/ seyn/ so much that he left of any bynyng of it/ so/ it could not be numbred.

And vnto Joseph there were come two sonnes/ before the verth came/ whome Asnath the daughter of Potyphar/ priest of On bare vnto hym. And the firste called he **Manasse**: for God sayde he/ barh/ caused me to forget all my labour/ and all my fathers house. The seconde called he **Ephraim**: for God sayde he/ barh/ caused me to growe in the lande of my trouble.

Nowe when the seven plenteous yeares were ended in Egypte. Then beganne the seven beare yeares to come/ wherof Joseph had sayde. And there was verth in all lande/ but in all the lande of Egypte there was foode. There when the lande of Egypte beganne to suffre hunger also/ the people cryed vnto Pharao for bread. But Pharao sayde vnto all the Egyptyane: Where wyl Joseph be that he sayeth vnto you/ that do. So when there

Sapthnah  
Pharaos  
Daena  
to saye  
Joseph  
of seyn  
a man  
whome  
creet  
are oped

Gen. xi.

Actu. ii.

was death in all the lande. Joseph opened at that tyme by him / and sold vnto the Egyptians. Thus the death puzzeled in the land / and all countreys came to Egypte to bye at Joseph: for the death was myghty in all landes.

The XLII. Chapter.

**W**Han Jacob sawe that there was much conuenience in Egypte: he sayd vnto his sonnes: Whysaye ye? Beholde / I heare that there is much conuenience in Egypte: go youne / and see: vs come / that we maye liue: & not dye. So Joseph stode by the weate doore to bye come in Egypte. So for Benjamin / Josephs brother: Jacob wolde not let him go with his brethren / for he said: Some misfortune maye happen vnto him. So the children of Israel came to bye come amonge other that came with them: for there was death also in the lande of Canaan. But Joseph was gouernour: in the lande: & sold vnto all the people of the land.

Now when his brethren came to him: they fell doune to the grounde before him upon their faces: and he sawe them / & knewe them: and helde hymselfe straunge towards them / and talked roughly with them / & sayd vnto them: Whence come ye? They sayd: Out of the lande of Canaan: to bye vitayle. He wearethelss thought he knewe they yet knewe they not him. And Joseph thought vpon the dreames: & he had dreamed of the / and sayd vnto them: Ye are spies: and are come to see where the land is open.

**W**hen he answered him: To my lord: thy seruantes are come to the vitayle: we are alone: mannes sonnes: we are vsyned: & thy seruantes were neuer spies: He sayd vnto the: No: but ye are come to see where the land is open. They answered him: We thy seruantes are twelfe brethren: the sonnes of one man in the lande of Canaan: & the youngest is with our father: so one he is awaye.

Joseph said vnto them: Thus it that I said vnto you: ye are ye: Here by will I proue you: By the life of Pharaos ye shall not gett here: excepte your youngest brother come herbe. Sende awaye one of you to fetch your brother: but ye shall be in prison. Thus will I trie out your wordes: whether ye go aboute to

troueth or not: for so by the life of Pharaos ye are spies. And he put the together in ward the x. dayes longe.

Then the thyrde daie he sayd vnto the: I see you lyars: the do thus: for I saie: God: & ye ye be vsyned: let one of your brethren lie bounde in youre prison: but go ye your waye: & a carie home the necessarie foode: a bing: me your youngest brother / so will I helpe your wordes: & ye shall not lye: & so they did.

And they said one to another: This haue we vsyned against our brother: in that we sawe the angur: be of his soule: wherby he sought vs: and we wolde not heare him: therefore cometh now this trouble vnto vs. And when answered the: a said: Told not I you the same: whā I said: I O sinned not against: but ye would not heare: Now is his bond required. But they knewe not that Joseph understood it / for he spake vnto them by an interpreter. It is he turned from them: and wepte. Now when he had turned him to them againe / and talked with them: he toke Simeon amonge the / and bounde him before they eyes: / and commaunded to sell their sackes with corne: and to purchase in the money in his sacke: and to giue entry one his expenses by the waye. And so was it done vnto them.

And they labed their corne upon their asses: and departed thence. But as one opened his sacke to geue his assprouder in the morn: he spied his money in his sacke mouth: / and sayd vnto his brethren: My money is restored my again: for it is in my sacke. Then their hearts failed them: and they were affrayed amonge themselves: and said: Wherefore hath God done this to vs.

Now when they came home: to Jacob their father: in the lande of Canaan: they tolde him all that happened vnto them: a said: The man that is lord of the lande: spake roughly vnto vs: and toke vs for spies of the countrey. And when we answered: we are vsyned: / and were we thy spies: but are twelfe brethren: the sonnes of one father: one is awaye / and the youngest is yet this. Waxe with our father in the lande of Canaan. He sayd: Hereby will I marke that ye are vsyned: because one of your brethren with me / and take soode

C iij necess

necessary for your houses/and go your way/  
a bringe your youngest brother vnto me: so  
shal I knowe that ye are no spyes/ but enfa-  
ined: then shall I be lyer you your brother  
also/and ye may occupie in the lande.

¶ And when they opened theyr sackes / eu-  
ery man founde his bondell of moneye in his  
sacke: And when they and theyr father sawe/  
that it was the bondels of theyr moneye / they  
were afrayd.

Then saide Jacob theyr father: Ye haue  
robbed me of my children: Joseph is awaye/  
Simeon is awaye/and ye will take Ben Ja-  
min awaye: It goeth all ouer me. Ruben an-  
swered his father / and saide: If I bringe  
him not to the agayne/then slaye my two sou-  
nes: Deliuer him into my hande: I will bringe  
him agayne vnto the: He saide: my sonne  
shal not go downe w<sup>th</sup> you/ for his brother is dead/  
a he is left alone: If any misfortune should  
happen vnto hym by the way that ye go / ye  
should bringe my gray heere with you  
downe into the graue.

The XLIII. Chapter.

¶ **W**HEN the heere appressed the lande. And  
when al th' wayles th' they had brought  
out of Egipte were spent/ Jacob theyr fa-  
ther sayde vnto them: Go agayne/and buye vs  
a litle foode.

Then Iuda answered hym / and sayde:  
The man streare vnto vs/and sayd ye shal not  
buye our sackes/excepte your brother be with you.  
If so be now that thou wilt sende our bro-  
ther with vs/ we will go downe / and buye the  
foode. But if thou wilt not sende hym / we  
will not go downe. for the man sayde vnto  
vs: Ye shal not see my face/except your brother  
be with you.

¶ **I**sraell sayde: Wherefore haue ye done this  
small vnto me to tell the man that ye had yet  
a brother: They answered: The man enqui-  
red so secretly of vs/and of oure kinrede/and  
sayde: Is your father yet a liue? Haue ye yet  
a brother: Then tolde we him/as he aged vs.  
Some coulde we knowe/that he wolde saye:  
bringe your brother downe with you: Then  
said Iuda vnto Israell his father: Let the  
lad go with me: that we may get vs vp / and  
take oure wayne/and liue/and not dye for  
euer.

¶ **I**sraell c w<sup>th</sup> and thow/and our children. † I will be

surety for hym/ of my handes shal thou re-  
quire him. If I bringe him not vnto the ag-  
ayne / and set him before thine eyes / I will  
beare the blame my life longe. for if we had  
not made this taryng/ we had now ben come  
agayne rayse.

Then saide Israell theyr father vnto them:  
If it must needs be so/ then do thus: take of th'  
best frutes of the lande in your sackes/ and  
bringe them a present: a curris of balme/ and  
hony/ and spycos/ and myrrer/ and Galba/ a cle-  
mende. Take other moneye with you also / a  
the moneye that was broughte againe in your  
sackes/ meethes / carryt agayne with you / pre-  
sentmentare: it was an oncsight. And take  
your brother/ get you vp/ a go agayne vnto  
the man. The almyghty God geue you mercy  
in the sight of the man/ that he maye let you  
haue your other brother / a Ben Jamin. As  
for me / I must be as one / that is robbed of  
his children.

So they toke the present/ and other moneye  
with them/ and Ben Jamin/ gat them vp / a  
went into Egipte/ and stode before Joseph.  
Then Joseph behelde them with Ben Jamin/  
and sayd vnto the ruler of his house: Bringe  
these men / a slaye/ and make ready / for they  
shal dine with me at noone. And the ma<sup>r</sup> did  
as Joseph bad hym/ and broughte the men in-  
to Josephs house.

When they were broughte into Josephs  
house/ they were afrayd/ a said: We are doun-  
gryt here because of the moneye/ that came  
agayne in oure sackes/ at first/ to pise a que-  
rell with vs/ and to laye some thyng to oure  
charge/ and to take vs for bande seruautes  
with our asses.

Therefore came they to the man / that was  
ruler of Josephs house/ a talked with hym at  
the doore/ a sayde: Syr / we came downe at  
first to buye foode: / when we came in / a  
Gen. 43  
and opened our sackes / beholde/ ouerly man-  
neye was in his sackes/ neyth<sup>r</sup> full weight:  
therefore haue we broughte it with vs agayne/  
and haue broughte other moneye to vs also / to  
buye foode: But we can not tell / who put our  
moneye in our sackes.

¶ He sayde be content / feare ye not / your  
God/ kench th' God of your fathers / hath ge-  
uen you that measure in your sackes / I had  
your



dead/ and he is left alone of his mother/ and his syster leuech him.

Then sayde sthō: Bunge him vnto vnto me/ and I wil se him. But we aunswere: The lad can not come from his father/ if he shoulde come from him/ he were but a dead man. Then sayde sthō vnto thy

Gen. xliij. a seruantes: If your yongest brother come not hyther wth you/ ye shall se me face no more.

Then went we vp vnto thy seruant my father/ and told him my lordes wordes. Then sayde our father: Wha your waye agayne/ a bye vs a litle food. But we sayde: We can not go vnto/ excepte oure yongest brother be wth vs/ then will we go vnto: for we barre not lose the man in the face/ if our yongest brother be not wth vs. Then sayd thy seruant my father vnto vs: Ye knowe I my wyfe bare me two synce/ one went out fro

Gen. xxxij. f me/ I sayde: he is yongest in pees. If ye take this fro me also/ and any misfortune happen

Gen. xliij. e him/ then shall ye bunge my graye heer wth some vnto the graue.

¶ If I now come home vnto my father/ a the lad be not wth me/ (saunge his soule hangeth by the soule of this) then shall it come to pass/ wher if he be not the lad there/ he shall die.

So shall we / thy seruantes bunge the gray heer of thy seruant our father / wth some we

Gen. xliij. b vnto the graue. ¶ For I thy seruant/ be came sicerly for the lad vnto my father/ and

sayd: if I bunge him not agayne/ I wil beare the blame of my lyfe long. Therefore let thy seruant bide here in stead of the lad/ to be my lordes hande man/ a let the lad go vp to his brether. For how can I go vp vnto my father/ if the lad be not wth me/ then shoulde I se misery that shoulde happen vnto my father. The. XLV. Chapter.

¶ Then could not Joseph refrayne him self before/ al them that stode aboute him: and he commaunded euery man to go of from him / and there stode no man by him / when Joseph vnted him self vnto his brether. And he wyte loudlye that the Egyptians a Pharaos hande held berde it. And he sayd vnto his brether: ¶ I am Joseph / is my father yet aliue? And his brether coulde not aunswere him / when he were so shalshed before his face. And he sayde: Come nye vnto me. And they came

Gen. v. b

nye. And he sayd: I am Joseph your brother. ¶ Wher ye sold me to Egypt. And now were not your selfes/ a thinke not that there is any weare / because ye sold me my brether / for God sent me herber before you/ for your lynes sake. For these are now two yeres / that the wyrt hath bene in the lande / and there are yet fyue yeres behinde/ where in there shalbe no plowinge/ nor barnes.

But God sent my brether before you / that he might let you remaine vpon earth / and to saue your lynes / by a great deluuerance. And now it was not ye / when that sent me herber / but god / which hath made me a father vnto Pharaos / and loide ouer all his house / and a prince in the whole lande of Egypt. Haill you therefore / and go vp vnto my father / a say vnto him: Thy soune Joseph sendeth this word: God hath made me lorde in all Egypt / yea/ come vnto me / care not / thou shalt dwell in the lande of Gosen / and be wth me / thou and thy children / and thy childrens children / thy smal and great cattle / a all that thou hast. There wyl I make possession for the / for there are yet fyue yeres of wyrt / that thou peryshe not wth thyne house / and all that is thyne. Beholde your eyes / and the eyes of my brother Ben Jamin / se that I myne owne selfe speake vnto you by my mouth. Sherte my father all my worshipp in Egypt / a all that ye haue sene / haill you / and come vnto my brether wth my father.

And he fell aboute his brother Ben Jamin necke / a wepte / and Ben Jamin wept vpon his necke also. And he kysed all his brether / and wepte vpon them. And afterward talked his brether wth him. And thus ydinges came vnto Pharaos house / Josephs brether are come / which pleased Pharaos wth / a all his seruantes.

And Pharaos spake vnto Joseph: Saye vnto thy brether: Do this / lede your bestes / of your weye / and when ye come into y land of Canaan / take your father a your householdes / a come vnto me / I will giue you of the good / a in the lande of Egypt / so that ye shall eate the fere in the lande. And he conuincued them. Do thus / take you charrettes out of the lande of Egypt / for your children a wyues / and bunge your father / and come / and regard

Gen. xxxij.

Gen. l.

1

2

3

4



fore upon his necke. Then sayd Israel vnto Joseph: Now am I dead: vnto thee, so muche as I haue sene thy face: thou art yet aliuē.

**E** Joseph sayd vnto his brethren: a to his fathers house: I will go vp/ and tell Pharaos/ a saye vnto him: My brethren and my fathers house are come vnto me / out of the lande of Canaan; and are Feuers of cattel (for they are men of Beale with cattel:) they small a great cattel / and al that haue / haue they brought with them: Now if Pharaos cal you/ and saye: what is your occupation: then ye shall saye: Thy seruantes are men that haue dealt with cattel from oure youth vp hether to / both we and oure fathers / that ye maye dwell in the lande of Gosen: for the Egyptians abhorre al Feuers of cattel.

Chap. XLVII.

**I** Then came Joseph / and tolde Pharaos a sayd: My father and my brethren/ theyr small and great cattel / and al that they haue / are come out of the lande of Canaan: and be hold/ they are in the lande of Gosen. And he toke sise of his brethren / and presented them vnto Pharaos. Then sayd Pharaos vnto his brethren: What is your occupation? They answered: Thy seruantes are Feuers of cattel/ we a our father also. And they sayde moore vnto Pharaos: We are come to dwell with you in the lande: for thy seruantes haue no pasture: for theyr cattel / so fore both of them / the oppesse the lande of Canaan. Now therefore let thy seruantes dwell in the lande of Gosen.

**B** Pharaos seyd vnto Joseph: Thy father a thy brethren are come vnto the: the lande of Egypte is open before the/ let them dwell in y best place of the lande/ a se that they dwell euen in the lande of Gosen. And if thou knowest that there be men of sciute amonge them/ make them rulers of my cattel.

Joseph brought in Jacob his father/ and sette him before Pharaos. And Jacob thanked Pharaos. But Pharaos seyd: How olde art thou? Jacob sayde: The nine of my pilgrimage is an hundredth a thirte yeares: litle and euell to the tyme of my pilgrimage / a arrayeth me vnto the tyme of my fathers in theyr pilgrimage. And Jacob thanked Pharaos/ and wente out from him.

So Joseph prepared dwellings for his father a his brethren/ and gaue them a possession in the lande of Egypte / euen in the best place of the lande/ mainly in the lande of Ramesses/ as Pharaos commaunded. And he made prouision for his father and brethren / and all his fathers house with bread / euen as yonge children.

There was no bread in al the lande/ for y Verth was very sore/ so that the lande of Egypte / and the lande of Canaan were famished/ by y reason of y Verth. And Joseph brought together al the money that was founde in Egypte and Canaan / for the come that they bought. And he layed vp all the money in Pharaos house.

Now when money fasted in the lande of Egypte and Canaan/ all the Egyptians came vnto Joseph / a sayde: Geue vs bread: / because we are without money. Joseph sayde: Bring yther your cattel / so wil I geue you for: your cattel/ seynge ye are without money. Then brought they theyr cattel vnto Joseph. And he gaue the bread for theyr horses/ besydes/ and asses. So he fed them with bread that yere for al theyr cattel.

When that yere was ended / they came vnto him the next yere/ and sayd vnto him: We wil not hide it from our loide: / that not onely the money/ but all the cattel also is spent vnto our loide / and there is nothing more left for oure loide / but onely our body a our lande: wherefore suffereyth thou both vs to yre a oure loide. Take vs and our land for bicatell: that we a our land maye be boude vnto Pharaos: geue vs seide: that we maye lye / and not dye: and that the lande become not a wilderness.

So Joseph toke in: all the lande of Egypte for Pharaos: for the Egyptians/ olde theyr man his land/ because the Verth was so myghtie vpon them/ and so the lande became Pharaos: with the people that went out and in at his cyties/ from one syde of Egypte vnto the other / excepte the priestes lande / that toke he not in: for it was ordeyned of Pharaos for the priestes/ that they should eate/ that which was appointed them / which he gaue them: therefore they neded not to sell theyr landes: Then





but his yonger brother shalbe greater the he / a  
 byo side shalbe full of people. So be blessed  
 them the same waye a sayde: In y shall Israel  
 bless you that it shalbe sayde: God see y as E-  
 phraim a Manasse / I a so be sette Ephraim  
 about Manasse.

3 re. xxxij

And Israel sayd vnto Joseph: Beholde / I  
 bye a God shalbe to you agayn into y lande  
 of your fathers: I haue geuen the a pece of  
 land / without thy brethren / which I gat with  
 my swerde / and my dome / out of the hande  
 of the Amouice.

Jobiij. a

The XLIX Chapter.

¶ **S**aid Jacob called his sonnes / a sayd: Ha-  
 vether you / that I maye tel you / what shall  
 happen vnto you in y last tyme: Come toge-  
 ther / a beare ye children of Jacob: Herke vnto  
 I said your father.

Gen. xxxij. f

¶ **R**uben my first sonne / thou art my por-  
 ter / and the beginninge of my strengthe /  
 wher thou / that I maye tel you / what shall  
 happen vnto you in y last tyme: Come toge-  
 ther / a beare ye children of Jacob: Herke vnto  
 I said your father.

Deut. xxxij. c

Gz. xxxij. a

Gz. xxxij. d

¶ **S**ince a Leui brethren / theyr deadly  
 weapons are perolous instruments. Into  
 they serue not my soule / a my wea-  
 pynne not voyued with their congregacion:  
 for in theyr weaith they slewe a man / a in their  
 selfe weith they haughed an oxe. Cursed be theyr  
 weaith / because it is so feare: a theyr indigna-  
 tion / because it is so rigorous. I will bende  
 them in Jacob / and feare them in Israel.

j. Par. vi. d

Mich. v. d

Gz. xxxij. b

¶ **J**uda / thou art be thy brethren / shal playe  
 the: thy father children shall stoupe vnto the: /  
 Juda is a yonge lyon / thou art come vp bye  
 my soune from the spoyle / He flected vnto /  
 and couded him selfe as a Lyon / and as a  
 Lyon / who shall raise him vp: The cepter  
 shal not be remoued from Juda / nor a master  
 from his seate: till the worthy come / a vnto  
 him shal y people fall. He shal binde his soule  
 vnto the vine / and his flesse vnto the noble  
 branch: He shal wash his garment in wyne /  
 and his mantel in the bloude of grapes: His  
 eyes are rounder then wyne / a his teeth why-  
 ther then milke.

Esa. liij. a

Jof. vij. a

and in the porte of shippes / and shal bothe  
 vnto Sydon.

¶ **I**sachar shalbe a straunge asse / a shall say  
 him vnto bene: y borders. And he saue  
 rest / that it was good / a the lande that it was  
 pleasaunt: And bowed vnto his shoulder to  
 beare / a became a seruante vnto the tribue.

¶ **S**an shalbe iuge in his people / as well as Jud. /  
 a trye in Israel: San shalbe a serpent in the  
 waye / a an adder in the path: and bye y hoise  
 in the helme / that his ryder maye sayll backe  
 ward. Lorde I loke for thy saluacion.

¶ **A**s for Gad / a weapened booste of men shal  
 fall violently vpon him / but he shal hurt the  
 in the helme.

¶ **O**f Asser cometh his fat breade / a he shal  
 geue delicacies vnto Synges:

¶ **N**eophaly is a swyfte hinde / and geueth  
 goodly woordes.

¶ **T**he frutefull soune Joseph / that stounghe  
 soune to loke vpon the boughte grece upon y  
 wall. And though the boughte angered him /  
 stroue with him / and hard him: yet his do-  
 dede fall / and the armes of this hande were  
 made strong by the hande of the myghtie in  
 Jacob. Of him are come herdynes / a stoues  
 in Israel. Of thy fathers God art thou hel-  
 ped / a of the almyghtie art thou blessed / with  
 blessinges of heauen from aboue / with bless-  
 ings of the weith that is thy vnder / with bless-  
 ings of heales / and wombes. The blessinge  
 promised vnto thy father / and my fox elder  
 go myghtely / after the desire of the lyell in y  
 woide: these shal lycht on Josephs breade /  
 on the toppes of his heade / that was separate  
 from his brethren.

¶ **B**en Jamin a reuisinge toole. In y mor-  
 ninge shal be deuoure his praye / but in y eue-  
 ninge he shal deuoure the people.

¶ **A**ll these are the twelfe tribes of Israel: a  
 this is it that theyr spoke vnto them /  
 when he blessed them euery one with a sun-  
 dre blessinge.

¶ **A**nd he commaunded them / and sayde vnto  
 them: I shalbe gathered vnto my people / I  
 bye me vnto my fathers in the caue / wher  
 is the seide of Ephron the Chethite in y hill  
 of Canaan / which Abraham bought  
 with the silde / of Ephron the Chethite for a  
 possession

Gz. viij

possessor to burye in. There buryed they A-  
braham/a Sara his wyfe: there buryed they  
1377. c. Isaac also/and Rebecca his wyfe: and there  
buryed J. Raen the good of the silde/and of  
the caue therein/which was bought of He-  
brons.

And when Jacob had ended this com-  
mandment into his childen/ he plucked his  
feet together upon the bed/and sayde/a I re-  
quere to be buried into his people. Then fel Joseph  
v. 14. b. vpon his fathers face/and wept/and kysed  
him.

## The L. Chapter.

**J**oseph commaunded his seruantes  
vnto the Physicians/ to embowme his father.  
And the Physicians embowmed Israel / till  
fourte dayes were ended / so fo longe endu-  
red the dayes of embawming / and the Egyp-  
tians bewailed him hy dayes.

Now when the mourning dayes were en-  
ded/ Joseph spake vnto Pharaon his holde-  
r/and sayde: If I haue founde fauour in youre  
sight / that I speake vnto Pharaon a saye: My  
140. g. father hath taken an oath of me/a sayde: Be-  
holde/ I see/ burye me in myne owne graue/  
whiche I digged for my selfe in the lande of  
Canaan/ therefore will I now go vp / a burye  
my father: a come againe. Pharaon sayde: So  
thy waye vp/and burie thy father/ accordinge  
as thou hast sworn vnto him.

**S**o Joseph wente vp to burye his father.  
And there wente with him all Pharaon ser-  
uantes/ that were the officers of his court/a  
all the elders of the lande of Egypte/a all Jo-  
sephs holde/ and his brethren: a his fa-  
thers holde. Onely theye children/ shepe/  
and oxen lefte they in the lande of Gosen/ and  
rose theye iourney vp with him/ with shee-  
pen and oxen/ and the company was exceed-  
dinge great.

Now when these came to the playne of  
141. b. Aid that lyeth beyonde Iordane/ theye made  
there a greate and bitter lamentacion / a t he  
returned for his father Kuen dayes. And  
when the people in the lande/ (the Canaanites)  
saw the mourninge in the playn of Aid/ they  
sayde: The Egyptians make there greate la-  
mentacion. Therefore is the place called: The  
lamentacion of the Egyptians/ which lyeth  
beyonde Iordane.

And his childen did as he had commaun-  
ded them/ and carryed him into the lande of  
Canaan / and buryed him in the Cubble caue  
of the silde/ that J. Abraham bought with the  
felde for a possession to burye in/ of Ephron the  
Gen. 23. c. Hebrue/ ouer agaynst Hebron. So when  
they had buried him/ Joseph toke his iourney  
again into Egypte with his brethren / and  
with all those that wente vp with him to bur-  
ye his father.

But Josephs brethren were afraied/ when  
theye father was dead/ a sayde: Joseph might  
haply haue indignacion at vs / a recompense  
we al yene that we sayd vnto him / t herfore  
let every saye vnto him: Thy father commaun-  
ded before his death/ and sayd: Thus shal ye  
saye vnto Joseph: O forgiue thye brethren the  
offence/ and theye sinne / that theye dyd so euill  
vnto the. O forgiue now this trespass of euill  
of the seruauice of thy fathers God. But Jo-  
seph wept/ when theye spake so vnto him.

And his brethren went a fell yonne before  
him / and sayde: Beholde/ here are we thy ser-  
uantes. Joseph sayd vnto them: Feare ye not/  
so: I am vnder God. Ye thought euill a-  
gainst me: but God hath turned it vnto good/ to doe  
as it was come to passe: this daye/ for the sauing  
of many people. Therefore be not ye now a-  
fraid / I wil care for you and your children.  
And he comforted them / and spake longly  
vnto them.

Thus dwelt Joseph in Egypte with his  
fathers house/ and liued an hundred and ten  
yeres/ and sawe Ephraim children / vnto the  
third generation: In isle mener the children  
of Manasse/ the sonne of Manasse/ begat Phil-  
dizen also vpon Josephs lappe.

And Joseph sayd vnto his brethren/ t I fe-  
re/ and God will visit you/ a bringe you out  
of this lande / to the lande that he swore vnto  
J. Abraham/ Isaac/ and Jacob. Therefore take be  
an obit of J. childern of Israel/ a sayd: When  
God shal visit you/ then tary my bones fro  
hence. So Joseph dyed/ when he was an hundred  
and ten yeres olde / a theye embawmed  
him/ and layed him in a chest in  
Egypte.

The ende of the first booke of Moyses/  
called Genesis.

# The seconde booke of Moses called Exodus.

## The first Chapter.

Gen. xli. b.



These are the names of the children of Israel / that came with Jacob into Egypt: every one came in with his house / Ruben / Simeon / Levi / Juda / Issachar / Zabulon / Ben Jamin / Dan / Naphtali / Gad and Aser. And of all the foules that came out of the loynes of Jacob there were founteyne.

Psal. clix. c.   
 Actu. vi. c.

As for Joseph he was in Egypt al ready. Now when Joseph was dead / and all his brethren / and all they that lyued at that tyme / the children of Israel grewe / and increased / a multiplied / a became exceeding mighty / so that the lande was full of them.

¶ The came there a new kynge over Egypt / which knewe nothinge of Joseph / and sayde vnto his people: Beholde / the people of the children of Israel are many / and mightier then we: Vp / let vs deale wylly with them / that there be not so many of them. For if there should rise vp any warre against vs / they might wyne them selves also vnto our enemies / and overcome vs / and so get them out of the lande.

And he set two maisters over them / to kepe them vnder with burthens. (For they builded the cities of On / and a Ramesse for Pharaos furis vnto Pharaos.) But the more they wored them / the more they multiplied / a grewe.

¶ Therefore had they indignation at the children of Israel / a the Egyptians compelled the children of Israel without mercy to do seruice / and made theyr seruis bitter vnto them with greuous labour / in clay a brick / and with all manner of bandage in the silde / a with all manner of labour / which they layd vpon them without mercy.

And the kynge of Egypt sayde vnto the

midwyues of the Hebrew women / Of the which one was called Sephora / and the other Puah: Whan ye helpe the woman of the Hebrewes / a seve the stole / that it is a sonne / then slay him: but if it be a daughter let her lyue. Puah helpe / the midwyues feared Gods / a did not as the kynge of Egypt commaunded them / but let the children lyue.

Then the kynge of Egypt called the midwyues / and sayd vnto them: Wherefore do ye this / that ye let the children lyue? The midwyues answered Pharaos: the women of the Hebrewes are not as the women of Egypt / for they are sturdy woman: our midwyues come at them / they are deliuered.

Therefore God dealt well with the midwyues / And the people multiplied / a became exceeding mighty. And for so much as the midwyues feared God / he made them houses. Then Pharaos commaunded all his people a sayde: All the sonnes that are borne / cast into the water / but let all the daughters lyue.

### The II. Chapter.

¶ And there wrote forth a man / of the house of Levi / a toke a daughter of Levi. And the wyfe conceaued / and bare a sonne. And when she sawe that it was a proper childe / she hid him three monethes. And when she could hyde him no longer / she toke an Arke of reedes / and wadded it ouer with streng and pitch / a layed the childe therein / and let it amonge the reedes by the waters banke. But his sister stode afaare off / to wete what shoulde come of him.

And Pharaos daughter came vnto the water / and sawe the childe / a her maydens walked by the water syde / a when she sawe the Arke among the reedes / she sent one of her maydens / and caused it to be fer. And when she opened it / she sawe the childe / a beholde the babe wepte. Then had the pyne vpon it / and sayde: It is one of the Hebrew children.

Then sayd his sister vnto Pharaos daughter: What I go / and call the a nurse of the Hebrew women / to nurse the childe. Pharaos daughter sayd vnto her: Go thy waye. The maiden went / and called the childe her mother. The sayd Pharaos daughter vnto her: Take this childe / a nurse it for me / I will giue it thy reward. The woman toke the childe / a nursed it.

Ps. 117

Exo. 2. 11. 12.

Exo. 2. 9.

And when the childre was growen / she brought it vnto Pharaos daughter / and it became: her name / he called him Mosie. For he said / I toke him out of the water.

Vpon a tyme when Mosie was great / he went forth vnto his brethren / and looked vpon their burthen / and sawe that an Egyptian smote one of his brethren the Hebrewes. And he looked rounde about him / as when he sawe that there was none as he sawe the Egyptian / and buried him in the sande.

The next daie he went forth also / and sawe two men of the Hebrewes straining together / a said to the vngodly: Wherefore smitest thou thy neighbour? But he saide: Who made thee a ruler or iudge ouer vs? Wilt thou slay me also as thou slewest the Egyptian? Then was Mosie afraid / a said: How is this knowne? And Pharaos herde of it / and sought for Mosie / to slay him. But Mosie fled from Pharaos / and kept him in the lande of Madian / and set him downe by a wellles side.

The puell of Madian had seven daughters / which came to drawe water / a filled the troughes / to geue their fathers shepe to drinke. Then came the shepherdes / and thone them a way. But Mosie gat him vp / and helped the / and gaue their shepe to drinke. And when they came to Naguel their father / he said: How came ye so lone to here? They said: a ma of Egypte: deliuered vs from the shepherdes: a drew vnto vs / and gaue the shepe to drinke. He said vnto his daughter. Where is he? Wherefore let ye the man go / that ye called him not to eat with vs?

And Mosie was content so dwell with his men. And he gaue Mosie his daughter. Ze phora / which bare him a sonne / and he called him Gersusse: he saide: I am become a stranger in a strange lande. And she bare him yet a sonne / whome he called Eliezer / a said: The God of my father is my helpe / and hath deliuered me from Pharaos hande.

But after this in process of time / the Kinge of Egypte died. And the children of Israel beganne ouer they labour / and cried. And their cry ouer their labour came before God. And God herde their complaint / and remembered his conuention with Abraham / Isaac / and Jacob. And God looked vpon the childre of Is-

rael / and God knewe it.

The III. Chapter.

Moses kept the shepe of Jethro his father in lawe / puell of Madian / a there the shepe ouer the backside of the wilderness / and came to the mountaine of God / a herde. And the anngel of the Lord appeared vnto him in a flaminge of fyre / out of the bush. And he sawe that the bush burnt with fyre / a yet was not consumed / a said: I will go hence a se this great sight / why I durst not haue.

When the Lord sawe / that he went his waye to / God called vnto him out of the bush a said: Mosie Mosie. He answered: Here am I. He saide: Come not hether / put of thy shoes from the feet / for the place whereupon thou standest is an holy ground. And he said moreover: I am the God of thy father / the God of Abraham / the God of Isaac / and the God of Jacob. And Mosie covered his face / for he was afrayd to loke vpon God.

And the Lord said: I haue sene the trouthe of my people in Egypte / and haue heard their crye ouer those that oppresse the. I knowe their sorrow / and am come downe to deliuer them from the power of the Egyptians / and to carrye them out of that lande / in to a good a wide lande / euen into a lande that floweth with milke and hony / namely vnto the place of the Canaanites / Hethites / Ammonites / Phelistic / Canites / and Jebusites. So so much more as the complainte of the children of Israel is come before me / and I haue sene their oppression / where with the Egyptians oppresse the: Go now the waye thereof / I will sende the vnto Pharaos / that thou mayest bringe my people the children of Israel out of Egypte. Mosie saide vnto God: I who am I that I should go vnto Pharaos / and bringe the children of Israel out of Egypte.

He saide: I will be with the / and this shall be the token / that I haue sent the. When thou hast brought my people out of Egypte / ye shall serue God vpon this mountaine. Mosie said vnto God: Holdre / when I come to the children of Israel / and saye vnto them: The God of your fathers hath sent me vnto you / and they saye vnto me: What is his name / what shal I saye vnto them? God saye vnto Mosie: I will be whar I will be. And he said: Thus

1. x. b  
1. xxx. c  
1. vii. d

1. vii. a  
1. viii. b

1. ii. c  
1. x. d

Exo. viii. a

1. j. Exo. viii. a

Actu. vii. d

1. j. b. d

Mat. vii. d

Mat. xi. c

Luc. xx. c

Eccl. xi. a

Actu. vii. c

Jud. vii. c

1. j. vii. c





there shall no straw be given you / but the  
numbre of bucke shall ye deliuer.

Then saue the officers of the children of  
Israel / that it was not amended / for it was  
said: Ye shall minde nothinge of the dayes  
worke of the bucke. And when Moseo a Za-  
ron wente from Pharaos / they came forth to  
meet them / and sayd vnto them. The Lo:de  
lofe vpon you / and iudge at / for ye haue made  
the sauioure of vs to this: before Pharaos and  
his seruantes / a haue given them a strawe  
in theyr handes / so lare va.

But Moseo came agayne to the Lo:de  
and sayd: Lo:de wherfore dealest thou so euil  
with this people? Wherfore hast thou sent  
me? For since the tyme that I went vnto Pha-  
raos / to speake vnto him in thy name / he hath  
dealt euil with his people / and thou hast not  
deliuered thy people. The Lo:de sayd vnto  
Moseo: How shall thou se what I will do  
vnto Pharaos / for thou art a myghtie hande  
muste he let them go? Wherfore a myghtie hand  
muste he diue them from him out of his  
lande.

E. 30. xiiij. b

## The VI. Chapter.

And God spake vnto Moseo / and sayde  
vnto him: I am the Lo:de / and I appea-  
red vnto Abraham / Isaac / and Jacob / an o-  
myghtie God: but my name / Lo:de / haue  
I not herd vnto them: My conuaince  
also haue I made with them / when I will  
geue them the lande of Canaan / the lande of  
theyr pilgrimage / wherein they haue ben  
strangers. Moreover / I haue herde the com-  
plaine of the children of Israel / whome the  
Egyptians oppesse with labour / and haue  
remembered my conuaince.

Ge. xxx. c

Gen. xxiij. a

Therefore saye vnto the children of Israel:  
I am the Lo:de / and will bunge you out  
from your burthen in Egypte / a will ridde  
you from youre labour / and will deliuer you  
with a stretched out arme / a great iudgemente  
will I recorde you for my people / and  
will be your God: so that ye shall knowe / that  
I am the Lo:de your God / whiche bunge  
you out from the burthen of Egypte / and  
will bunge you into the lande / ouer / whiche  
I haue sate vpon my hande / to geue it vnto  
Abraham / Isaac / and Jacob: by the same will I  
geue vnto you for a possession / saie I / Lo:de.

Moseo tolde this vnto the children of Is-  
rael. But they herkened nor vnto him: for very  
angry he was of spere / and for soe: laboure. Then  
spake the Lo:de vnto Moseo / and sayd: Go  
thy waye / and speake vnto Pharaos / the kynge  
of Egypte / that he let the children of Israel  
go out of his lande. But Moseo spake before  
the Lo:de / and sayd: Beholde / the children of  
Israel herken not vnto me. How shoulde  
Pharaos then heare me? And I am also of Erobus  
vnto / as it is sayd.

So the Lo:de spake vnto Moseo and  
Aaron / and gaue them a conuaincement  
vnto the children of Israel / and vnto Pharaos  
the kynge of Egypte / that they shoulde bunge  
the children of Israel out of Egypte.

These are the names of the house of Is-  
rael / their fathers. The children of Ruben / the first borne  
of Israel / are these: Hanoch / Pallu / Har-  
ogren / Carmi: These are the generacions of  
Ruben.

The children of Simeon are these: Jemel /  
Jamin / Obed / Zechu / Sapphar / and Saul  
the sonne of a Cananite woman: These are  
the generacions of Simeon.

These are the names of the children of Lem-  
uel in theyr generacions: Gerson / Bahath /  
and Merari: but was an C. and xxxij. yere  
olde. The children of Gerson are these: Libni  
and Semian / theyr generacions. The chil-  
dren of Bahath are these: Amram / Zapher /  
Zabon / Vsel: Bahath was an C. and xxxij.  
yere olde. The children of Merari are these  
Nabeh and Merusi. These are the genera-  
cions of Lem in theyr kinredes.

And Amram toke his wydes daughter  
\* Jochebed to wyfe / wh ch bare him Aaron  
and Moseo. Amram was an C. and xxxij.  
yere olde. The children of Zecar are these:  
Kosab / Menasseh / Sichen. The children of Vsel  
are these: Misael / Elzaphen / Sushy.

Aaron toke Elzabab the daughter of Ami-  
nadab / Klabissins suster to wyfe / whiche bare  
him Nadab / Abihu / Eleazar / Ahimur.

The children of Kosab are these: Issi / Eleas-  
nath / Abussaph. These are the generacions  
off Kosab / Eleazar / Aaron / some toke  
one of the wythes of Punel to wyfe / whiche  
bare him Pnemo: These are the kinredes  
of the generacions of the children of Lemuel.

This



This is that Aaron & Moses vnto whom the Lord sayd: Binge the children of Israel out of the lande Egypt with thy armes. And they (namely Moses and Aaron) that spake vnto Pharaos the kynge of Egypt / that they might binge the children of Israel out of Egypt. The same day spake the Lord vnto Moses / in the lande of Egypt / a sayde: I am the Lord / speake thou vnto Pharaos the kynge of Egypt / all that I saye vnto the. And he answered before the Lord: I will holde / I am of uncircumised lippes / how shal Pharaos then heare me.

iiij. c  
v. ij. b

The vii. Chapter.

**T**he Lord sayde vnto Moses: Beholde / I haue made the a God ouer Pharaos / and Aaron thy brother shalbe thy prophet. Thou shalt speake all that I commaunde the: but Aaron thy brother shall speake vnto Pharaos / that he may let the children of Israel go out of his lande. Neuertheless / I will harden Pharaos herte / that I maye multiply my tokens and wonders in all the lande of Egypt. And Pharaos shal not heare you: that I may shewe my hand in Egypt / and binge mine armie: euen my people / the children of Israel / out of the lande of Egypt / by great iudgements. And the Egyptians shal knowe / that I am the Lord: when I shall stretch out my hande vpon Egypt / and binge the children of Israel out from amonge them.

ij. iij. d

**M**oses and Aaron did as the Lord commaunded them / and Moses was xxx. yeare olde / and Aaron xxxij. yeare olde / when they spake vnto Pharaos. And the Lord sayd vnto Moses: A Aaron: When Pharaos sayeth vnto you: Shewe your wonders / then shalt thou say vnto Aaron: Take thy staffe / and cast it before Pharaos / and it shall come to a serpent.

ij. iij. a

Then wente Moses and Aaron in vnto Pharaos / and did as the Lord commaunded them. And Aaron cast his staffe before Pharaos / and before his seruantes / and it turned to a serpent. Then Pharaos called for the wise men and soverers. And the soverers of Egypt also did likewise with their steeres / a eery one cast his staffe before him / and they turned vnto serpentes. But Aarons staffe

deuoured their staves. So Pharaos herte was hardened / as he refused not vnto them / euen as the Lord had sayd.

And the Lord sayd vnto Moses: The Chere of Pharaos is hardened / he resisteth to let the people go. Get the vnto Pharaos in f morning: beholde / he shall come vnto the water: mete thou him vpon the waters brink: / take thy staffe / which turned to a serpent / in thine hande / and say vnto him: The Lord God of the Hebrews hath sent me vnto the / and I sende thee thy word. Let my people go: that they maye serue me in the wilderness: but buthers / thou woldst not heare.

Exo. viij. a

Therefore sayeth the Lord: Here by shalt thou knowe / that I am the Lord. Beholde / with the staffe that I haue in my hande / will I smyte the water / whiche is in the ryuer: / and it shall turned into blood: so that the fishes in the ryuer shall dye / and the ryuer shall stinke / and it shall greue the Egyptians to synke of the water of the ryuer.

And the Lord spake vnto Moses: Sey thou vnto Aaron: Take thy staffe / and stretch out thine hande ouer the waters of Egypt / ouer their ryuers / and brookes / and pondes / a ouer all water poodes / that they may be turned to bloude / and that there may be bloude in all the lande of Egypt / both in the vessels of wood and stone.

Moses and Aaron did as the Lord commaunded them / and he lift vnto the staffe / a smote the water that was in the ryuer / before Pharaos and his seruantes: / and all the water in the ryuer was turned into blood / and the fishes in the ryuer died / and the ryuer stank / so that the Egyptians coulde not synke of the water of the ryuer / and there was bloude in all the lande of Egypt. And the soverers also of Egypt / did likewise with their steeres. But Pharaos herte was hardened / and he hardened not vnto them: like as the Lord had sayd. And Pharaos turned him selfe / and wente home: and set not his herte there on. All the Egyptians digged rounde about the ryuer / for water to synke: for they coulde not synke of the water out of the ryuer. And this endured seven dayes longe / that the Lord smote the ryuer.

Exo. iij. b  
and vi. a

The viii. Chapter.

ij. The



Pharao sayde: I will let you go / that ye maye go to worshippinge vnto the Lord your God in the wilderness: Onely that ye go no farther: and saye so: me. Moyses sayde: He shalde / when I am come forth from the: I will praye vnto the Lord: that the cruel woymes maye be taken from Pharao: and from his seruantes / and from his people / euen to moorwe: onely because me nomine / that thou woldst not let the people go to do sacrifice vnto the Lord.

And Moyses went out from Pharao: and prayed vnto the Lord: And the Lord did as Moyses sayd: and toke away the cruel woymes from Pharao: from his seruantes: and from his people: so that there remayned not one. But Pharao hardened his hart: eue then also: and let not the people go.

The IX Chapter.

**T**he Lord sayd vnto Moyses: Go into Pharao / and speake vnto him: Thus sayeth the Lord God of the Hebrewes: let my people go: that they maye serue me. If thou wilt not / but hold them longer / beholde the hande of the Lord shalbe vpon thy cattell in the felde: vpon heifes / vpon asse / vpon camels / vpon oxen / vpon sheepe / with a very sore pestilence: And the Lord shall make a diuision betwene the cattell of the Hebrewes / and the Egyptians: so that there shall nothinge dye of that the children of Israel haue: and the Lord appointed a time / a farder: to make sore that the Lord do this vpon earth.

**B** And the Lord did thus: me on the morninge. And there died of. In maner of cattell of the Egyptians: but of the cattell of the children of Israel there died not one. And Pharao sent thither / and beholde: there was not one of the cattell of Israel dead. But Pharao here was hardened: so that he let not his people go. Then sayd the Lord vnto Moyses and Aaron: Take your haues full of ashen out of the furnace: and let Moyses spencle it toward heauen before Pharao: that it maye be dust in all the lande of Egypt: and that there maye be sores: and blaynes vpon men / and vpon cattell in all the lande of Egypt.

**C** And they toke ashen out of the furnace: a sode bed: Pharao: a Moyses spencled it toward heauen. Then were there sores a blay-

nes vpon men a vpon cattell / so that the sores crept in: yet not stande before Moyses / by reason of the sores. For there were sores vpon the face: crept in: as vpon all the Egyptians. But the Lord hardened Pharao here: so that he hardened not vnto the: euen as if the Lord had sayd vnto Moyses.

Then sayd the Lord vnto Moyses: Get thee vp to moow by nines / and stande before Pharao: and speake vnto him: Thus sayeth the Lord God of the Hebrewes: I let my people go: that they maye serue me: I at this time sende all my plagues into thine heire: and vpon thy seruantes: and vpon thy people: that thou mayst knowe that there is none like me in all landes. For I will now stretch out my hande: and smite the: and thy people wyl pestilence: so that thou shalt be coted out from the earth. Verbaue I stretch red the vp for this cause: euen to flower my power vpon the: and that my name mighte be declared in all landes.

Thou holdest my people yet: a wyl not let them go: beholde: to moore about thine me: I cause a mightie great hayle to raine: such as hath not bene in the lande of Egypt: since the time that it was grounded: by the: And now sende thou: and take thy cattell: and all that thou hast in the felde: for all men and cattell that shalbe founde in the felde: and not brought into the houses: if the hayle fall vpon them: they shal dye. And whose so feared the woorde of the Lord amonge Pharao: seruantes: caused his seruantes: and cattell to flye into the houses: but those whose betwene regarded not the woorde of the Lord: left his seruantes: and cattell in the felde.

Then sayde the Lord vnto Moyses: Stretche out thy hande toward heauen: that it maye hayle vpon all the lande of Egypt: vpon men / vpon cattell: and vpon all herbes of the felde: in the land of Egypt: since the time that there was people therein. And the hayle smote the

lande of Egypt: and rayned vpon the lande of Egypt: so that the hayle and fre wente so heuily together: as neuer was in the land of Egypt: since the time that there were people therein. And the hayle smote the

Exod. iij. b

Ex. viij. a

Some reade: I haue holden the

E

Dffixioe  
cu. d

f

D iij whole

the whole lande of Egypte/all that was upon the felde/both men a cattel/and smote all the herbes upon the felde/and brake all the trees upon the felde/sauce onely in the lande of Gosen / where the chyldren of Iſrael were/there it hailed not. Then ſent Pharaos/and called for Moſes and Aaron/and ſayde vnto them : Now haue I ſynned/ ſaith the Lordde to righteous/ but I and my people are vngodly. Yet pray ye vnto the Lordde/that the thunder/ and hayle of God maye ceaſe/ then wyl I let you go / for ye ſhall tary here no longer. Moſes ſayde vnto him: Where I am come out of the eare/ I will ſtretch out myne hande vnto the Lordde / ſo ſhall the thunder ceaſe/ and there ſhalbe no more hayle / that thou mayſt knowe / that the earth is the Lorddes. But I knowe / that both thou and thy ſeruauntes feare not yet the Lordde. **G**od. Thus the ſtorme and the barly were ſmitten: for the barly was ſhot vp / and the ſtorme was bounde: but the wheat and the rye were not ſmitten/ for they were late ſowen.

So Moſes wente from Pharaos out of the eare/ and ſtretched out his handes vnto the Lordde. And the thunder and the hayle ceaſed / the rayne dropped not vpon the earth. But when Pharaos ſaw / that the rayne and thunder/ and hayle ceaſed/ he ſynned agayne/ and hardened his hart: he a his ſeruauntes. So Pharaos hart was hardened / that he let not the chyldren of Iſrael go / euen as the Lordde had ſayd by Moſes.

The X. Chapter.

**I**n the Lordde ſayde vnto Moſes: Go in vnto Pharaos / for I haue hardened his heart/ and the hartes of his ſeruauntes/ that I might ſhew theſe tokens amonge them/ and that thou myghteſt ſeee it in the eares of thy chyldren/ and of thy chylders chyldre/ what I haue done in Egypte/ and how I haue ſhewed my ſelfe amonge them / that ye maye knowe / how true I am the Lordde.

So Moſes and Aaron wente in vnto Pharaos/ and ſpake vnto him : Thus ſayth the Lordde God of the Egiptians: How longe refulſt thou to ſubmitte thy ſelfe vnto me / lo / let my people go/ that they maye ſerue me: If thou wylt not let my people go/ behold: to morrowe wyl I caſt grethoppers to come vpon all places / that they maye couer the lande/

ſo that the land can not be ſene/ and they ſhal care vp that is left vnto you/ and was deliuered from the hayle: and ſhal care vp all your greue trees vpon the felde/ and ſhall fill thy houſe/ all thy ſeruauntes houſes/ and all the Egyptians houſes: ſuch as thy father/ and thy fathers father haue not ſene / ſince the tyme they were vpon earth vnto this daye. And he turned him/ & went out from Pharaos. Then ſayd Pharaos ſeruauntes vnto him : How longe ſhal we be ſerued after this maner? Let the men go / that they may ſerue the Lordde thyr God. Knoweſt thou not yet? **E**gypte is deſtroied: Moſes a Aaron were brought agayn vnto Pharaos/ which ſayde vnto them: Go your way / and ſerue the Lordde your God: But who are they that ſhal go? Moſes ſayde: We will go with yonge and olde/ with ſonnes and daughters / with thepe and cſen / for we haue a ſtall of the Lordde. He ſayd vnto them: Let it be ſo/ the Lordde be with you. Shouldbe I let you go / a your children ſhalbe loke that ye haue not ſome miſchance in hand. That ſo/ but go ye that are men / and ſerue the Lordde/ for that was your deſire. And they thynk them out from Pharaos.

Then ſayde the Lordde vnto Moſes: **S**tretch out thine hande out the lande of Egypte / for the grethoppers/ that they maye come vpon the lande of Egypte / and eate vp all the herbes in the lande/ with all that ſcaped the hayle. Moſes ſtretched out his hande vnto the lande of Egypte / and the Lordde broughte an eaſt winde into the lande at that tyme/ and all that night/ and in the morninge the eaſt winde broughte the grethoppers. And they came out the whole lande of Egypte / and lighted in all places of Egypte/ ſo eateing many/ that before tyme there were neuer ſuch myſter ſhalde becauſe: for they couered the lande/ a made it darke. And they did eate vp all the herbes in the lande/ and all the frutes vpon the trees/ which remayned from the hayle/ and left no greue thinge behinde in the trees/ and herbes vpon the felde/ in all lande of Egypte.

Then Pharaos called for Moſes/ a Aaron in all the halle / and ſayde: I haue ſinned againſt the Lordde your God/ a againſt you: ſo ſerue me my ſinne this once alſo / a praye ye for me. **L**ord

Exo. viij. b  
and xc

Exo. xij. c  
vna. v. c

B

C

D

Dſal. ad  
Eſay. li  
Iſa. lii  
Iſa. lii

Exo. xij. c  
and d

Loſe your God / that he maye take awaye  
 fro me this death onely. And he went out fro  
 Pharaos / & prayed vnto ⁊ Loſe. The ⁊ Loſe  
 turned a maruylous ſtronge weſt wynde / &  
 a toke vp the greiboppers / and caſt them into ⁊  
 read ſe / ⁊ there was not one left in all the  
 quarters of Egipt. But the Loſe hardened  
 Pharaos herte / he let not the chyldren of Iſ-  
 rael go. The Loſe ſayde vnto Moſe:

ſap. xlii.

ſtreche out thyn hande toward heauen / ⁊  
 it ſe ſo darke in the lande of Egipt / ⁊ it maie  
 be ſe. And Moſe ſtreched out his hande  
 towards heauen / ⁊ then was there a thicke  
 darkeſſe in al the lande of Egipt / but darke /  
 ſo ⁊ in the daye no man ſawe another / nor  
 roſe vp from ⁊ place where he was. But with  
 the chyldren of Iſrael there was light in their  
 dwellynge. Then Pharaos called for Moſe  
 and ſayd: Go your way and ſerue the Loſe:  
 onely leaue your ſhepe / and your oxen here:  
 let your chyldren go with you alſo. Moſe  
 ſayde: Thou muſt geue vs offeringes / and  
 ſerue offeringes: we maye do ſeruyſſe vnto  
 the Loſe our God. Our cattel ſhal go in  
 vs: a there ſhal not one hoſe be left behinde:  
 for we muſt take thereof for the ſeruyſſe of the  
 Loſe our God. Moreover we knowe not  
 where wythal we ſhall ſerue the Loſe: / till  
 we come thither. But the Loſe hardened  
 Pharaos herte: he wold not let them go.  
 And Pharaos ſayde vnto hym: Get thee hence  
 fro me: beware ⁊ thou come no more in my  
 ſight. For loke what daye ſo euer thou com-  
 ſt in my ſight / thou ſhalt dye. Moſe an-  
 ſwered: When as thou haſt ſayde, I wyl come  
 no more in thy ſight.

The XI.

¶ Moſe the Loſe ſayd vnto Moſe: I wyl  
 ſend a plague vpo Pharaos / and E-  
 gypte: after that ſhall he let you go from  
 hence: and ſhal not onely let all go / but alſo  
 ſerue you hence. Therefore ſaye you now vnto  
 ⁊ people: that euery mā ſerue of his neigh-  
 bour: and euery woman of her neighbour:  
 ſerue / ſerue of ſiluer and golde: for ⁊ Loſe  
 ſhal geue the people fauour in the fight of  
 the Egiptians. And Moſe was a very  
 greate man in the lande of Egipte / in the  
 ſight of Pharaos ſeruaunts: and in ⁊ fight  
 of the people.

ſed. iij. c.  
 d. p. c.  
 Ec. ſi. c.

And Moſe ſayde: Thus ſayeth ⁊ Loſe: B  
 I rymonyght wyl I go out of the lande of  
 Egipte: and al the fyrſt borne in the lande of  
 Egipte ſhal dye: from Pharaos fyrſt ſone  
 (that ſtretch upon his ſeat) vnto the fyrſt  
 ſone of the maſden ſeruaunt / which is be-  
 hynde the mill: and all the fyrſt borne amonge  
 the cattel: and there ſhal be a greate crye in all  
 the lande of Egipte: ſuch as neuer wee / nor  
 ſhal be. But amonge all the chyldren of Iſra-  
 el there ſhall not a dogge quereie with his  
 tongue / fro men vnto cattel / that ye maye  
 knowe: howe that the Loſe hath put a differ-  
 ence betwixte Egipte and Iſrael. The ſhall  
 all theſe thy ſeruaunts come beate vnto me /  
 and ſal at my ſote: and ſaye: Get thee out: thou  
 and al thy people that are vnder the Iſrael  
 that weſt I departe. And he wrotte in Pharaos  
 and ſayd: Iſraell ſhal be ſerue. The Loſe  
 ſayd vnto Moſe: Pharaos be ſerue: not en-  
 to you: that many woudero maye be done in  
 the lande of Egipte. And Moſe and Aa-  
 ron byd all theſe wordes beſore Pharaos: but  
 the Loſe hardened his herte: that he wold  
 not let the chyldren of Iſrael go out of his  
 lande.

The XII. Chapter.

¶ Moſe ſayde vnto Moſe and A: I  
 am in the lande of Egipte: this mo-  
 neth ſhal be with you the fyrſt moneth: and  
 at it ye ſhal begynne the monethes of the  
 yeare. Speake ye vnto all the congregacion  
 of Iſrael and ſaye: Vpon the fourth daye  
 of this moneth let euery one take a lambe: or  
 a kid: where a houſholder is / to euery houſe  
 a lambe. But if the houſhold be to few for a  
 lambe: then let hym and his neighbour: that  
 is nexe vnto his houſe: take it accordyng to  
 the number of the ſoules / and counte to the  
 lambe: what euery man maye care. But it  
 ſhal be a lambe without blemiſh / and  
 of a yeare olde: from amonge the lambes / a  
 goat: ſhal ye take it. And ye ſhal kepe it  
 vnto the fourth daye of the moneth. And  
 euery man of the congregacion of Iſrael ſhal  
 ſlaye it aboute the eveninge. And they ſhal  
 take of his bloude / and ſtrake it on both the  
 ſidewalles of the doore: and on the upperdore  
 poſt of the houſe: that they care in. And ſo  
 ſhal they care ſlith the ſame in gyte: wiled at  
 the

the fyre/and unleuened bread/and theye ate it with foure sauce. Ye shal not care it / as we do no: sodden with water/But onely roste it: the fyre/soe breade with his fyre/and perueniunce. And ye shall eate nothinge of it ouer vniil it morninge: but if any thinge be lefte ouer/ouertel the morninge/ye shal burne it with fyre.

On this maner shal ye care it. Ye shalbe giued aboute youre linnen/a haue youre shooes vpon youre fyte/and shauen in your handes/a ye shal care it with balse/for it is the Loidees

Differen

Ex. xi c

Passouer. For in the same nyght wyl I go thowse the lande of Egypte/and smyte at the first borne in the lande of Egypte/soe men vnto catell/and vpon all the goddes of Egypte wyl I do execution/eaen I the Loide. And the bloude shalbe vpon you token/ vpon the houses wherein ye are: that when I the boilde I maye passe ouer/and the plague happen not vnto you/soe destroye you/when I smite the lande of Egypte.

Exo. xii b  
a xx. ix. c

And this daye shal ye haue for a remembreance/a ye shal kepe it holy for a feast vnto the Loide/yea/ as your possession for a perpetual custome. These dayes shal ye care vnto leuened bread/ namely vpon the fyrelye daye shal ye leaue of wch leuened breade in youre houses. Whosoener catch leuened breade from the first daye vnto the seventh/that soule shalbe rored out from Israel. The fyrelye daye shalbe called holy amonge you/ the seventh also. The maner of wofe shal ye do therein/ saue what belongeth to the incare / for all maner of soules / that onely maye ye do for you. And kepe you the leuened breade.

Leuit. xii c  
vii xxvii c

For euen vnto the same daye wyl I bringe your armyes out of the lande of Egypte therefore shal ye a al your possessione kepe this daye for a perpetual custome. Vnto the fourteenth daye of the fyrelye moneth/eaen shal ye care vnto leuened bread / vnto the one and threenty daye of the moneth / at euen: so that there be no leuened breade founde in your houses/eaen dayes. For whosoener eateth leuened breade/that soule shalbe rored out from the congregation of Israel / whether it be a straunger/soe borne in the lande. Therefore care no leuened breade in all youre dwellinges.

And Moses called al the elders of Israel/ and sayde vnto them: Chose out / and take

to every house a shep/and fyre. Passouer vnto the Loide/and take a shep: of ye soyle/and shep: it in the bloude/ in the baten/ and smyte it vpon the upper part/ and vpon the two syde partes / and none of you go out at the doore of his house vntil morninge / for the Loide wyl go about and plague the Egyptians. And when he seeth the bloude vpon the upper part/and vpon the two sidapartes/ he wyl passe ouer by the doore / and not suffice the destroyer to come by youre houses to plague. Therefore kepe this custome for the / and theye children for euer.

Exo. xii c

And when ye be come into the lande/ that the Loide shal geue you / (as he hath sayd) then kepe this seruice: And when youre children shalbe vnto you / saye vnto them / that ye haue: Ye shal saye: It is the facyfe of the Loidees Passouer / whiche passed ouer by the children of Israel in Egypte / when he plagued the Egyptians/and saued our houses. Then the people bowed them selves/ and worshipped. And the children of Israel wete/ and theye as the Loide had commaunded Moses and Aaron.

Exo. xii c  
De c. xii  
Exo. xii c

And at mydnyght/ the Loide smote al the first borne in the lande of Egypte: from Pharaos fyrelye sonne / whiche was vpon his seate/ vntil the first borne of the pison/ that was in the pison/ and al the first borne of the catte. Then Pharaos arose the same nyght/ and al his seruantes / and all the Egyptians/ and there was a great crye in Egypte: for there was no house/ wherein there was not one dead.

Exo. xii c

And he called for Moses and Aaron in the nyght / and sayde: Get you vp/ and departe out from my people/ ye and the children of Israel. Go youre waye/ and smite the Loide/ as ye haue sayde/ and take youre shep: and your oxen with you: / as ye haue sayd / a shep: part/and sheffe me also. And the Egyptians were feare: vpon the people/ to dye them hastilye out of the lande/ for theye sayde we are al but dead.

Exo. xii c

And the people toke the raven doore/ before it was leuened / (so: theye soude) bounde in theye clothes vpon theyr shoulders. And the children of Israel had done/ as Moses saide/ and bounde it with hyflur and gold / and with clothes

Exo. xii c

clothes of the Egyptians: the Lord also had given the people sours in the sight of the Egyptians: that they lent them: and so they spoiled the Egyptians.

**f** Thus the children of Israel rose they in journey from Raamsa to Succoth: \* vi. c. In men of state, beside children. There wente with them also much cattell: people, a shepe and oxen: and exceeding many cattell.

And of strawe wood: that they brought out of Egypt: they banded vniuersed cakes: for it was not leuend: in so much as they were thrust out of Egypt: a could not rancin: neither had they prepared them any other meate.

**l** The time that the child: of Israel dwelt in Egypt: was C. xxx. years. When the same were ended: the whole host of Israel wrote out of the lande of Egypt in one daie: Therefore shal this sight be kepte vnto the Lord: because he brought them out of the lande of Egypt: And the child: of Israel shal kepe it vnto the Lord: and they: posterites.

**g** And the Lord sayde vnto Moses/ and Aaron: This is the manner of the kopyng: of Passouer: There shal no straunger eat of it. But who so is a bought seruante/ let him be circumcised: and then eat thereof. A stranger and a heerd seruante shal not eat of it. In one house shal it be eaten. Ye shal eate none of his flesh out of the house: for it shal not be eate a bene of him. The whole congregation of Israel shal do it.

**h** But there shal a stranger with the/ a vniuersed Passouer vnto the Lord: let him circumcise every one that is male: a then let him first come: and do it: and be as one that is bene in the lande: for there shal no vniuersed eat thereof. One manner of law be vnto him that is bene in the lande: and vnto the stranger: of which amonge you. And all the children of Israel shal do as the Lord commaunded Moses and Aaron. So vnto one day the Lord brought the child: of Israel out of the lande of Egypt with thei armyes.

The XIII. Chapter.

**i** Thus the Lord spak vnto Moses/ and sayde: I sanctifye vnto me every first borne: whether be it of man: or of beest: amonge the children of Israel: both of men/ and cattell: for they are myne. Then sayd

Moses vnto the people: Hyske vpon this daie: in the whiche ye are gone out of Egypt: from the house of bondage: here that the Lord doth thought you out from thence with a myghty hande. Therefore shal ye eate no sower sowe: This daie are ye gone out: out of Egypt: in the month Abib.

When the Lord hath brought you into the lande of the Canaanites/ Egyptians/ Amorites/ Hittites/ a Jebusites/ which be the sower vnto the fathers: to geue the out a lande: that flourish with mylke a honey: then shalt thou kepe this sermone in this moneth: Cate barleye shalt thou eate vniuersed bread: a vpon the seventh daie to the Lord: do fast: therefore shalt thou eate vniuersed bread: seven daies: that there be no sower sowe: nor sower bread: sene in all thy quarters.

And thou shalt tel thy sone at the same time/ and saye: Because of that: whiche the Lord doth for me: when I departed out of Egypt. Therefore shal it be a signe vnto the in thine hande: a token of remembrance: before thine eyes: that the lawe of the Lord may be in thy mouth: how the Lord brought thy out of Egypt with a myghty hande: Therefore kepe this maner yearly in his time.

When the Lord next hath broughte the into the lande of the Canaanites: (as he hath serued vnto the: and thy fathers) a hath geuen it the: then shalt thou sinder out vnto the Lord: all that be first born: a first borne amonge thy cat: a sowe: as is male. The first borne of the ass: shalt thou spe out: a then But if thou redeme it: not: the beake his necke. All the first borne of men amonge thy child: of sowe: shalt thou redeme.

And when thy child: exeth to the daye of it: to me: what is this: Thou shalt saie vnto him: The Lord broughte us out of Egypt from the house of bondage: with a myghty hande: for when Pharaos was loth to let us go: the Lord slew all the first borne in the lande of Egypt: from the first borne of man: vnto the first borne of the cat: therefore offer I vnto the Lord: all that be first born: the marraye/ sergent a male: and the first borne of my child: I redeme. And this shal be a signe vnto the in thine hande: and a token to thy sone: vpon the fore thine eyes: how that the Lord

in xxxij

led. ij. c.

Num. ij. c.

ien. xv. c.

cum. xij. d.

um. ix. d.

th. xij. d.

fo. xxxij. d.

frum. c.

um. viij. c.

leg. iij. d.

te. q. d.

Exo. xxxij. c.

xxxij. g.

The. xv. d.

Exod. iij. d.

Gen. xv. d.

E

Loorde thoughte vs out of Egypte with a mighty hande.

**S** Now when Pharao had let the people go. God led them not the waye thowen the lande of the Philistynes/ whiche was the waye: for he thoughte The people myghte repen / when they se warre/ and so turne in agayne into Egypte. Therefore led he the people aboute/ euen the waye thowen the wyldernesse/ by the read see. And the chyldren of Israel were barnessed out of the lande of Egypte. And Moyses toke Iosepha bones w<sup>th</sup> hym/ for he toke an ooth Gen. l. b  
Ios. xxiiij. f  
of the hyldren of Israel/ and sayde: God wyll surely wysen you therfore / eary awaye my doynce w<sup>th</sup> you from hence.

**Uti. xxxij. b** So they toke theyr iourney fro Succoth/ and pitched theyr tentes in Etham/ in the edge of the wyldernesse. And the Loorde wente before them by Daye/ in a pillar of a cloude / so led them the ryght waye / and by nyght in a pillar of fyre / that he mighte shewe them light to walke both by Daye and nyght. The pillar of the cloude departed neuer from the people by Daye/ and the pillar of fyre departed not from them by nyght.

The XIII. Chapter.

**A**ND the Loorde spake vnto Moyses/ and sayde: Speake to the chyldren of Israel/ and byd them that they turne aboute / and pitch theyr tentes before the valley of Syroth/ i<sup>n</sup> the myddel of the see/ towards Baal Sephon / and there pitch the tentes ryght ouer by the see. For Pharao shall saye of the chyldren of Israel: They can not tell howe to get out of the lande / the wyldernesse hath aboute them in. And I wyll harden his herte / that he shall folowe after them/ and I wyll get me honoure vpon Pharao / and vpon all his power. And the Egyptians shall inuoye / that I am the Loorde. And they byd so.

**B** And when it was tolde the kynge of Egypte / that the people fled/ his herte/ a his seruantes were turned agaynst the people/ and sayde: Why haue we done this / that we haue let Israel go / that they should not serue vs. And he bounde his charrettes fast/ and toke his people w<sup>th</sup> hym / and toke vi. C. chosen charrettes / & the other charrettes besyde that were in Egypte / & the captaynes ouer all his:

for the Loorde hardened the herte of Pharao / kynge of Egypte / that he folowed after the chyldren of Israel. And the chylde of Israel wente out w<sup>th</sup> an hie hande.

And the Egyptians folowed after them / and ouertoke them / where they had pitched by the see / w<sup>th</sup> hostes and charrettes / a hostes / men / and w<sup>th</sup> his power / in the valley of Syroth / towards Baal Sephon. And when Pharao came nye them / the chyldren of Israel lyft vp theyr eyes / and beholde / the Egyptians wente behynde them / and they were fore as frayed / and cryed vnto the Loorde.

And sayde vnto Moyses: Were there no graues in Egypte / that thou hast thoughte vs awaye to be in the wyldernesse: Whereof hast thou done this vnto vs / that thou hast carryed vs out of Egypte: Is not this us / that we sayd vnto the in Egypte: Let vs be / and let vs serue the Egyptians: for it were better for vs to serue the Egyptians / then to be in the wyldernesse: Moyses said vnto the people: I feare you not / stande still / and beholde / what a saluacyon the Loorde shall bere vpon you this Daye: for these Egyptians / whome ye se this Daye / shall we neuer se more for euer: the Loorde shall fight for you / onely quere youre liues.

The Loorde sayde vnto Moyses: Whereof cryest thou vnto me: Speake vnto the chyldren of Israel / that they go forwarde. I But lyst thou vp thy staf / and stretch out thine hande ouer the see / and parte it asunder / that the chyldren of Israel maie go in / thowen the myddel of it / vpon the drye grounde. Beholde / I wyll harden the hert of the Egyptians / that they shall folowe after you. Thus wyl I get me honoure vpon Pharao / & vpon all his power / vpon his charrettes / and hostes / men: and the Egyptians shall knowe that I am the Loorde / when I haue gotten me honoure vpon Pharao / vpon his charrette / & vpon his hostes.

Then the aungel of God / that wente before the armyes of Israel / removed / and gat hym behynde them: and the clouy pylle removed also from before them / and shode behynde them / and came betwixt the armyes of the Egyptians / and the armyes of Israel. It was a darcke cloude / a gaite light that nyght /

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b

Ios. xi. b



nights: so that all the night longe these a they  
could not come together.

**E** When Moses now stretched forth his  
arm. and had ouer the sea the Lord caused it to passe  
away thowea a mighty call wende al f night/  
and made the sea duc tand the water deubed  
it selfe asunder. And the chiefe of Israel wete  
in thowea the myddest of the see / upon the  
dry ground / and they wete vnto them as  
a wall / upon their righte hande / and upon  
their life. And the Egyptians folowed / and  
wente in after them / all Pharaos horses / and  
charrettes / and hoisemen / wnt into the myddes  
of the see.

**And** now when f moing reach came /  
f Lord lokid vpon the armys of f Egyp-  
tians / out of the pillar of fire a the cloude / and  
troubled their armys / and smote the wheles  
from their charrettes / and euertwre them w  
a stone. Then saide the Egyptians: Let vs  
ste from Israel / the Lord fighteth for them  
against the Egyptians.

**But** the Lord saide vnto Moses: stretch  
out thine hande ouer the see / that the water  
maye come againe vpon the Egyptians / vnto  
their charrettes / a hoisemen. Then Moses stretch-  
ed out his hande ouer f see / and the see came  
againe vnto f day in his course / and streight /

a the Egypte ays fled a gainst a. Thus the  
Lord ouerthrew the in f myddest of the see /  
so that the water came againe / and covered f  
charrette a hoisemen / and all Pharaos power /  
which folowed after them into the see / so that  
there remained nor one of them. But f chil-  
dren of Israel wente vnto thowea the mid-  
dest of f see / and f water was vnto them as a  
wall vpon the righte hande / a vpon their lifte.

**Thus** the Lord shewed Israel in that  
daye from the bande of the Egyptians. And  
they sawe the Egyptians dead vpon the see  
side / a the greates hande that the Lord had  
stremed vpon the Egyptians. And the people  
sawed the Lord / a belened him / and his ser-  
uaunt Moses.

The XV. Chapter.

**Then** songe Moses and f children of Is-  
rael thus songe vnto the Lord / a saide:  
I will singe vnto the Lord / for he hath  
done gloriouse / vnto f charret hath he ouer-  
throwen in the see.

The Lord is my strengthe / a my songe /  
a he is become my saluation.

This is my God / I wil magnifie him: he  
is my father God / I wil praise him.

The Lord is the righte man of warre /  
Lord is his name: the charrettes of Pharaos  
a his power hath he cast into f see.

His chiefe captaynes are drowned in f see  
f f theye hath couered them / they selle the  
grounde as a stone.

Thy righte hande O Lord is glorious in  
power / thy righte hande O Lord hath smite-  
ten the enemies.

And if thy great gloie thou hast desired  
shine aduersus thon / f nest out thy wrath /  
a it consumed them euen as fobbe.

In the breth of thy wrath the waters fell  
together / the foudes went vpon an heape:  
The Egypte plumped together in the myddest  
of the see.

The enemye thoughte: I will folowe vpon  
them / a ouertake the / and vnto f spee / a d  
toole my mynde vpon them.

I will shewe my strende / a my hande shal  
defeate them.

Thou blessed with thy mynde the see came  
red the / a theye sanke downe as l d in the wy-  
thrye waters.

Lord / who is like vnto the / amonge the  
goddess: who is so glorious in helmes / f  
full / a vnto f daye in thy wonders.

What thou stretchedest out thy righte hande /  
the earth swallowed them vp.

Thou of thy very mercy hast led thy people /  
rebroke thou hast deliuered / and in thy streng-  
th thou hast broughte the vnto f dwellinge  
of thy Sanctuary.

When f natione herde this theye raged / so  
rome came vpon the Phylistines.

Then were the princes of Edom afraid /  
a countynge came vpon the myghtye of Mos-  
ab / the myddellors of Canaan waped f  
harbo.

Let feare and drede fall vpon them / thow-  
re theye greates arme / that theye maye be as  
still as a stone / all thy people: O Lord / be  
gone thow / all thy people / whom thou hast  
gouerned / be gone thow.

Singe thou in / a plante them vpon the  
mountaine of thine inheritance / vnto f place  
thou



hath given you to eat. This is it that the Lord hath commaunded: Every one gather for him self as much as he can catch/and take a Gomer for every head/according to his number of the soules in his tent.

And the children of Israel dyd so/and gathered some more some lesse. But when it was measured out with the Gomer/they gathered much had not the more: And he that gathered little/ wanted nothing: But every one gathered for him self/ as much as he did eat. And Moses sayd vnto them: Let no man leave ought thereof vntill he moynge. But they hearkened not vnto Moses: and some of them left of it vntill the moynge/ when wayted it full of women/ and stank: and Moses was angry at them.

And eury moynge they gathered for the selfe/ as much as eury one dyd eat: but so fast so it was whole of the Sunne/ it melted away. And vnto the fyve daye they gathered everye as much of bread/ two Gomers for one. And all the rulers of the congregacion came in and tolde Moses. And he sayd vnto them: **E** This is it that the Lord hath said: Tomorrow is the Sabbath of the holy rest of the Lord: loke wher ye will take/ what take: and wher ye will sech/ what sech: and what remaineth over/ let it remaine: that it maye be kepte vntill the moynge. And they let it remaine vntill morninge/ as Moses commaunded. Then stanke it not/ neither was there any woman therein. Then sayd Moses: Let it to daye/ for to daye is the Sabbath of the Lord: to daye shall ye fynde none in the felde: Sixe dayes shall ye gather in/ but the seventh daye is the Sabbath/ wherin there shall be none.

But upon the seventh daye there wente out some of the people to gather/ and founde nothinge. Then sayd the Lord vnto Moses: How longe wilt thou kepe my commaundementes and lawes? Beholde/ the Lord hath given you the Sabbath/ therefore upon the sixe daye he giveth you bread for two dayes/ therefore let eury man store bread at home/ for a man go forth of his place vpon the seventh daye.

So the people rested vnto the seventh daie. And the house of Israel called it Man/ and it was like Quencher seed/ and whye/ and

had taste like symonds with hony.

And Moses sayd: This is it that the Lord hath commaunded: Fyll a Gomer: thereof to be kepte for your possession/ that they maye see the bread/ wherewith I fed you/ when I brought you out of the lande of Egypt. And Moses sayd vnto Aaron: Take a cruik/ and put a Gomer full of Manna/ therein/ and laye it up before the Lord: to be kepte for your possession/ as the Lord commaunded Moses/ So Aaron layd it up there for a testimony to be kepte.

And the children of Israel dyd eat Manna fyve yeares/ vntill they came vnto a lode/ wher people dwelt/ euen vntill they came to the border of the lande of Canaan/ vnto theyr eat Man. A Gomer is the tenth parte of an Ephra.

### The XVII. Chapter.

And the whole multitude of the children of Israel/ came on theyr iourneys/ out of the wyldernes of Sin/ as the Lord commaunded them/ and pitched in Raphidim. Then had the people no water to drinke. And they chode with Moses/ and sayd: Giv us water/ that we maye drinke. Moses sayd vnto them: Why chode ye with me: wherfore tempte ye the Lord: But when the people thirsted there for water/ they murmured against Moses/ and sayd: Wherfore hast thou caused vs to come out of Egypte: to let vs/ our children/ and our cattell dye for hunger?

Moses cryed vnto the Lord/ and sayd: What shall I do with this people? They are almost ready to stone me. The Lord sayd vnto him: What do thou saye for the people/ a rocke some of the elders of Israel with the staffe in thine hande/ and go thy waye: Beholde/ I will stande there before thee upon a rocke in Horeb/ I will sende thee thither/ and thou shalt see/ that there was a well: and thou shalt see/ that the people maye drinke. Moses dyd so before the elders of Israel: The well was in a place called Massa/ Meriba/ because of the chodyng of the children of Israel/ and because theyr tempted the Lord/ and said: Is the Lord among vs/ or not?

Then came Anckel/ and fought against Israel/ in Horeb. And Moses sayd vnto

Feb. 14

And. v. d  
Item. 15. d  
Jesu. v. c

The xxv. b

Num. 17. 2  
Judi. 14. b

B

De. 10. 8  
1. Cor. 10. 2Num. 17. 6  
Deu. 10. d

Josua: Chose vs out men to go out / a synge  
against Amalech / its moorn wyll I shalde vpon  
the topp of the hill / and haue the staffe of  
God in my hande. And Josua did as Moses  
had him / and fought against Amalech. Mos-  
es / and Aaron / a Hur wente up to the topp  
of the hill. And when Moses helde up his  
hande / Israel had the victory: But when he let  
downe his hande / Amalech had the victorye.

Judith. iij. c.

¶ But Moses handes were heauy / therefore  
toke they a stone / and laide it vnder him / so  
he might sit vpon it. And Aaron / a Hur stayed  
vpon his handes / the one vpon the one side / and  
the other vpon the other side. So his handes  
were steadfast vnto the Sunne: wente downe.  
And Josua discomfited Amalech / a his people  
thorow the edge of the sword.

¶ And the Lord seyd vnto Moses: Write  
this for a remembrance: in a booke / and com-  
munit it vnto the eares of Josua: for I will  
rote out Amalech from vnder heauen: so that  
be that nomie remembred. And Moses  
vntyled an alycure vnto the Lord / and cal-  
led it the rock of the Lord.

Uti. iij. d.  
Reg. iij. a.

¶ Ther is the rock of the Lord / for he said: The bar-  
rennesse is cast of the Lord / shalbe against Amalech /  
for that hath thorow an hande vnder the defence of God /  
a: my me: from childre to childre.

The. XVIII. Chapter.

¶ And when Jerho the prince in Madian /  
Moses father in law herde of al / God  
had done with Moses / and his people of Is-  
rael: how that the Lord had brought Is-  
rael out of Egypt: he toke Sipora Moses  
wyfe / whome he had sent backe / with her two  
sonnes: The one was called Gerson / for he  
said: I am become a stranger in a strange  
lande: And the other was called Elisafar / for he  
said: The God of my fathers hath ben my  
helpe: and hath deliuered me from Pharaos  
sawde.

Exod. ij. d.

¶ Now when Jerho: Moses father in law  
and his sonnes: a his wyfe came vnto him in  
the wilderness: by the mount of God / where he  
had pitched his tent: he sent word vnto Mo-  
ses: Jerho thy father in law: am come vnto  
thee / and thy wyfe: and both her children: wher  
they came: wente Moses forth to meete him: a  
did obsequy vnto him / and kysed him.  
¶ And when they had saluted eche other: they  
wente into the tent.

¶ Then Moses tolde his father in lawe all that  
the Lord had done vnto Pharaos / and the  
Egyptians: for Israels sake: and all the tra-  
uayle that had happened vnto the by the waye:  
and how the Lord had deliuered them. Jer-  
ho had done for Israel: that had deliuered them  
from the hande of the Egyptians. And Jer-  
ho said: Praise be the Lord: which hath  
deliuered you from the hande of the Egypti-  
ans: and of Pharaos: and what knowest thou  
to deliuer his people from the Egyptians  
hande. Now I know: that the Lord is  
greater then all goddes: because they dealt  
proudly wth them: And Jerho toke vientose  
ringes: and offered vnto God. Then came  
Aaron and all the elders of Israel to eate bread  
with Moses father in lawe before God.

¶ On the next morow saue Moses toke vnto  
the people: and the people stode round about  
Moses: from the morninge vntill the euen.  
¶ But when his father in lawe sawe al that he  
did with the people: he said: What is this: that  
thou doest with the people? What isse thou  
alone: and al the people stande round  
about thee from the morninge vntill the euen?  
Moses answered him: The people came to  
me: and are counsaill of God: for when they  
haue any thinge to do: they come vnto me:  
for I may iudge betwixte euery one and his  
neighbour: and shewe them the statutes of  
God: and his lawes.

¶ His father in lawe said vnto him: It is  
not well that thou doest. Thou receiuest thy  
self: and the people that is with thee: This bur-  
den is to sore for thee: thou canst not per-  
forme it alone. But hearken vnto my voyce:  
I will geue thee counsaill: and God shall be  
with thee. Be thou vnto the people: as Godward:  
and bringe the causes before God: and pro-  
uide them with statutes and lawes: that thou  
mayest shewe the way wherein they should  
walke: a the works that they should do.

¶ But loke out amonge all the people: for ha-  
nest men: that feare God: such as are true: a  
haue countenance: make these rnkro ouer  
them: some ouer thousand: or ouer hundredes:  
ouer frine: and ouer ten: for they may alwaye  
iudge the people: But where there is any  
great matter: they bringe the same vnto the  
and

a iudge the final cause them selves: so shal it be lighter for thei/they beare the burthen in the. If thou thinke so thin/ then mayest thou endure the charge that God chargeth the wissh/ and al this people maye go peaceably vnto their place.

um. xi. b. ¶ Moses berkened vnto the voice of his father in lawe/ and dyd al that he sayd. And he dole honest men out of all Iseael/ a made the headen our the people / some ouer thousande/ ouer hundredes/ ouer fiftie/ ouer ten/ & they myght al waye iudge the people. As for sinde causes as were hard/ they thought the word of Moses/ a iudged the final matters the selves. So Moses let his father in lawe departe into his owne lande.

The. XL. Chapter.

¶ In the thirtieth moneth after that the chyldren of Iseael were gone out of the lande of Egypt / they came the same waye into the wilderness of Sinai / for they were departed from Raphidim/ and wolde into the wilderness of Sinai. And there they pitched they tentes in the wilderness/ ouer against the mount. And Moses went vp vnto God.

¶ And the Lord called vnto hym out of the mount/ and sayde: Thus shalte thou saye vnto the house of Iacob/ and tel the chyldren of Iseael. Ye haue sene what I haue done to the Egyptians/ and howe I haue baine you vpon Eagles wynges/ and brought you vnto my selfe. If ye wil berken now vnto my voyce/ and kepe my cōuenant/ ye shalbe myne ouer all people: for the whole earth is mine. a ye shalbe vnto me/ a perfectlye Ingdom/ and an holy people. These are the wordes that thou shalt saye vnto the chyldren of Iseael.

¶ Moses came/ a called for the elders of the people/ a layd before them all these wordes/ that the Lord had commaunded/ and al the people answered together/ a saide: ¶ All that the Lord hath sayd/ wil we do.

¶ And Moses tolde the wordes of the people vnto the Lord againe. And the Lord sayd vnto Moses. Behold/ I wil come vnto theu/ a thicke cloud/ that people may heare my wordes/ which I speake vnto / and be seene thy face. And Moses berked his wordes of the people vnto the Lord.

The Lord sayd vnto Moses: Go vnto the people/ and sanctifie them to daye/ a morrowe/ that they may weare theyr clothes/ and be ready against the thyrde daye/ for vpon the thyrde daye shal the Lord come downe vpon Sinai before al the people. And for mankes rounde about the people/ and say vnto the. Beware/ that ye go not vp into the mount/ nor touch the border of it. For whoso euer toucheth the mount/ shal dye the death. There shal no hande touche it / but he shal eiter be stoned / or shot throught whether it be beast or man / it shal not lyue. When the home shal come/ then shal they come vp vnto the mount.

Moses wente downe from the mount vnto the people/ and sanctified them. And they washed theyr clothes. And he sayd vnto the. Be ready against the thyrde daye/ and nomis come at his voyse.

¶ Now when the thyrde daye came/ and it was early / it beganne to thunder and lyghten/ and there was a thyrde cloud vpon the mount/ and a nespe of a trompett/ creakyng myghye. And the people that were in the tentes/ were affrayed. And Moses brought the people out of the tentes to meete with God/ a they stode vnder the mount.

¶ But al mount Sinai smoked/ because the Lord came downe vpon it with fyre. And the smoke therof wente vp as the smoke of a furnace/ so that the whole mount was creakyng terrible. And the noise of the trompett wente out/ and was myghye. Moses spake/ and God answered him loud. ¶ Now when the Lord was come downe vpon mount Sinai/ euen vnto the toppe of it/ he called Moses vp vnto the toppe of the mount. And Moses went vp.

¶ Then sayd the Lord vnto hym: Go downe/ and charge the people/ that they peasse not vnto the Lord/ to se hym/ and so many of them peasse. The rulers also the same tyme vnto the Lord/ shal sanctifie them selves/ lest the Lord smyte them. But Moses sayd vnto the Lord: The people can not come vp vpon the mount Sinai/ for thou hast charged vs/ a saide: Sit makis aboute the mount/ and sanctifie it.

¶ The Lord sayd vnto hym: Go thy selfe



If a man sell his daughter to be an hand-  
maiden then shal he not go our as the men  
seruaunte. But if she please not her master/  
and haue not married her/then shal he let her  
go freidur to sell her vnto a straunge people/  
he hath no auctorite for so much as he hath  
bespoken her. If he promise her vnto his owne  
then shal he do vnto her after the same of  
daughters. But if he geue hym another wyse  
then shal he mynlike nothinge of her goodel  
payment/ and waunte of marriage. If he do  
not rhye the/ then shall he go our/ and  
paye nothinge.

**B** If a man smyeth a man that he die/ shal  
he receiue the death. If he haue not layed waite for  
hym/ but if God let him fall in his hande vnto  
warres/ then wyl I appoynt y a place where  
he shal lye vnto. But if a man presume vpon  
his neighbor/ a lare him with deceate/ if he  
shal then take the same fro myne auctere/ that  
he maye be slayne. Who so smyeth his father  
or mother shal dye the death.

**T** If a man smyeth a man/ and selleth hym/  
so that he be foune by hym/ defaunc shal dye  
the death.

**W**ho so curseth father and mother/ shal  
dye the death. If men sleepe together/ and  
one smyeth another with a slene/ or with his  
pyll/ so that he dye noe/ but let y in bedde. If  
he rhye/ and go forth vpon his master/ then shal  
he be hanged by my/ be empyl/ saue y he shall  
paye the losse/ of his tyme/ and geue the money  
for bealenge of hym.

If a man smyeth his seruante/ so made w  
a staff/ that he dye vnder his hande/ or the same  
shal suffre be vengeance/ therfore. But if he en-  
dure a daye or two/ the shal be suffre no ven-  
geance/ therfore/ for so is his money.

**I**f a man smyeth a bre a woman with child/  
so that the frute departe from her/ a no harme  
happen vnto her/ then shal he be punyshed  
with money/ as much as the womans hous-  
bande layeth to his charge/ as he shal geue it/  
accordinge to the appoyntement of the depen-  
men. But if there come harme vnto her/ then  
she maye/ then shal be paye soule for soule/ eye  
for eye/ or eare for eare/ hande for hande/ foote  
for foote/ burnynge for burnynge/ wounde for  
wounde/ strepe for strepe.

If a man smyeth his seruante/ or his maide

in the eye/ and destroye it/ he shal let hym go  
fre and lowse for the eye sake. In lyke maner/  
if he smyeth out a toth of his seruante/ or may-  
den/ he shal let hym go fre and lowse/ for the  
toth sake.

**I**f an oxe gore a man or a woman/ y he  
dye/ then shal they be slaned/ and his fleth  
not eaten/ so is the master of the oxe vng lyste.  
But if the oxe haue ben used to push/ in  
myne past/ and it hath ben tolde his master/ he  
he hath not fepte hym/ a schyde that slayeth  
a man or a woman/ then shal he be sloned/  
and his master shal dye. But if there be ma-  
nyce set vpon hym/ then lste what is put vpon  
hym/ that shal he geue to deluyce his soule.  
Likewyl shal he be dealt with al/ if he gore a  
sonne or a daughter. But if he gore a ser-  
uaunt or a mayde/ then shall he geue the  
master thyrtye shylers/ and the oxe shal be  
sloned.

**I**f a man open a well/ or dygge a pytte/ a  
cauer it nat/ and there fall an oxe/ or an asse  
therin/ then shal the owner of the pytte make it  
good with money/ and restore it vnto his mas-  
ter/ but y dead carcase shal be his owne.

**I**f one mans oxe gore another/ that he bre/  
then shal they sell the hynnyng oxe/ and deude  
the money/ and the dead carcase shal they de-  
uyde also. But if it be knowen/ that the oxe  
haue ben used to gore/ afore/ and the owner  
therof hath not fepte hym/ then shal he paye  
his oxe/ for the other/ a the dead carcase shal be  
his owne.

## The XXII Chapter.

**I**f a man steale an oxe/ or a shepe/ and slaye a  
Doo/ he shall restore fure oxen for one Doo. vij. d  
oxe/ a foure shepe for a shepe.

**I**f a thefe be taken/ bealynge in a vpd that  
he smyeth y he die/ the shal not be that suffre  
hym/ the gyltye of his bloude. But if the summe  
be gone vpon hym/ then hath he commyred  
with mans laughter/ a he shal dye.

**I**f a thefe shal make restitution/ If he haue  
nothinge/ then let him be solde for his thefe.  
But if the thefe be founde by hym/ alwaye from  
the oxe/ vnto the assis/ slepe. Then shal he re-  
store double.

**I**f a man larete a felde or wynde/ so that  
he let his cartell do harme in another mans  
felde/ the same shal make restitution/ euen of

4 Re. xij. c

th: best of his owne side and vnynearde.  
 ¶ If a fyre come out/a take holde of þ' thow  
 nco/so that the sbeute be consumed/ or þ' come  
 that standeth y' vpon the felde/þe that knd  
 led the fyre/shal make t' s'ar: eion.

4 Mac. ij. c

¶ If a man sellur his neyghboure money  
 or wiffle to kepe/ and it be stolen from hym  
 out of h' s' house/ if the thef be founde / he that  
 restore double. But if the thef be not founde/  
 then shal the good man of the house be shaw  
 n þ' before the Godde/ and shal sweare that  
 he hath not put his hande vnto his neygh  
 bours good.

Pla. lxxxij  
 Job. x. b

¶ If one accuse another in any manner of tres  
 pace/ whether it be for oxe/ or asse/ or shepe/ or  
 rayment/ what soeuer it be that is lost/ he shal  
 sorb thery' causes come before the Godde:  
 Loke whome the goddes s' dempne/ the same  
 shal restore double vnto his neyghboure.

¶ If a man buyur vnto his neyghboure an  
 asse: or oxe/ or shepe/ or any other manner of cat  
 tel to kepe/ and it dye: or be hurte/ or be yuen a  
 weare/ that no man se it/ the shal there an ooth  
 of the Lur: De go betwene them/ that he hath  
 nor put his hande vnto his neyghbours good:  
 and the owner of the good shal accepte it: so  
 that the other shal not make it good. ¶ If a thef  
 steale it from hym/ then shal he make restitu  
 tion vnto the owner therof. But if it be rauis  
 shed of bestes/ then shal he byng recorde  
 thereof/ a nor make it good.

E

¶ If a man becom dought of his neyghbours/  
 and it be hurte/ or dye/ so that þ' owner therof  
 be not by/ then shal he make it good. But if þ'  
 owner therof be by/ then shal he not make it  
 good/ if he byred it for his money.

Ge. xij. d  
 Deut. xx. d

¶ If a man buye a mayde/ that is nor yet  
 sponde/ and lye with her/ the same shall giue  
 her þ' dowry/ a take her to his wyfe. But yf  
 her father refuse to giue her vnto hym/ then  
 shal he wyte there the money/ according to  
 the dowry of our gins.

4 Re. xij. a  
 4 Deu. xxij. a

¶ Thou shalt not suffice a witch to liue. ¶ Wdo  
 so hech with a bestes/ shal lye the death. Wdo  
 so offere to any goddes/ saue vnto þ' Lord  
 onely/ for him þ' without redemption.

Lent. ij. g  
 S. d. xij. b

¶ Thou shalt not wyfe/ nor oppresse a stra  
 nger/ for ye yane suffe were straungers also  
 in the lande of Egypte.

Jed. xxxij. a

¶ Ye shal trouble no widow/ nor fatherlesse

childe. ¶ If thou shalt trouble them / they shall  
 crye vnto me/ and I shal beare they' crye: the  
 shal my wrath wyte wher/ so þ' I slaye you  
 with þ' sword/ and your wyfe shal be wy  
 dowe/ as youre d' shen iaybalesse.

¶ If thou lende money vnto my peple/ ¶ Lev. ij.  
 is poore/ but thou shalt not be haue the sek' Deu. ij.  
 asou' vnto him/ mynys' the v' op' Deu. xij.  
 persse him with vnyry.

¶ If thou take a garment of thy neyghbour  
 to pledge/ thou shalt giue it him agayne be  
 fore the Sunne go downe/ for his rayment is  
 his onely covering of his synne/ wherein he  
 slepeth. But if he that crye vnto me / I wyl  
 beare hym/ so: I am merciful.

¶ Thou shalt not speake euil of the goddes/  
 and the ruler of thy peple shal thou nor ¶ R. x.  
 blasphem.

¶ The veye and myste frutes shal thou not  
 kepe backe. ¶ Thy frst somme shal thou geue ¶ Exo. ij.  
 vnto me. So shalt þ' de also with thynne ozen  
 and shepe. ¶ Seven veyes let it be with the  
 v'ime: vpon the eygh' veye shal thou geue  
 it vnto me. ¶ Ye shal be holy peple before me.  
 ¶ Therfore shal ye eate no fleshe / that is to me  
 of bestes in the felde / but cast it vnto the  
 bagges.

The. XXXIII. Chapter.

¶ Thou shalt not accepte a vayne tale/ that  
 theu woldeste mannyng the vngodly/ as  
 be a fals' witness.

¶ Thou shalt not folowe the multitude vnto  
 ruel/ nor canst were at the law' if thou  
 woldeste/ no folowe the multitude / name asid  
 fro the righte.

¶ Thou shalt not paynte a poore man cause.

¶ If thou mete thynne encyrou' oxe/ or asse/  
 geynge astraye / thou shalt bringe the same  
 vnto hym agayne.

¶ If thou se the asse of hym that bareth the/  
 lye vnder his burthen/ thou shalt not let him  
 lye/ but shalt helpe hym vp.

¶ Thou shalt not wyte the righte of the  
 poore in his cause. ¶ Keep the farre from fals  
 matters. ¶ The be mynne a righteous/ but thou  
 shalt not slaye/ for I wyl lye nor the vngodly.

¶ Thou shalt not take gifte/ for: g' freo blide  
 euent/ then that are therof/ is þ' to a wyl  
 the righteous cause.

¶ Ye shal not oppresse a stranger / for ye

l'c. xij.



in. xlvj a knowe the hart of straungers / I for so much  
as ye your selfe / also haue bene straungers in  
the lande of Egipte.

2. 7 Sixe yeares shalt thou sowe thy lande / a  
gather in the frute thereof: In f seventh yeare  
shalt thou let it rest / a lye still / that the poore  
amonge the people maye cate thereof and lye  
that remaineth ouer / let the bestles of the  
felde cate it. Thus shalt thou do also with thy  
vinegarde / and olyue trees.

3. 7 Sixe dayes shalt thou do thy worke / But  
vpon the seventh daye thou shalt kepe holy  
daye / that thine eye and ass may rest / a that  
the sonne of thy handmayden / and the strai-  
ger may rest with thou selfe.

All that I haue sayd vnto you that I spee:  
And as for f enemies of thy goddes / ye shall  
not remember them / and none of your mouth  
shal hit they not be herde.

The tymes in the yeare shalt thou kepe  
feast vnto me namely the feast of vnleued  
bread shalt thou kepe / that thou eat vnleued  
bread bread seuen dayes: I like so I commen-  
ded the in f tym of the month Aib / for in  
the same monthe thou out of Egipte: But  
vpon the first reape thy labours / that thou  
hast sowne vpon the felde. And the feast of  
ingatheringe in the ende of the yeare / when  
thou hast gathered in thy laboures out of the  
felde.

4. The tymes in the yeare shall euery male  
that thou hast appeare before the Lord the  
goddourne.

5. Thou shalt not offer the bloude of my sac-  
rifice with fower: nor eate f fat of my feast  
shal not remaine tyl the morninge.

6. The frute of the frute of thy felde shalt  
thou bringe vnto the house of the Lord the  
God. And shalt not seah a fynd whyle it is  
in his motheres myffe.

7. Whelke I sende an aungel before the to  
kepe the in the waye / and to bringe the vnto  
the place that I haue prepared. Therefore be  
ware of his face / and hearken vnto his voyce /  
and anger byn not / for he shall not spare  
your iniquities / and my name is in hym.

8. But if thou shalt hearken vnto his voyce / and  
do al that I shal telle the / then wyll I be ene-  
mye vnto thine enemies / and aduersarye vnto

thyne aduersarye.

Now when myne aungel goeth before /  
and bringeth the vnto the Amorit / a He-  
thytes / a Pherezites / a Cananites / a Heutites / a  
Busites / and I shal haue vs trove them: then  
I shalt thou not worshipp: theye goddes / nor  
seue them: nyther shalt thou do as theye do:  
but shalt ouerthowe theye goddes / a theste  
them. Vnto the Lord yeare God  
shal ye seue / so shal be blessed thy deade / and  
thy warte / and I wyll remoue all synners  
from the.

There shal be nothinge bare / nor vnfruite  
full in thy lande / a I wyll fulfyl the number of  
thy dayes. I wyll sende my scare before the / a  
swepe al the people where thou commest / a wil  
make al thine enemies to turne theyr backs  
vnto the: I wyll sende banners before the /  
a vyue out f Heutites / a Cananites / and Heu-  
ites before the.

9. In one yeare wyll I not cast them out be-  
fore the: that the lande become not waste / and  
wyld bestles multiplie agayn: f: By litle a  
litle wyll I dyue the out before the: till thou  
growe / a haue the lande in possession: I Gen. xv. b  
wyll let the Goddes of the lande / suen from the: he. xv. b  
read se vnto the se of the Philistines / from f  
wyldernesse vnto the water. For I wyll dys-  
ner the in dwellers of the lande into theye  
hande / that thou shalt vyue them out before  
the: I Thou shalt make no covenante with them:  
nor with theye goddes: but let them nor dwell in  
thy lide: that theye maye thee not synne agayn  
me: f: For if thou seue theye goddes / wyll I  
rely be thy decaye.

The XXXIII. Chapter.

1. The Lord sayde vnto Moyses: Come vnto  
me the Lord the Lord / a Aaron / a Nadab  
and Abihu / and the seuenie chiders of Israell: and  
worshipp a face of. But let Moyses onely  
come nye vnto the Lord: / and let not them  
come nye / and let not the people also come vp  
with hym.

2. Moyses came and tolde the people al the  
wordes of the Lord: / and all the lawes. Then  
answered al the people with one voyce / and  
sayde: Al the wordes that the Lord hath  
sayde / wyll we do.

3. Then wrote Moyses al the wordes of the  
Lord: / and gaue him vp by tymes in f mo-  
E ij nynges.

vi. xv. a

Deu. vij. c

Deu. vij. b

Jo. xi. c

Gen. xv. b

he. xv. b

Ex. xxxij. b

Deu. vij. a

ij. Reg. xi. a

Ex. xv. d

B

**Ceremonies.****Exodus.**

**Exo 33. b** ringe: And build an altare vnder it moire  
 reio in pillars: accordinge to the 34 tribes of  
 Israel: sent 34. yonge men of th children of  
 Israel: to offer burnt offerings / a peace offeringe  
 ringe thereon of bullockes vnto the Lord.

And Moses toke the halfe parte of blood /  
 and put in abasin: the other halfe spoullid  
 he vpon the altare: a toke he boke of the conuenant /  
 & cryed in v cares of people. And wha  
 they had saide: Al that the Lord had sayde  
 wyl we do: and herken vnto him: Moses  
 toke the bloude: and spencled it vpon people:  
 and sayde: Beholde: this is the bloude of  
 the conuenant that the Lord maketh with you  
 vpon all these wordes.

**1. Petr. i. a**  
**1. Heb. 10. c**  
**and p. c**

**Exo 33. f. d** ¶ Then wore Moses and Aaron / Nadab /  
 & Abihu: and the seuen nye elders of Israel vp /  
 and sawe the God of Israel. Vnder his feet  
 it was lyke a floure: of Sapphyre: and as  
 the fashion of heauen: whan it is cleare / and  
 he put on his bande vpon the principal of  
 Israel. And whan they had seie God / they  
 rote and dyde.

**Exo 33. f. d** ¶ And the Lord seide vnto Moses:  
 Come vp vnto me vpon the mount: and re-  
 mayne there: that I may geue the tables of  
 stone: and the lawe: and commaundementes  
 which I haue writen: in booke thou shalt teach the.  
 ¶ Then Moses got him vp: a his minister Jo-  
 sia: and wente vp vnto the mount of God: a  
 sayd vnto the Lord: Carrye her will me come  
 to you againe: Beholde: Aaron and Hur are  
 with you: if any man haue a matter to do: let  
 him bring it vnto them.

**Exo 33. f. d** ¶ Now whan Moses came vp into the mount:  
 a cloude couered the mount: and the glory of  
 the Lord abode vpon the mount Sinai: and  
 couered it with the cloude fire 40. dayes: a vpon  
 the seuenth day: he called Moses out of the  
 cloude. And he sayde of the glory of the Lord  
 was lyke a consuming fyre: vpon the toppe  
 of the mount: in the sight of the childre of Is-  
 rael. And Moses wente into the middell of the  
 cloude: and ascended vp into the mount: and  
 tabode vpon the mount fourey dayes: a fourey  
 nyghtes.

**Ex. 33. f. a** The XXV. Chapter  
 ¶ And the Lord talked with Moses and  
 sayde: Speake vnto the chylden of Israel:  
 that they geue me an heaucoffering: and

take the some of euery man: that hath a fre  
 willinge: here therof. And this is the heauco-  
 offeringe: that ye shal take of them: gold: syl-  
 uer: & bassy: alow sylke: scarlet: purple: & whyte  
 troynd sylke: goates heer: read: & synnes of rā-  
 mes: doof fynnes: fyre tree: oyle: for lampes:  
 & spexes for the anoyntinge oyle: and for the  
 incense: Onyx stones: a set stones for vnto  
 dy: coate: and for the bruce slappe.

And they shal make me a Sanctuary: that  
 I maye dwel amonge them. Lyke as I shall  
 shewe the a parson of the habitacion: of all the  
 commaundementes therof: so shal ye make it.

¶ Make an Arke of fyre tree: two cubites: B  
 and a halfe longe: a halfe hie: and halfe brude: B  
 and a cubite a halfe hie: & two halte thou ou-  
 erlaye with pure gold: with an without: and  
 make an hie vpon it a croune of golde:  
 rounde aboute: a cast foure rynges of golde:  
 a put them in the foure corners of it: so  
 that two ringes be vpon the one syde: and two  
 vpon the other syde. And make stanes of fyre  
 tree: and ouerlaye them with golde: a put  
 them in the ringes: a longe by the sydes of the Arke:  
 to breake it with: a they shal abyde in  
 the rynges: and not be take out. And in the Arke  
 thou shalt laye the testamēt: & I wyl geue the.  
 Thou shalt make a Mercyseat: also of pure  
 golde: two cubites and a halfe longe: and a  
 cubite and a halfe brude.

And thou shalt make two Cherubins of  
 beaten golde: vpon both the endes of the  
 Mercyseat: that the one Cherub maie be vpon the  
 one ende: and the other vpon the other ende: a  
 so to be two Cherubins vpon the endes of the  
 Mercyseat. And the Cherubins shal speide  
 out theyr wynges: ouer an hie: that they maie  
 couer the Mercyseat with theyr wynges: and  
 the tumber of theyr faces maye be nyghte one  
 agaynst another: a theyr faces shal loke vnto  
 the Mercyseat.

And thou shalt set the Mercyseat aboute  
 the Arke. And in the Arke thou shalt  
 laye the testamēt: that I shal geue the. ¶ From  
 that place wyl I resyde vnto the: a talke with  
 the: & name: from the Mercyseat: & heryne Rem-  
 m- of the two Cherubins: which is vpon the Arke. Heb. 9.  
 of the testamēt: of all that I haue commaunde  
 the vnto the chylden of Israel.

¶ Thou shalt make a table also of fyre tree: Ex. 33. f. d

two cubytes longe/ and one cubite brode/ and a cubite and a half hye/ and overlaye it with pure golde/ and make a crowne of golde rounde aboute it/ and an whorpe of an hand bred hye/ and a crowne of golde vnto the whorpe rounde aboute.

And vnto it/ thou shalt make foure rynges of gold/ on the foure corners in y<sup>e</sup> foure sete of it/ harde vnder the whorpe/ that the rynges be/ to put in staves/ and to be ar the table withal/ and thou shalt make the staves of fyrr tree/ and overlaye them with gold/ that the table maye be seen therwith.

Thou shalt make also his dishes/ spoons/ portes/ and flat peeces of pure golde/ to poure out a in. i. And vpon the table thou shalt alwaye set the breade before me.

Ex. xxxvi

¶ Noweouer thou shalt make a candlestick of fyrr beaten golde/ whereupon shal be the base with thre banches/ cupper/ of knoppes/ and flowers. These banches shal procede out of y<sup>e</sup> sides of the candlestick/ out of euery side the banches. Euery branch shal haue the cuppe/ lyke almonds/ thre knoppes/ and thre flowers. These shalbe y<sup>e</sup> fyrr banches of y<sup>e</sup> candlestick. But the base of the candlestick/ it selfe shal haue four cuppes/ or knoppes/ or flowers/ alwaye a knoppe vnder two banches/ of the fyrr that procede out of y<sup>e</sup> candlestick. For both the knoppes and banches shal procede out of the base/ al one peece of fyrr beaten golde.

And thou shalt make seuen lampes aboute them/ that they maye geue light/ ouer one against another/ and in shewer/ a outquenchers of pure golde. Out of an hundredth pounce weyght of pure golde shalt thou make it/ with a al thy apparet. And se y<sup>e</sup> thou make it after y<sup>e</sup> patron that thou hast sene in the mount.

The XXXVI. chapter.

¶ The habitacion shalt thou make of ten curtaynes/ of whete/ ruyed sylke/ of yalow sylke/ of scarlet/ and purple/ & berbery blue/ thou shalt make theron of shaddered woole. The lengthe of one curtaine shalbe eyght and twenty cubytes/ the bredth foure cubytes/ and al the ten shalbe lyke/ and shalbe coupled fyne and fyne together/ the one to the other. And thou shalt make louppes of yalow sylke/ by the edge of euery curtaine/ where they

shalbe coupled together/ that there maye be euery two and two fastened together vpon theye edges/ fyftee louppes vpon euery curtaine/ y<sup>e</sup> one maye faste the other together. And thou shalt make fyftee buttons of golde/ wherewith the curtaynes maye be coupled together/ one to the other/ that it maye be one couerynge.

¶ Thou shalt make a couerynge also of goattes heer/ for a tent ouer the habitacion of y<sup>e</sup> curtaynes. The length of one curtaine shalbe xxx cubytes/ the bredth iij cubytes. And al y<sup>e</sup> ten shalbe lyke/ great/ v. shalt thou couple together by them silkes/ and fyre also by them silkes/ that thou mayest double the y<sup>e</sup> curtaine in the fore front of the Tabernacle. And vpon euery curtaine thou shalt make a louppes vpon the edges of them/ that they maye be coupled together by the edges. And i buttons of disse/ shalt thou make/ and put the buttons into the louppes/ that the tent maye be coupled together/ and be one couerynge.

¶ So for the remnant of the curtaynes of y<sup>e</sup> tent/ thou shalt let the halfe parte hange ouer/ & by y<sup>e</sup>nde the tent/ vpon both the sides a cubyte longe/ that the residue maye be vpon the sides of the Tabernacle/ and couer it vpon both the sides.

Besyde this couerynge thou shalt make a couerynge of read/ fyftee of cannes. And aboute this a couerynge of doof fyrr.

¶ Thou shalt make boddes also for the habitacion/ of fyrr tree/ it shal stande: one bodde shalbe ten cubytes longe/ and a cubyte and a half brode. Two sete shal one bodde haue/ that the one maye be set by the other.

Thus shalt thou make al the boddes for the Tabernacle. Twentye of them shal stande toward the south/ which shal haue fourey sockets of siluer vnder them/ y<sup>e</sup> sixteen vnder euery bodde for his two sete.

Likewise vpon y<sup>e</sup> other side toward y<sup>e</sup> north/ there shal stande xx. boddes also/ a fourey sockets of siluer/ y<sup>e</sup> sixteen vnder euery bodde.

But besyde the habitacion/ toward the west/ thou shalt make fyre boddes/ xij. boddes mo so: the ij. corners of the habitacion/ that euery one of them both maye be coupled fro vnder vpon his corner bodde/ and aboute vpon the heade/ to come euery together with a clampe

Ex. xxxvi

Ex. xxxvi

clamps: so that there be cyght borders: to theyr siluer sockets, wherof there shalbe syxen / two vnder eury borde.

- D** And thou shalt make barres of fyrrer tree fyue for the borders vpon the one syde of the Tabernacle: a fyue for the borders vpon the other syde of the Tabernacle: and fyue for the borders be bynde the tabernacle / towarde the west. And the barres shalt thou fasten thowm the myddell of the borders: and fasten altogether from the one corner to the other. And thou shalt ouerlaye the borders with golde: a make theyr rynges of golde: that the barres maye be put thern. And the barres shalt thou ouerlaye with golde: and so shalt thou set vp the Tabernacle: accordyng to the fashion as thou hast seene vpon the mount.

- E** And thou shalt make a vayle of yalowe sylke / scarlet / purple: and whyte twyned sylke. And Cherubyns shalt thou make thereon of gilded wood: a shalt hangge it vpon iij. pillers of fyrrer tree: whiche are ouerlayed wth golde: harwinge knoppes of golde: and iij. sockets of siluer. And the vayle shalt thou fasten wth buttens: and set the Ark of witnesse within the vayle: that it maye be vnto you a difference betwixt the holy: and the moost holy.

And thou shalt set the Mercyseate vpon the Ark of witnesse: in the moost holy. But set the table without the vayle: and the candlesticke ouer against the table: vpon the southsyde of the Tabernacle: that the table maye stande on the northsyde.

And in the doore of the Tabernacle: thou shalt make an hanginge of yalowe sylke / purple / scarlet: a whyte twyned sylke. And for the same hanginge: thou shalt make fyue pylers of fyrrer tree: ouerlayed with golde: wth knoppes of gold. And shalt cast fyue sockets of brasse for them.

#### The XXVII. Chapter.

- A** And thou shalt make an altare of fyrrer tree: fyue cubites longe and brode: that it maye be four square: and thre cubytes hych: thou shalt make: home as vpon the foure corners of it: and shalt ouerlaye it with brasse. Make also stappans / stoues / basens / shells of beec / colepannes. All these apperell thereof shalt thou make of brasse. Thou shalt make a gredyon: also lyke a nete of brasse: a foure bysen rynges

vpon the foure corners of it: from vnder vp: as bouite: a altare: shalt thou make: it so: the gredyon reache vnto the myddell of the altare. Thou shalt make stanes also for the altare: of fyrrer tree: ouerlayed with brasse: a shalt put the stanes in the rynges: that the stanes maye be on both the sydes of the altare: to beare it with al. And holowe is borders shalt thou make it: like as it is shewed the in the mount.

And to the habitecyon: thou shalt make a court: an hanginge of whyte twyned sylke: vpon the one syde an. c. cubytes longe: towarde the south: and xx. pillers vpon the same: brasin sockets: and thre knoppes with their wychoopes of siluer. Likewise vpon the North syde there shalbe an hanginge of an. c. cubytes longe: xx. pylers vpon the same: brasin sockets: and thre knoppes with their wychoopes of siluer.

But vpon the west syde: the breadth of the court shal haue an hanginge of fyrrer cubites longe: and ten pylers vpon the same: sockets. Vpon the east syde also: shal the breadth of the court haue fyrrer cubites: so that the hanginge shall vpon one syde: seuen cubites: and the pylers vpon the same: sockets. And vpon the other syde: seuen cubites also: and the pylers vpon the same: sockets.

And in the court gate there shalbe an hanginge of cubites: brode of yalowe sylke / scarlet / purple: a whyte twyned sylke: a shalt thou make work: and iij. pylers vpon theyr foure sockets: All the pylers reache aboute the court: that haue: siluer wychoopes: a siluer knoppes: a sockets of brasse. And the length of the court shalbe an. c. cubites: the breadth fyrrer cubytes: the height fyue cubites: of whyte twyned sylke: and the sockets thereof: shall be of brasse. All the vessels also of the habitecyon: to all maner seruise: a all the vessels of it: and all the nayles of the court: shalbe of brasse.

Commandment the dyshen of Israell: that they hang vnto the moost cleare and pure oyle olyue beaten: to geue light: that it maye alwaye be put in the lampes: in the Tabernacle of witnesse: without vnyayle: that hangeth before the witnesse. And Aaron and his sonnes shal be set in from the evening vntill the morning: before the Lord. This shall vnto you a perpetual collyure: for youre posterites amonge the dyshen of Israell.

The XXXIII. Chapter.

¶ **S**halt thou take vnto the Aaron thy brother and his sounnes from amonge the children of Israel / that he may be my priest: namely Aaron and his sounnes Nadab / Abihu / Eleazar / and Ithamar: a thou shalt make holy clothes for Aaron thy brother / honorable and glorious: a thou shalt speake vnto al them that are wyse of herte / whome I haue filled with the spirit of wisdome / that they make garments vnto Aaron for his consecration / that he may be my priest.

These are the garments / whiche they shall make: a bresslapp / an ourbody coote / a mitre / an albe / a myrre and a girdel. Thus shall they make holy garments for thy brother Aaron / and his sounnes / that he may be my priest. They shall take thereto golde / yallow silke / scarlet / purple / and whyte silke.

¶ **T**he ourbody coote shall they make of golde / yallow silke / scarlet / purple / and whyte / twyned silke / of bioodred woofe / that it may be fastened together vpon both the sydes / by the edges thereof. And his girdel vpon it shall be of the same workmanship and stuffe / cuen of gold / yallow silke / scarlet / purple / and whyte / twyned silke. And then shalt take two Onyx stones / and graine in them the names of the children of Israel. One name vpon the one stone / and the sixe other names vpon the other stone / according to the order of thre age. This shalt thou do by the stones traues / that graue signetes / so that the stones / with the names of the children of Israel be set rounde aboute with golde: and thou shalt put them vpon two soulders of the ourbody coote / that they may be stones of remembraunce / for the children of Israel: that Aaron may beare their names vpon both the soulders / before the Lord for remembraunce.

¶ **T**hou shalt make bootes of golde also / and two withen theynes of pure gold / and shalt fasten them vnto the bootes.

The bresslapp of iudgement shalt thou make of bioodred woofe / cuen after the ourbody coote / of gold / yallow silke / scarlet / purple / and whyte twyned silke. Four square shall it be / and vubbe / an hand breadth longe / and an hand breadth bode. And thou shalt fill it with foure rowes full of stones. Let the first rowe

be a Sardie / a Topas / and a Emerode: the seconde: a Rubyne / a Saphyre / and a Diamande. The thirde: a Ligurion / an Adare / and Ametiste. The fourth: a Turcois / an Onix / and a Jaspis. In golde shalt they be set in all four rowes / and shalt stande / according to the signetemes of the children of Israel / grauen of the stone grauer / euen one with his name / according to the xi. trybes.

And vpon the bresslapp thou shalt make two withen theynes by the roines of yowre gold / and a gold ringes / so that thou faste the same a ringe vnto the edge of the bresslapp / a put they withen theynes of golde in the same a ringes / that are in the edges of the bresslapp. But the edges of the a withen theynes / shalt thou fasten in the a bores vpon the ourbody coote / one ouer agaynst another.

And thou shalt make sixe other ringes of golde / and fasten them vnto / that the other edges of the bresslapp / namely to the borders thereof / therewith it may hang on the inside / vpon the ourbody coote. And yett shalt thou make a ringes of golde / and fasten them vpon the a edges / beneath to the ourbody coote / vpon the outside / one ouer agaynst another / where the ourbody coote is set together. And the bresslapp shall be fastened by the ringes / vnto the ringes of the ourbody coote / with a yallow lace / that it maye close vpon the ourbody coote / that the bresslapp be not to be seid from the ourbody coote.

Thus shall Aaron beare the name of the children of Israel in the bresslapp of iudgement / vpon his herte / when he goeth into the Sanctuary / for a remembraunce before the Lord / alwaye. And in the bresslapp of iudgement thou shalt put light and perfecte iustisse / that they maye be vpon Aarons hert / when he goeth in before the Lord / and that he may beare the iudgment of the children of Israel vpon his hert / before the Lord alwaye.

Thou shalt make a mitre also to the ourbody coote / all of yallow silke / and aboue in the middell thereof shall be an hole / and a bande folded together rounde aboute the hole / that it renne not. And beneath vpon the beume thou shalt make pounganato of yallow silke / scarlet / purple / rounde aboure / and belles of gold /

Deu. xxxv

Deu. xxxv

betweene the same rounde aboute / that there be aure a golden belle / and a pomgranate: a golden belle / a pomgranate: rounde aboute the beeme of the sunne. ¶ And Aaron shal haue it upon him / when he ministrer / that the sounde thereof maye be heard / when he goeth oute in at the Sanctuary before the LORD / that he be the wor.

Thou shalt make a foreheade plate also of pure golde / and graue therein / after the workmanhippe of the stone grauer: the holynesse of the LORD: and with a purple lace shalt thou fasten it vnto the foreheade of the myster / upon Aarons foreheade / that Aaron maye so beare the signe of the holy thinges / which the children of Israel beare: in all theyr gyses and Sanctuary. And it shalbe alway upon his foreheade / that he may receiue them before the LORD.

¶ Thou shalt make an albe also of whyte silke / and a myster of whyte silke / a girdle of needle work.

And for Aarons sonnes thou shalt make coates / girdles / and bonettes / honorable and glorious / and shalt put them upon thyr bodies: Aaron and his sonnes / and shalt anointe them / and fill theyr handes / a consecrate / that they maye be my prestes. And thou shalt make them linen breeches / to couer the flesch of theyr pennes / from theyr loynes vnto the thies. And Aaron with his sonnes shall haue them on / when they go in the Tabernacle of witness: to go vnto the altare to minister in the Holy / that they beare not theyr sinne / a vic. This shalbe a perpetual custome for him / and his seede after him.

## The XXXIX. Chapter.

¶ This is also / that thou shalt do vnto them / that they maye be consecrated pure vnto me. Take a young bullocke / and two rammes without blemishe / onleuened breade / a onleuened cake / myste with oyle / a wasse of sweete bread / tempered with oyle: Of wheate flour shalt thou make them all / and put them in a maide / and bringe them in the maide with the bullocke and two rammes.

And thou shalt bringe Aaron and his sonnes vnto the doore of the Tabernacle of witness: and washe them with water / a take the garmentes / and put upon Aaron: the albe

and the tunicle / the ouerbody coate / a the breste lappe to the ouerbody coate / and shalt gyrdle him on the outside vpon the ouerbody coate / and set the myster vpon his heade: and the bosome couer vpon the myster: and shalt take the anointing oyle / and poure it vpon his heade / and anointe him.

Thou shalt bringe forth his sonnes also / a put the albe vpon them / and gyrdle both Aaron and them with girdles / and set bonettes vpon theyr heades / that they may haue the priesthood for a perpetual custome.

And thou shalt fill the handes of Aaron a his sonnes / and bringe forth the bullocke before the Tabernacle of witness. ¶ And Aaron and his sonnes shall laye theyr handes vpon the head of the bullocke / and thou shalt laye the bullocke before the LORD / at the doore of the Tabernacle of witness / and shalt take of his blood: and pur it vpon the hornes of the altare with thy finger / a poure all other blood vpon the bottom of the altare.

¶ And thou shalt take all the fat that couereth the bowels / and the nete vpon theyr / a the two kidneys with the fat that is aboute them / and burne them vpon the altare. But the bullockes flesch / sinne / and yonge / shalt thou burne with fyre / without the doore: for it is a sin offering.

The one ramme shalt thou take also / and Aaron with his sonnes shall laye theyr handes vpon his heade. Then shalt thou slaye him / and take of his blood / and spicke it vpon the altare / rounde about. But the rime shalt thou beuide in peeces / and washe his bowels / and his legges / and laye them vpon the peeces and the heade: and burne the whole ramme vpon the altare: for it is a burnt offering: and a sweete sauoure of the sacrifice vnto the LORD.

¶ As for the other ramme / thou shalt take him / a Aaron with his sonnes shall laye theyr handes vpon his heade: and thou shalt slaye him / and take of his blood / and pur it vpon the upper of the right eare of Aaron and his sonnes / and vpon the thombe of theyr right handes / and vpon a great toe of theyr right feete: and thou shalt spicke the blood vpon the altare rounde aboute / a shalt take of the blood vpon the altare / and the anointing oyle /

oyle and sprenkle it vpon Aaron and his seruantes vpon his sonnes/ and theyr vestes mentes So shal he and his clothes/ his sonnes and theyr clothes be consecrated.

**¶** Then shalt thou take the eare of the rams/ and the rumpe/ and the fatte that couereth the bowels/ the netre vpon the leuer/ and the two kidneys/ with the fatte that is aboute them/ and the right shouler (for it is a ramme of consecration) and a sinnell of bread/ a an oyle cake/ and a wafer/ out of 7 mannde of the vniuenided bread / that standeth before the Lord/ and put all into the handes of Aaron and his sonnes/ and waue it vnto the Lord.

**¶** Then take it out of theyr handes/ and burne it vpon the aultare for a burnt offering/ to be a sweete sauour vnto the Lord. For it is the Lords sacrifice.

**¶** And thou shalt take 7 beesse of the rams/ of Arons consecration/ and shalt waue it before the Lord/ that shal be his parte. And thus shalt thou haue the Waucduell/ and the Heauershouler/ that are waued and beaues/ of the raimme of 7 consecration of Aaron a his sonnes. And it shal be a perperial custumme for Aaron and his sonnes/ of the children of Israel/ for it is an Heauersouler/ a the Heauersouler shal be 7 Lords beuene of the children of Israel/ in theyr peaccofferinges and Heauersouleringes/ whiche they do vnto the Lord.

**¶** And the holy garmentes of Aaron shal his sonnes haue after him/ 7 they maye be anointed therein/ and that theyr handes maye be siled. Like which of his sonnes shal be priest in his stead/ the same shal put the on seuen yeares/ that he may go into the Tabernacle of witness to minister in the Sanctuary.

**¶** But the raimme of consecration shalt thou take/ a seeth his skethe in an holy place. And Aaron with his sonnes shal eat 7 sith of the same raimme/ with the bread in the mannde/ at the Voie of the Tabernacle of witness. For there is an atonement made therewith/ to sille theyr handes/ that they may be consecrated. A stranger shal not eate thereof/ for it is holy.

**¶** But if any of the fleshe of the consecration/ and of the bread remaine/ vntill 7 morninge/ thou shalt burne it with fyre/ and not let it be eaten/ for it is holy. And thus shalt thou do

with Aaron and his sonnes all that I haue commaunded the. Euen yaze shalt thou fill theyr handes/ and offer a bullocke dayly for a sin offering/ because of them that shal be reconciled. And thou shalt baue me the aultare/ when thou reconcilest it/ shalt anointe it/ that it maye be consecrated. Euen yaze shalt thou reconcile the aultare/ and consecrate it/ that it maye be an aultare of the most holy. Who so wil touch the aultare/ must be consecrated.

**¶** And this shalt thou do with the aultare: Two lambe of one yare olde shalt thou offer euery yaze vpon it: the one lambe in the morning/ and the oither at euen. And to one lambe a tenth deal of wheat flour/ mingled with 7 fourth parte of an Hin/ of beaten oyle/ and the fourth parte of an Hin of wyne/ for a burnt offering. With 7 other lambe at euen shalt thou do like as with the meattofferinge/ and burnt offeringe in 7 morninge/ for a sweete sauour of sacrifice vnto the Lord. This is the dayly burnt offeringe amonge your peofferinges/ at the Voie of the Tabernacle of witness before the Lord / I tewe I wil proteste vnto you/ and talke with 7. There wil 7 peoffert rest vnto the children of Israel/ and be sanctified in my glory/ a wil haue me the Tabernacle of witness/ and the aultare/ and consecrate Aaron a his sonnes/ to be my priestes. I tewe I wil dwell amonge the children of Israel/ a wil be theyr God/ so that they shal knowe/ how that I am the Lord theyr God/ whiche brought them out of the land of Egypt: that I might dwell amonge the/ euen I 7 Lord be theyr God.

The XXX. Chapter.

**¶** Thou shalt make also an incense aultare/ to burne incense/ of fyre tree/ a cubite longe and bidde/ euen foure squayres/ and 7 cubites hie/ with his hornes/ and shalt ouerlaye it with pure golde/ the rose and the wallowes of it rounde about/ and the hornes therof/ a crune of golde shalt thou make/ rounde aboute it/ and two golde ringes on it/ thei shall vnder the crune/ that there maye be flauces put therein/ to beere it with al.

The flauces shalt thou make of fyre tree also/ and ouerlaye them with golde/ and shalt set it before the wayle/ that hangeth before the

¶ 11. xxxviii. a  
Par. 10. c

Leuit. 24. a

Leuit. 24. b  
¶ 11. c. vi. c

Arke of witness/ and before the Mercyseat/ that is vpon the witness/ from whence I will p[ro]uocke vnto the. And Arke shall burne sweete incense thereon euery morninge / when he dis- cendeth the lammes. In like maner when he lighteth the lammes at euen / he shall burne such incense also. This shalbe the dayly incense before the Lord/ amonge your posterities.

**B** ¶ Ye shall put no strange incense therein/ neither burnt offeringe / no meate offeringe / neither drinke offeringe thereon. ¶ And vpon the hornes of it shall Aaron reconyle once in a yeare / with the bloud of sinoffringe / which they shall offer that are reconciled. This shalbe done amonge your posterities. for this is the most holy vnto the Lord.

**Num. 1. a** ¶ And the Lord spake vnto Moses / and said: ¶ When thou numberst the childe of Israel / and sayest / ¶ How many are they / that they happen not a plague vnto them / when they are numbered. Every one of is to be in the number / shall geue halfe a shele / after the shele of the Sanctuary. Tonic shele is worth xx. Geras. This halfe shele shalbe the Lordees Reuocoffringe. ¶ Who so is in the number from xx yeare / aboue / shall geue this Reuocoffringe vnto the Lord. He ryche shal not geue more / and the poore shal not geue lesse / in the halfe shele / whiche is geue vnto the Lord to be an Reuocoffringe / for the reconcilinge of theyr soules.

**Leu. xxv. b** ¶ And this money of reconcilinge shalte thou take of the chyldren of Israel / and put it to the Gode seruce of the Tabernacle of witness / that it maye be a reuocobrancc vnto the chyldren of Israel before the Lord / that he maye let him selfe be reconciled ouer theyr soules.

**Exo. 25. b** ¶ And the Lord spake vnto Moses / and sayde: ¶ Thou shalt make a brasen Lauer / also with a fore of brass / to washe / and shalt set it betwixt the Tabernacle of witness and the altare / and put water therein / that Aaron and his sonnes maye washe theyr handes and feet thereon / when they go into the Tabernacle of witness / or to the altare / to minister vnto the Lord / with offeringe incense / that they dye not. This shalbe a perpetuall custome for him and his seede / amonge theyr posterities.

¶ And the Lorde spake vnto Moses / and

sayde: ¶ Take vnto the spices of the best / v. C. **Exo. 25. c** / sicke of myrrour a of Cynamum / half so much / euen ii. C. and L. and of Calamus ii. C. and L. and of Cassia v. C. Ester of the Sanctuary / and an Oint of oyle olive / and make an holy anointinge oyle / after the crafte of the apotecary.

¶ And therewith shalt thou anointe the Tabernacle of witness / and the Arke of witness / the table with his appaill / the candlestick with his appaill / the altare of incense / the altare of burnt offeringe / with all his appaill / and the lauer with his fore: and thus shalt thou consecrate them / that they maye be most holy: for who so will touche the / must be consecrated. Thou shalt anointe Aaron also and his sonnes / and consecrate them to be my prestes.

¶ And thou shalt speake vnto the chyldren of Israel / and saye: ¶ This oyle shalbe an holy ointment vnto me / amonge your posterities: It shal not be pored / amonge body / neither shalt thou make any such lyfe vnto it / for it is holy: therfore shall it be holy vnto you. Who so maketh any such lyfe / or greuch a stranger therof / the same shalbe roted out fro amonge his people.

¶ And the Lord sayd vnto Moses: Take vnto the spices / balme / stacte / galbanum / and pure frankincense / of one as much as of another / and make incense thereof / after the crafte of the apotecary / mingled together / that it maye be pure and holy. And thou shalt beate it to powder / and shalt put of the same before the witness / in the Tabernacle of witness / from whence I will p[ro]uocke vnto the. This shal be most holy vnto you. And such incense is thy: not meke yee: but it shalbe holy vnto the for the Lord. Who so maketh such to incense therewith / shalbe roted out from amonge his people.

#### The XXXI. Chapter.

¶ And the Lord spake vnto Moses / and sayde: ¶ I haue called by name Bezaleel / the sonne of Uri / the sonne of Hur / of the tribe of Iuda / and haue filled him with the spire of God / wherewith he shall do a vnderstanding / a knowlege / a worke with al maner of cunninge worke / in golde / siluer / brass / to graue stones





hau promised you/ and I geue vnto your side/ and they shal inherite it for euer. Thus the Lord/ repented of the euil/ which he sayd/ he would do vnto his people.

ex. cxxij. c  
a id xxx. d  
Deu. c. f

¶ Moses turned him / and went downe from the mount / and in his hande he had the two tables of witness / which were written vpon both the sides / and were Gods worke / and the writinge was the writinge of God therein. Now when Josua herde th. noyse of the people / as they shoured / he sayd vnto Moyses: This is a noyse of warre in the hoost. He answered: It is not a noyse of them / I haue th. victory / of them / that haue the worse / but I heare a noyse of singinge at a daunce.

Deu. f. a  
Deu. c. f d

¶ When he came nye vnto y. hoost / he sawe the calf / and the daunsing / he was moued with wrath / as a calf the tables out of his hand / a huile the deneth the mount. And he take y. calf that they had made / a beat it with fyre / and stamped it vnto poulder / and strowed it in the water / and gaue it vnto the childen of Israel to drinke / as sayd vnto Aaron. What did this people vnto the / y. thou hast broughte so great a sinne vpon them.

Aaron sayd: Let not y. wrath of my Lord rage againste: thou knowest / y. this is a wicked people. They sayd vnto nic: Make no goddes to go before vs / for we can not tell whar is become of this man Moses / that brought vs out of the lande of Egypt. I sayd vnto them: Who so hath gold / let him plucke it off / and geue it me / and I wd cast it in the fyre / therof came this calf.

g  
vii p. a

¶ Now when Moses sawe / that the people was naked / (for Aaron / when he set their vp / made them naked to theyr shame) he wente vnto the gate of the hoost / and sayd: Who so belongeth vnto the Lord / let him come hither vnto me. Then all the childen of Leui gathered them selfes vnto him / and he sayd vnto them: Thus saith the Lord / y. God of Israel: Every man put his swerde by his side / and go thowen / in a out / from one gate to another in the hoost / and slaye euery man his boother / frende / and neyghboire.

The childen of Leui did as Moses sayd vnto them. And there fel of the people / in th. M. Then sayd Moses: Consecrate your hande this day vnto the Lord / euery man vnto

pon his sonne / and brother / that y. prayse may be geuen our you this day.

¶ In th. morninge Moses sayd vnto y. people: We haue done a great sinne. Now I will go vp vnto the Lord / and praye for you. I might make an atonement for your sinne.

¶ Now when Moses came againe vnto y. Lord / he sayd: Wh. this people haue done a great sinne / and haue made them Goddes of gold. Now for geue them theyr sinnes / not / then wpe me out of thy booke / that thou hast written. The Lord sayd vnto Moses: What harme that sinner aganist me / will I wypp out of my booke. Go thou thy way therfore / and bringe the people thither as I haue sayd vnto the. Beholde / myne aungel shall go before the. But in the daye of my visitacion I will visite theyr sinnes vpon them. So the Lord plagued y. people / because they made the calf which Aaron made.

The XXXIII. Chapter.

¶ The Lord sayd vnto Moses: Go / thy waye hence / thou and the people / y. thou hast broughte out of the lande of Egypt vnto y. lande eger I swore vnto Abraham / Isaac / and Jacob / and sayde: Vnto thy selfe thou I wnt geue it / and I will sende an aungel before the / and cast out the Cananites / Amoritues / G. Hittites / Pherezites / Hittites / and Jebusites / into the lande that I sware vnto milke a honys / so I will not go vp with the: for thou art an hardencted people / I might consume the by the way. When the people h. y. d. this euil thinge / they feared / and no man put on his besteyment.

¶ And the Lord sayd vnto Moses: speake thou vnto the childen of Israel: Ye are a stiffnecked people / I must once come soeely vpon the / and make an ende of the. And now put of thy goodly arayes from the / that I may knowe what to do vnto the. So the childen of Israel layd theyr goodly arayes from them / cuen before the mount Sinai.

¶ Moses rose the tabernacle / and pitched it without a farr of from the hoost / and called it the Tabernacle of witness. And whosoever wold aske any question at the Lord / wente to the Tabernacle of witness / before y. host. And when Moses wente out vnto the Tabernacle / all the people rose up and stode euery

Rom  
D. in  
and 11

Ex. 17





the tent / and coverings thereof / the ruynges /  
boards / barre / pylers / and sockets: The Arke  
with the staves thereof / the Merciscare and  
the vase: the table with his staves and al his  
apparel: and the shewbread: The candlesthycke  
of light / and his apparel: and his lampes / and  
the oyle for the lightes: The anilare of incense  
with his staves: The anoyntinge oyle / a spyr-  
ce for incense: The hanginge before the Ta-  
bernacle: Vse: The baulter of burntofferings /  
with his basyn greddyron / staves / and al his  
apparel: The lauer with his sore: The hanginge  
of the court: with the pillers and sockets  
thereof / and the hanginge of the court: Vse:  
The nayles of the habitation / and of the court  
with theyr: coardes: The ministring garments  
for the seruyce in the Holy / the holy vesti-  
mentes of Aaron & priest: with the vestimentes  
of his sonnes: for the priestes office.

¶ Then went al the congregacion of the  
chylde of Israel out from Mosco / and eury  
one brought the gyfte of his heritage / and that  
they wolde of freyl / the same brought they  
for an Heaucostlyng: vnto the Lo:de / for  
the worke of the Tabernacle of witness: / and  
for al the seruice thereof / and for the holy vesti-  
mentes. Both men and women / that were of  
a willinge hert / brought bracelets / earrings /  
ruynges / and gyrdels / and al manner reuels of  
golde: Every man also broughte golde for  
Waucostlynges vnto the Lo:de.

¶ And whosoeuer founde by him yelowe  
silke / scarlet / purple / whyte sylke / goates heere /  
red / fynnes of rammes / and doo / fynnes /  
brought it. And whosoeuer did hegie up sil-  
uer and brasse / brought it for the Heaucostly-  
ng vnto the Lo:de. And whosoeuer found  
Syre tree by him / brought it for al manner of  
worke of the Gods seruice. And such women /  
as were wyfe bared / spanne with theyr han-  
des / and brought theyr sponne worke of ye-  
lowe silke / scarlet / purple / and whyte sylke. And  
such women as had byr understandinge in  
wysedome / spanne goates heere.

¶ As for the pynnes / they broughte Onix sto-  
nes / and sersilmons / for the ouerbyr coate / and  
for bislappes / and spyrce / and oyle for light-  
es / and for the anoyntinge oyle / and for swe-  
incense. Thus the chylde of Israel broughte  
fre willinge offeringes / both men & women /

for al manner of worke that the Lo:de had com-  
manded by Mosco to be made.

¶ And Mosco sayde vnto the chylde of Is-  
rael: Beholde the Lo:de hath called by name  
Bezaleel the sonne of Uri / the sonne of Hur /  
of the tribe of Juda / and hath filled him with  
the spyrce of God / that he may haue wysedome /  
understandinge / and knowlege / for al maner  
of worke: to worke cunningly in golde / siluer  
and brasse / to graue precious stones / and to  
set them / to carue in wood: to make al maner  
of conninge worke / and hath geuen wisde-  
mion in his herte / both him and Abialah: the  
sonne of Abisamach / of the tribe of Dan. These  
hath he filled with wysedome of herte / to make  
al maner of worke / to carue / to boder / to worke  
with needle worke / with yelow silke / scarlet /  
purple / and whyte silke: and with wauynge  
to make al maner of worke / and to beuise con-  
ninge worke.

The XXXVI Chapter.

¶ Then brought Bezaleel and Abialah /  
and al the wysse herted men / vnto whom  
the Lo:de had geuen wysedome / and under-  
standinge / to knowe howe they shoulde make  
al maner worke for the seruice of the Sanctu-  
ary / according vnto al that the Lo:de com-  
manded. And Mosco called for Bezaleel &  
Abialah / and al the wysse herted men / vnto  
whome the Lo:de had geuen wysedome in  
theyr hertes / namely / al such as willinge of-  
fered them selves there / and came to labourer  
in the worke. And they receaued of Mosco al  
the Heaucostlynges / that the chylde of Is-  
rael had brought for the worke of the seruice  
of the Sanctuary / that it might be made: a  
eury morninge brought they theyr willinge  
offeringe vnto him.

¶ Then came al the wysse men a wrought in  
the worke of the Sanctuary / eury one his  
his worke that he made / and sayd vnto Mos-  
co: The people bingeth to murther more then  
neede is / so the worke of this seruice / whiche  
the Lo:de hath commanded to make. Then com-  
manded Mosco that it shoulde be proclay-  
med thero vnto the boote: No man bing  
more / Heaucostlynges of the Sanctuary.  
Then were the people forbidden to bing  
for there was stuffe ynough for al maner of  
worke that was to be made / and to muche.

Ex. xxxvi.

Ex. xxxvi.

**Exo. xxxi. a** † So all the waye herted men amonge the/ that wrought in the woike of the habitation made ten curtaynes of whyte ruynd silke/ yalow silke/scarlet/purple/ with Cherubins of dyedred woike. The length of one curtayne was xxxij. cubites/ and the breadth iij. cubites/ and were all of one measure/ and he coupled the curtaynes syue and syue together one to the other.

¶ And made yalow loupes a longe/ by the edge of eury curtayne/ where they shoulde be coupled together: L. loupes upon eury curtayne/ whereby one might be coupled to another/ and made x. buttons of golde/ and with the buttons he coupled the curtaynes together/ one to the other/ that it might be one coveringe.

**Exo. xxxij. b** † And he made xj. curtaynes of goates heer (for the teute ouer the habitation) of xx. cubites longe/ a ij. cubites broade/ all of one measure/ a coupled syue together by the silkes/ a syue by the silkes/ and made L. loupes along by the edge of eury curtayne/ whereby they might be coupled together/ and made L. buttons of brasse/ to couple the teute together with all. And made ouer the teute a coveringe of read/ fenne of raimme/ and ouer that a coveringe of beoofsinne.

**Exo. xxxij. c** † And made standinge borders for the habitation of firre tree/ eury one ten cubites longe/ and a cubite a halfe broade/ a ij. fute wnto eury one/ whereby one might be ioyned to another: so that on the south side there shode xx. of the same borders: a he made xl. siluer sockets there vnder eury borde ij. sockets for hie ij. fute. In like maner: for the other side of the habitation/ towards the north/ he made xx. borders also/ with some siluer sockets wnto eury borde ij. sockets: But behinde the habitation/ vpon the west side/ he made six borders/ and another for the corners of the habitation behinde/ that eithen of them both might be ioyned with his corner borde from vnder vp/ and aboue upon the heade to come together with a clape/ so that there were iij. borders/ and iij. sockets of siluer/ vnder eury one ij. sockets.

¶ And he made barres of firre tree/ for the borders/ vpon the one side of the habitation/ a vpon the other/ a o. behinde/ towards the

west/ and made the barres to sitte thow the borders/ from the one ende to the other/ and overlaid the borders with golde. But the rings made he of golde for the barres/ and overlaid the barres with golde.

¶ And made Cherubins upon the hanginge with dyedred woike/ of yalow silke/scarlet/purple/ and whyte ruynd silke. And made for the same/ foure pillars of firre tree/ overlaid them with golde/ and theyr knoppes of golde/ and cast iij. fettes of siluer for them.

¶ And made an hanginge in the Tabernacle/ of yalow silke/scarlet/purple/ a whyte ruynd silke/ of needle woike/ a v. pillars there with theyr knoppes/ and overlaid theyr knoppes and whopps with golde/ and v. fettes of brasse there.

## The XXXVII Chapter.

**Exo. xxxvii. a** † Ake of firre tree/ a ij. cubites and a half longe/ a cubite and a half broade/ and a cubite and a half hie/ and overlaid it with fine golde/ or thin a with out/ and made a croune of golde wnto it rounde about/ and caste for it iij. rings of golde/ to the iij. corners of it/ vpon eury syde ij. And made silues of firre tree/ and overlaid them with golde/ and put them in the rings a longe/ by the sydes of the Arke/ to beare it withall.

¶ And he made ij. Mercyseate of pure golde/ ij. cubites and an half longe/ and a cubite a half broade/ a made ij. Cherubins of fine beaten golde/ vpon the ij. endes of the Mercyseate. One Cherub vpon yne ende/ and the other Cherub vpon the other ende/ a he Cherubins spred out theyr wynges aboue an hie/ and covered the mercyseate therewith/ and theyr faces shode one agaynst the other/ a loked vnto the Mercyseate.

¶ And he made the table of firre tree/ cubites longe/ and a cubite broade/ a cubite a half hie/ and overlaid it with fine golde/ and made there a croune of golde rounde about/ and made vnto it an wheepe of an hie/ about hie/ and made a croune of golde rounde about the wheepe. And for the cast iij. golde rings/ and pure them in. he ij. corners by the feet/ beate by the wheepe/ that the silues.

flawes in ghe be therin to beare the table  
tribal: and made the flauces of fyre tree/ and  
ouerlayd them with golde/ to beare the table  
weyball. And the wyllow upon the table made  
be also of fyne gold: the wyllow/panes/ flat pe  
ces/ and poyntes/ to poynt in and out weyball.

**C** And he made the candlestick of fyne  
beaten gold: where upon was the shaft with  
brianches/ cuppes/ knoppes/ a floures. **S. x.**  
brianches/ proceeded out of the sydes therof/  
upon eyther syde. **ii.** brianches/ upon eury  
brianch were. **ii.** cuppes/ like almonds/ with  
knoppes and floures. Upon the candlestick  
were. **iiij.** cuppes with knoppes a floures  
vnder eury **iiij.** brianches a knoppe. The  
knoppes and brianches therof proceeded out  
of it/ were all of one peece of fyne beaten gold.  
And he made the ioy lampes with theyr tinse  
fres/ and a iij. vnderes of pure golde. Of an  
E. weygh: of golde made he it/ and all the ap  
parill therof.

**S** He made also the aulare of inecel/ of fyre  
tree/ a cubite longe and bisade / a iij. foure  
squared / and **iiij.** cubites hie with the poyntes  
of it/ and ouerlayd it with fyne golde/ sope  
and the sydes of it round about/ and the bo  
rdes therof/ and made a crowne vnto it round  
about of pure golde/ and **iiij.** golde ringes vnder  
the crowne on both the sydes / to put the  
flauces thereyn/ to beare it tribal: but the flauces  
made be of fyre tree/ a ouerlayd them with  
golde.

And he made the holy anointinge oyle/ a  
the incense of pure spiccs/ after the craft of the  
apontary.

The. XXXVIII. Chapter.

**S** He made the aulare of burnt offeringes/ made  
of fyre tree/ a cubite longe and bisade/  
euen foure squared/ and **iiij.** cubites hie. And  
made it. boues/ which proceeded out of the  
iij. corners therof/ a ouerlayd it with brasse.  
And he made all maner of vessels for the aul  
are/ candleons/ shales/ basons/ shalboites/ and  
cups/ and al of brasse. And vnto the aulare  
he made a basin greyd of net woike/ rounde  
about/ from vnder hy vnto the myddest of  
the aulare/ and cast in ringes in the four cor  
ners of the basin greyd/ so: the flauces  
which be made of fyre tree/ and ouerlayd the  
with brasse/ and put them in the ringes by

the sydes of the aulare/ to beare it with all/  
and made it holore with boues.

And he made the lauer of brasse/ and bra  
se for also of brasse / upon the place of the boues/  
that lay before the doore of the Tabernacle of  
witness. And he made the couer on the  
fourthyde with hanginges an E. cubites  
longe/ of whyte rymed silke / which the xx.  
pillers therof/ and xx. sockets of brasse: but  
knoppes and woopes of siluer. In lyke ma  
ner/ vpon the north syde an E. cubites/ with  
xx. pillers/ and xx. sockets of brasse/ but theye  
knoppes and woopes of siluer. Upon the  
westhyde. cubites/ with xx. pillers/ and xx. socke  
tes. but theye knoppes and woopes of sil  
uer. vpon the easthyde cubites/ xx. cubites  
eppon eyther syde of the coure dyde/ with  
iiij. pillers and iiij. sockets: So that all hanginges  
of the coure were of whyte rymed silke/  
and the sockets of the pillers were of brasse/  
and theye knoppes and woopes of siluer:  
theye heades were ouerlayd with siluer/ and  
all the pillers of the coure were wooped a  
bout with siluer.

And the hanginges in the coure gate made  
be with netle woike/ of yallow silke/ scarlet/  
purple/ and whyte rymed silke/ xx. cubites  
longe/ and v. cubites hie/ after the measure of  
the hanginges of the coure: iij. pillers also  
thereto / and iiij. sockets of brasse/ and theye  
knoppes of siluer/ and theye heades ouerlayd  
with theye woopes of siluer. And all the nayles  
of the habitacion/ and of the coure/ rounde a  
bout were of brasse.

This is now the summe of the habitacion  
of witness/ which was counted at the com  
mandement of Moses/ to the Gods seruice  
of the Leuites / vnder the hande of Ithamar  
the sonne of Aaron / the priest / whiche Be  
galel the sonne of Uri / the sonne of Hur / of  
the tribe of Iuda / made all as the Lo. G. D.  
commanded Moses. And with him Itha  
liab / the sonne of Ahisamach / of the tribe of  
Dan / a conninge man / to woike netle  
woike/ with yallow silke/ scarlet/ purple / and  
whyte silke.

All the golde that was wrought in all this  
woike of the Sanctuary / which was geuen  
vnto the Wau: offeringe was xxx. hundred  
weygh: iij. hundred and xxx. sicke/ after the  
f. iiij. sicke





rounde aboute / to the seruice in / as the Lorde commaunded Moses.

¶ And they made albes also wroughte of white silke / for Aaron and his sonnes / and the myter of white silke / and the goodly bonnetes of white sylke / and breches of rayned whyte linnen / and the gyrdle of noble woike / euen of whyte rayned sylke / yallowe sylke / scarlet / and purple / as the Lorde commaunded Moses.

They made the foreheade plate also of the holy crowne / of pure golde / and wrought therein very grauen woike / the holynes of the Lorde / and stencled a yallowe lace thereon / to tye it vnto the myter aboute / as the Lorde commaunded Moses.

¶ Thus the whole woike of the habitation of the Tabernacle of witness was finished. And the chyldren of Israel did all that the Lorde commaunded Moses / and broughte the habitation vnto Moses / the Tabernacle / and all the appayr thereof / the bunnons / bowdes / barres / pillers / sockets / the courtynge of reed stynnes of rammes / the coueringe of doo fynyces / and the vayle / the Arke of witness / with the statutes thereof.

The Mercyseate / the table and all his appayr / and the shewbrake / the candlestick / with the lampes prepared / and all his appayr / and oyle for the lightes / the golden altare / the anoynting oyle an incense / the hanginge in the Tabernacle doore / the brasen altare / and his brasen gredgion / with his slawes / and all his appayr / lauer with his foote / the hanginges of the court / with the pylers and sockets thereof / the hanginge in the courtgate / with his pylers and nayles / and all the ordonance for the seruice of the habitation of the Tabernacle of witness / the ministring vestimentes of Aaron the priesst / to do seruice in the sanctuary / and the garmentes of his sonnes / that they mighte execute the priesstes office. Accordinge to all that the Lorde commaunded Moses / euen so dyd the chyldren of Israel in all this seruice / and Moses sawe all the woike that they dyd it / euen as the Lorde had commaunded / and he blest them.

The XL. Chapter.

¶ Thus spake the Lorde vnto Moses / and sayde / In the first day of the first moneth shalt thou set vp the habitation of the Tabernacle of witness / and shalt put the Arke of

witnes therein / and hange the vayle before the Arke. And thou shalt bringe in the table / and garnish it / and bringe in the candlestick / and put the lampes thereon. And the golden altare of incense / shalt thou set before the Arke of witness / and hange vp the hanginge in the doore of the habitation. But the culture of burnt offerings shalt thou set before the doore of the habitation of the Tabernacle of witness / and the lauer betwixt the Tabernacle of witness / and the altare / and put water therein / and see the court rounde aboute / and hange vp the hanginge in the courtgate.

And thou shalt take the anoynting oyle / and anointe the habitation / and all that is therein / and shalt consecrate it / and all the apparell thereof / it maye be holy. And thou shalt anointe the altare of burnt offerings / and all his vessels / and consecrate it / that it maye be most holy. The lauer also / a his foote shalt thou anointe and consecrate.

¶ And thou shalt bringe Aaron and his sonnes / vnto the doore of the Tabernacle of witness / a wash they with water / and put they holy vestimentes vpon Aaron / and anointe him / a consecrate him / that he maye be my priesst. And thou shalt bringe his sonnes also / a put the albes vpon them / and anointe them / as thou hast anointed theyr father / if they maye be my priesstes. And thou anoyntinge shal they haue for an euerlastinge priesthode / amonge theyr posterite. And Moses did all / as the Lorde commaunded him.

¶ Thus was the Tabernacle set vp in the seconde yeare / vpon the first day of the first moneth. And when Moses reared it vp / he stencled the sockets / and the beddes / and bases / and set vp the pillers / and spred out the tente ouer the habitation / and put the coueringe of the tent aboute an hoke / as the Lorde commaunded him. And he toke the witness / and lared it in the Arke / and put the slawes in the Arke / and set the Mercyseate aboute vpon the Arke / and broughte the Arke into the habitation / and hanged the vayle before the Arke of witness / as the Lorde commaunded him.

And he set the table in the Tabernacle of witness / in the conner of the habitation / vpon the northside / without the vayle / and pre-

Exo. xxx.

Exo. xxxi.

Num. i.

**Exo. xxx. a** pared bread thereon before the Lord / as the Lord commanded him.

**B** And he set in candelsticks also euen ouer against the table / in the center of the habitation / upon the south side / and put the lampes thereon before the Lord / as the Lord commanded him. And the golden altar set he in also before the veyle / and burnt sweet incense thereon / as the Lord commanded him. And hanged vp the hanginge in the tabernacle doore. As for the altare of burnt offerings / he set it before the veyle of the habitation of the Tabernacle of witness / a offered burnt offerings / and incense offerings thereon / as the Lord commanded him.

**Exo. xxx. a** And the laver set he betwixt the Tabernacle of witness / and the altare / and put water therein to wash withal. And Moses / Aaron / and his sonnes washed their handes / and feet therein / for they ought to wash their hands when they go into the Tabernacle of witness / when they went vnto the altare / as the Lord commanded him.

**E** And he set vp the court rounde about the habitation and the altare / and hanged vp the hanginge in the court gate. Thus Moses finished the whole worke.

**Numo. ix. a** Then a cloude covered the Tabernacle of witness / and the glory of the Lord filled the habitation. And Moses could not go into the Tabernacle of witness / by the cloude abode thereon / and the glorie of the Lord filled the habitation.

And when the cloude removed from the habitation / then wente the children of Israel forth / as oft as they take their iourney. But if the cloude removed not / then toke not they their iourney / till the veyle that it remoued / for in the veyle was the cloude of the Lord upon the habitation / and in the night season was fire therein / as the light of all the house of Israel / in all their iourneys.

The ende of the seconde booke of Moses / called Exodus.

## The third booke of Moses called Leuiticus.

The first Chapter.



And the Lord called unto Moses / and spake vnto him / out of the Tabernacle of witness / a / sayd: Speake vnto the children of Israel / and saye vnto them: Whosoever amongst you vntowynge an offering vnto the Lord / let him bringe it of the cattel / euen of the oxen / and of the sheepe.

If he wil bringe a burnt offering of the oxen / or of the cattel / then let him offer a male without blemish / before the veyle of the Tabernacle of witness / to reconcile himselfe before the Lord / let him laye his hande upon the heade of the burnt offering / then shall he be reconciled / so that God shall be mercifull vnto him.

And he shall kill the young ox before the Lord / and the priestes / Aaron / and his sonnes shall bringe the bloud / a / sprinkle it rounde aboute vpon the altare / that is before the veyle of the Tabernacle of witness. And the fume shall be stayne from the burnt offering / a / it shall be betweene pieces. And his sonnes of Aaron shall make a fyre vpon the altare / a / laye wood aboute thereon / a / the peeces of beades / and the fat shall they laye vpon the wood / that is vpon the fyre on the altare. But the bowels a / lynes shall be washed with water / and the puddle shall burne alse together vpon the altare / for a burnt offering / this is an offering of a sweete savour vnto the Lord.

If he wil offer a burnt offering of the small cattel / that is / of the lambes / or / goates / then let him offer a male without a blemish. And he shall kill it before the Lord / euen at the coynce of the altare / on the north side before the Lord. And his priestes / Aaron / sonnes shall sprinkle his bloud rounde aboute vpon the altare /

and

and it shall be woren in peeces. And the priest shall laye them with the heade/and the fat vpon the woode that lyeth vpon the fyre on the altiare. But the bowels and flegges shall be wipen with water. And the priest shall offre it altogether / and burne it vpon the altiare for a burnt sacrifice. This is an offeringe of a sweete sauoure vnto the Lo:de.

**B**ut if he will offer a burnt sacrifice of the sheales vnto the Lo:de / then let him offer it of the mixed blood / or of the yonge pigons. And the priest shall bringe it vnto the altiare / and wringe y necke of it a sinder / that it may be burnt vpon the altiare / and let the bloude of it runne out vpon the fyres of the altiare / or the etroppe of it with the scethers / shall be cast vpon the heape of ashes / beside the altiare / to wards the east / and he shall wende the wringe of it / but not breake them cleane of. And thus shall the priest burne it vpon the altiare / euen vpon the woode that lyeth vpon the fyre / for a burnt sacrifice. This is an offeringe of a sweete sauoure vnto the Lo:de.

The II. Chapter.

**W**hen a soule will offer a meato offeringe vnto the Lo:de / then shall it be of fyne flour / and he shall poure oyle vpon it / and put frankensce thereon / and so bringe it vnto Arons sonnes the priestes. Then shall one of them take his handfull of the same flour and oyle / with albe frankensce / and burne it for a remembrance vpon that altiare. This is an offeringe of a sweete sauoure vnto the Lo:de. As for the remanant of the meato offeringe / it shall Arons and his sonnes. This shall be the most holy of the offeringe of the Lo:de.

**B**ut if he will bringe a meato offeringe / of that which is baken in the oven / then let him take sweete cakes of wheate / mixe with oyle / a unleuened wafers / anointed with oyle. Vnto which / if the meato offeringe be any thinge of that which is ficed in the panner / then shall he of fyne fyne flour / mixe with oyle. And thou shalt cut it in peeces / and poure oyle thereon / so is it a meato offeringe. But if thy meato offeringe be oughte broyled on the greddron / then shall thou make it of fyne flour with oyle. And if meato offeringe / thou wilt make of stufed thinges for the Lo:de / shall thou

bringe vnto the priest / which shall bringe it vnto the altiare / and shall braye vp the same meato offeringe for a remembrance / a burne it vpon the altiare. This is an offeringe of a sweete sauoure vnto the Lo:de. As for remanant it shall Arons and his sonnes. This shall be the most holy of the offeringes of the Lo:de.

All the meato offeringes that ye will offre vnto the Lo:de / shall ye make without leuen. For there shall no leuen / nor honey be burnt for an offeringe vnto the Lo:de. But for the fattinges / shall ye offer them vnto the Lo:de. Vnto which / they shall come vpon an altiare for a sweete sauoure.

All thy meato offeringes shall thou salt. And thy meato offeringe shall neuer be without the salt of the conuenant of thy God: for in all thy offeringes shall thou offre salt. Coluy a

But if thou wilt offer a meato offeringe / of fyne flour vnto the Lo:de / then shall thou wende that which is greene by the fyre / a beate small / a so offre the meato offeringe of thy fyne flour. And thou shalt put oyle vpon it / and laye frankensce thereon / so is it a meato offeringe. And thou shall the priest braye it / and burne of it oyle / and frankensce for a remembrance. This is an offeringe vnto the Lo:de.

The III. Chapter.

**I**f his offeringe be a thank offeringe of a great carrel / whether it be a roe / cowe / then shall he offre such as is without blemish before the Lo:de. It shall laye his hande vpon the heade of it / and fill it before the Dore of the Tabernacle of witness. And the priestes Arons sonnes / shall spreinte the bloude rounde aboute vpon the altiare / and shall offre of the thank offeringe vnto the Lo:de / mainly all the fatte that is within / and the two kidneys / and the nette on the leuer vpon the kidneys also. And Arons sonnes shall burne it vpon the altiare for a burnt offeringe / euen vpon the woode that lyeth on the fyre. This is an offeringe of a sweete sauoure vnto the Lo:de.

If his thank offeringe be of small carrel / whether it be male or female / it shall be without blemish: If it be a lamb / then shall he bringe it before the Lo:de / and shall laye his hande vpon the heade of it / a laye it before the

Ceremonies.

Leuitics.

Tabernacle of witness. And Aarons sonnes shall sprinkle his blood rounde about vpon the aultare/and so offre of the thankoffering vnto the Lord: namely/ the fat of it/ all ʒ rompe with the backe/and the fatte that couereth the bowels/ with all the fat that is within / a the two kidneys with the fat / that is thereon vpon the loynes/ and the nete on the leuer vpon the kidneys also. And the priest shall burne it vpon the aultare/ for the meat of ʒ offering vnto the Lord.

**E** But if his offering be a goate/and bringeth it before the Lord/ he shall lay his hande vpon the heade of it / and fill it before the Tabernacle of witness. And Aarons sonnes shall sprinkle the bloude rounde about vpon the aultare/ a shall offre therof a sacrifice vnto the Lord: namely/ the fat that couereth the bowels/ and all the fat that is within the two kidneys / with the fat that is thereon vpon the loynes / and the nete on the leuer vpon the kidneys. And the priest shall burne it vpon the aultare / for the meat of the sacrifice to aswete saour.

**Leuit. xij. c** All the fatnes in the Lozdes Let this be a perpetual lawe amonge your posterites/ in al your dwellinges/ that ye eate no fatte/ nor bloude.

**Gen. ix. a**  
**Leu. xvij. b**  
and xij. f

The. III. Chapter.

**A** And the Lord spake vnto Moses/ and sayd: Speake vnto the child: en of Israel/ and saye: When a soule sinneth thowre ignorance/ in any commaundment of the Lord/ which he ought not to do: As namely/ if a priest/ which is anointed sinne / that he make the people do amisse/ he shall bringe so: ʒ sinne that he hath done/ a yonge bullocke / without blemishe vnto the Lord/ for a sinoffering.

**Leuit. ix. b**

**Leuit. xij. c**

And the bullocke shall be bunge to the Doore of the Tabernacle of witness/ before the Lord / and laye his hande vpon his head / and fill him before the Lord. And the priest/ that is anointed / shall take of his blood / and bring it vnto the Tabernacle of witness. And he shall dippe his finger into the bloude / and sprinkle therwith seuen times before the Lord/ towarde the rayle of the holy. And he shall pur of the same bloude vpon the hoines of the aultare of witness / that standeth before the Lord/ in the Tabernacle of witness: and all

the bloude of the bullocke shall be poure vpon the bottome of ʒ aultare of burnt offerings/ that standeth at the entring in of the Tabernacle of witness. And all ʒ fat of sinoffering shall be heau vpon: namely the fatte that couereth the bowels/ and all the fat that is within the two kidneys / with the fat that is thereon vpon the loynes/ and the nete on the leuer vpon the kidneys also. Clike as be brancht it fro the ore in ʒ thankoffering. A shall burne it vpon ʒ aultare of burnt offerings. But the Cflinne of ʒ bullocke / a al ʒ flesh / to the heade / ʒ ʒ legges/ and the bowels/ and the Donge/ shall be carie altogether out of ʒ doore/ into a cleene place/ where the asbro are poured out/ a shall burne it vpon the wood with fyre.

When the whole congregation of Israel sinned thowre ignorance / and the vnde be hidde from their eyes / so that they do ought agaynst any of the commaundments of the Lord/ which they shoulde not do/ and come afterward to the knowlege of the sinne ʒ they haue done/ they shall bringe a yonge bullocke for a sinoffering/ a set him before the Doore of the Tabernacle of witness. And the Elders of the congregation shall laye theyr handes vpon his heade before the Lord/ and fill the bullocke before the Lord. And the priest that is anointed/ shall bring of the bullockes blood into ʒ Tabernacle of witness/ and dippe there in with his finger/ and sprinkle therwith seuen times before the Lord/ cuen before the rayle of the holy. And shall pur of the bloude vpon the hoines of the aultare/ that standeth before the Lord/ in the Tabernacle of witness/ and all the other blood shall be poure vpon the bottome of the aultare of burnt offerings/ that standeth before the Doore of the Tabernacle of witness. But all his fat shall be heau vpon/ and burne it vpon the aultare/ and that is to saye/ this bullocke/ as he did with the bullocke of the sinoffering: Thus ʒ priest shall make an eronement for them / and it shall be forgotten the. And that bullocke that he bunge without the doore/ a shall burne him/ as he burnt the first bullocke. This shall be the sinoffering of the congregation.

When a prince sinneth/ a Forth agaynst ʒ commaundment of the Lord his God/ that he ought not to do/ and offendeth ignorantly / and

and cometh to the knowledge of his synne / he hath done / he shal bringe for his offering / an hegoate / without blemish / a laye his hande vpon the goate head / and slaye him in the place where the burntofferings are slayne before the Lord. Let his blood be his sin offering. Then shal the priest take of the bloude of the sin offeringe with his finger / a put it vpon the hoines of the altare of burntofferings / a poure the other bloude vpon the botome of the altare of burntofferings. But all the fatte of it shall be burne vpon the altare / lyke as the fatte of the thank offeringe. And so the priest shall make an atonement for his synne / and it shalbe forgiven hym.

¶ When a soule of the comune people synneth ignorantly / doinge any thyng against the commaundement of the Lord / that he ought not to do / and so offendeth / a cometh to the knowledge of the synne / he hath done / he shal bringe for his offeringe a hegoate / without blemish / for the synne that he hath done / and shal laye his hande vpon the heade of the burnt offeringe / a slewe it in the place of the burnt offeringe. And the prieste shal take of the bloude with his finger / and put it vpon the hoines of the altare of burntofferings / a poure al the blood vpon the botome of the altare. But all the fat of it shal be take awaye / lyke as be take awaye / a fat of the thank offeringe / a hal burne it vpon the altare / for a sweete sauour vnto the Lord. And so shal the priest make an atonement for him / a it shalbe forgiven hym.

¶ But if he bringe a lambe for a syn offeringe / the let him bringe a female without blemish / and laye his hande vpon the heade of the sin offeringe / a slay it for a sin offeringe in the place where the burnt offerings are slayne. And the prieste shal take of the bloude with his finger / and put it vpon the hoines of the altare / of burnt offerings / a poure all the bloude vpon the botome of the altare. But all the fatte thereof shal be take from it / lyke as be the fat of the lambe of the thank offeringe / and shal burne it vpon the altare for the Lord's sweete savour. And so the priest shal make an atonement for the synne that he hath done / and it shalbe forgiven hym.

¶ De V. Chapter.

¶ When a soule synneth / he heare a curse / a sing / and is witness therof / or hath sene Leu. xxiii. c. it / or knowen it / and telleth it not / he is guilty of a trespass. ¶ What a soule toucheth any vncleane thinge / whether it be carion / of an vncleane beast / or carnel / or womes / a was not aware of it / he is vncleane / and hath offended. ¶ What he toucheth an vncleane man / what vncleane thinge / a man is defyled with / a was not aware of it / a afterwards cometh to the knowledge thereof / he shall be cleane / he shall be washed with water. ¶ What a soule sweareth / so that he pronounce with his mouth / to doe euill / good / what sweareth it be that a man pronounced by an oath / a was not aware of it / afterwards cometh to the knowledge thereof / he hath offended in one of these.

¶ Now when it is so / that he hath offended / one of these / a is informed therof / what he hath sinned / he shal bringe vnto the Lord for his trespass / of this his synne that he hath done / a female from the flocke / or an ewe / or a hegoate / for a syn offeringe / so shall the prieste make an atonement for him / a determine his synne. ¶ But if he be not able to bringe a shepe / then let him bringe vnto the Lord for his offeringe / he hath done / two turtel veuces / or two yonge pigeons / one for a syn offeringe / the other for a burnt offeringe / a bringe them to the prieste. Which shal make the first a sin offeringe / a first bring the necke of it / so that he plucke it not cleane of / and synneth with the bloude vpon the sides of the altare / and let the residue of the bloude blide out vpon the botome of the altare: This is the sin offeringe. ¶ So for the other / he shal make it a burnt offeringe / after the maner thereof. And thus shall the prieste make an atonement for him / concerning the synne that he hath done / and it shalbe forgiven hym. But if he be not able to bringe two turtel veuces / or two yonge pigeons / then let him bringe for his offeringe / for his synne / a tenth deal of an Ephah of fine flour / for a syn offeringe. But he shall put no oyle thereon / ne lay frankincense vpon it / so it is a sin offeringe. And he shall bringe it vnto the priest / and the priest shal take his handfull of it / for a remembrance / a burne it vpon the altare for an offeringe vnto the Lord. This is a syn offeringe. And so shal

the priest make an attonement for him/ & cōsecrating his synne that he hath done/ & it shalbe for geue hym. And the remnant shalbe & purged aske a meate offeringe.

And the Lo:de spake vnto Moſes/ and said: If a soule trespass/ so that choose ignorance/ be offender in any thinge that is halowed vnto & Lo:de/ he shal bringe his trespass offeringe vnto the Lo:de/ as a ramme from the flocke/ without blemish/ worth two shekels of silver / & after the feate of the Sanctuary/ for a trespass offeringe/ and loke what he hath offered in the halowed thyng/ he shal make restitution/ and geue the fifth parte more thereto. And he shal deliuer it vnto the priest/ which shal make an attonement for him/ with the ramme of the trespass offeringe/ as it shalbe for geuen hym.

When a soule synneth/ and hath soughte against any commaundement of the Lo:de/ that he shoulde not do/ & is informed therof / & he hath trespassed/ & is guilty of synne. And he shal bringe from the flocke a ramme/ without blemish/ that is worth a trespass offeringe. And the priest/ which shall make an attonement for hym/ concerning his ignorance/ which he & he/ was not aware/ and it shalbe for geue hym. This is the trespass offeringe/ because he trespassed against the Lo:de.

And the Lo:de talked with Moſes/ & said: What a soule synneth/ and trespasseth against the Lo:de/ so that he veneth vnto his neighbour/ & he gaue hym to kepe / or & was put vnder his hand/ so that he hath violently taken away/ or gotten vngyftuously/ or founde that was lost/ and veneth it with a false oath / whatsoeuer it be / wherein a man sinneth against his neyghbour. Now what cometh he to passe/ that he synneth after this maner/ and trespasseth/ he shal restore agayne that he toke violently awaye / or gat vngyftously/ or that was geue hym to kepe / or that he hath founde/ or whatsoeuer it be / & aboute / which he hath sworne falsely / he shal restore it agayne whole altogether / & geue the fifth parte more thereto / euen to hym / & it shalbe longed vnto his same day that he geueth his trespass offeringe. But for his trespass: he shal bringe for the Lo:de. euen vnto the priest / a ramme from the flocke / without blemish/

that is worth a trespass offeringe. Then shal the priest make an attonement for him/ before the Lo:de/ all that he hath synned in / & shalbe for geuen hym.

## The VI. Chapter.

And the Lo:de spake vnto Moſes/ and said: Communicate Aaron and his sonnys/ and say: This is the lawe of the burnt offeringe. The burnt offeringe shall burne vpon the altare all night/ vntill the morninge. But the fyre of the altare / only shall burne thereon. And the priest shal put on his line / & a his line / & he shal take vp the asbes that the fyre of the burnt offeringe vpon the altare hath made / and shal poure them beside the altare. Then shall he put of his rayment / and put on other rayment / and carry out the asbes without the hoole / into a cleane place.

The fyre vpon the altare shal burne / and neuer go out. The priest shall kindle woode thereon eueny morninge / and dreſſe the burnt offeringe vpon it / and burne the fat of the thank offeringe / thereon. The fyre shal euen burne vpon the altare / and neuer go out.

And this is the lawe of the meate offeringe / which Aaron sonnes shall offer before the Lo:de vpon the altare. One of them shall keepe

his hande full of fine flour / of the meate offeringe / and of the oyle / and all the frankincense that is vpon the meate offeringe / and shal burne it vpon the altare for a sweete sounoure / & remembrance vnto the Lo:de. As for the remnant / Aaron and his sonnys shal eate it / and it shal be eaten in the holy place / namely in the courte of the Tabernacle of witness. With leuen shall they not eate: theyr portion / which I haue geuen the of my offeringes / it shalbe vnto them most holy / as the syn offeringe / and trespass offeringe. All the males amonge the children of Aaron shall eate of it. Let this be a perpetual lawe for your possession / in the sacrificy of the Lo:de. No man shall touch it / excepte he be consecrated.

And the Lo:de spake vnto Moſes / and said: This shalbe the offeringe of Aaron and of his sonnys / which they shal offer vnto the Lo:de / in the day of theyr anointyng. The tenth parte of an Ephah of fine flour / for a

Ex. xxxv

Ex. xxxv

Ex. xxxv

Num. v. 4

11620

meat offering. Day / the one halfe parte in the morning / the other halfe parte at euen. In the pance with oyle shalt thou meate it. And bynge it fried / and in pecco shalt thou offer it for the sweete sauoure of the Lo:De. And the puell / which amonge his sonnes shalbe eneynt in his blode / shall do this. This is a perpetuall beuery vnto the Lo:De. It shalbe burnt al together: for all the meat offerings of the puell / shalbe consumed with the sycra nor be eaten.

**D** And the Lo:De talked with Moses / and sayd: Speake vnto Aaron and his sonnes / a say: This is the lawe of the sin offering: In the place where thou layest the burnt offering / shalt thou laie the sin offering also before the Lo:De.

**¶** This is moost holy. The puell that offereth the sin offering / shal eat it in the holy place / in the court of the Tabernacle of witness. Nonon shall touch the flesh thereof: except he be ha oved. And if any garment be sprinkled with the bloude of it / it shalbe washed in the holy place. And the earthen pott that it is soden in / shalbe broken. But if it be a brazen pott / it shalbe scoured / and rinsed with water.

All the males amonge the priestes shall eat thereof: for it is moost holy. Nonon shall eate of all the sin offering / whose bloude is brought into the Tabernacle of witness / to make an atonement / shall not be eaten / but burnt with fyre.

The VII. Chapter.

**D** And this is the lawe of the trespass offering: and it shalbe moost holy. In the place where the burnt offering is slayne / shall the trespass offering be slayne also / and there shall of his bloude be sprinkled rounde aboute vpon the altare. And all his same shalbe offered: the rumpe and the fat that covereth the bowels / the ree kydneyes with the fat / that is therein vpon the loynes / and the net on the liver vpon the kidneys also. And the puell shal burne it vpon the altare for an offering vnto the Lo:De. This is a trespass offering.

All the males amonge the priestes shall eat it in the holy place / for it is moost holy: as is the sin offering / so shall the trespass offering be also: they shall both haue one lawe / and it shalbe the puell / that receyvethe there.

with. Lokewhich pieste offereth any mans burnt offering / that he hath offered / shalbe his. And cury meat offering that is bafe in the out / trosted vpon the gredder / or fryed in the pance / shalbe the pieste thereof: stretch it. And cury meat offering that is mingled with oyle / or bafe / shalbe laige vnto Aaron and his sonnes / vnto one as well as vnto another.

And this is the lawe of the thank offering / that is offered vnto the Lo:De. If they wyl offer a sacrifice of thank offering / then shall they offer vnto the Lo:De / mingled with oyle / a sweete measure / stried ouer with oyle / a freid cake of fyne flour / mingled with oyle. This offering also shall they bynge vpon a cake of leued bread / to the thank offering of the health offering: and of them all he shall offer one for an heaucoffering vnto the Lo:De. And it shalbe the pieste / that sprinketh the bloude of the health offering. And the flesh of the thank offering / in his health offering / shalbe eaten besyme the altar: it is offered / a there shall nothing be lefte ouer / vnto the morning.

And whether it be a veere / or a fre will offering / it shalbe eaten the same daye that it is offered: if ought be lefte ouer / vnto the morning / yet may it be eaten. But loke what remaineth vnto the thirde day / of the flesh that is offered / it shalbe burnt with fyre. And if any man vpon the thirde daye eat of the seked flesh / of his thank offering / he shall not be accepted that offered it. Neither shall he be taken vnto hym / but it shalbe recked. And loke which soule eateth thereof / the same is guilty of a misdoe.

And the flesh that toucheth any vnclene thing / shal not be eaten / but burnt with fyre. But whosoever is cleane of body / shal eat of the flesh: that is the soule that eateth of the flesh of the thank offering / which shall be eaten vnto the Lo:De / he vnclene be vpon him / he shalbe reid out from amonge the people.

And wha a soule toucheth any vnclene thing / whether it be an vnclene man / or any other vnclonne / that is a cleane of the flesh / he shall be reid out from amonge the Lo:De / if he same shalbe reid out from amonge the people.

And

## Ceremonies.

## Leuiticus.

Leuit. iij. c.

And the Lord talked with Moses / and sayd: **S**peake vnto the chyldren of Israel / and saye: Ye shal eate no fat of eyes / lambees / and goates: neither of the fat of it that is vpon the belly alone / and of fische as is toine of wyde beastes / that may ge corrup to all maner of vices / but ye shal not eate it.

Gen. ij. a

Leuit. ij. c.

Gen. ij. b

Deu. xij. b

For whosoeuer eatech  $\frac{1}{2}$  fat of the brasse /  $\frac{1}{2}$  is geue vnto the Lorde for an offeringe / the same shalbe rored out from his people: Moreover / ye shal eate no bloud / neither of cattell / nor of fowles / wherefoeur ye dwell. Whatsoeur soule eatech any bloud / the same shalbe rored out from the people.

1) No. iij. c.

And the Lorde talked with Moses / and sayd: **S**peake vnto the chyldren of Israel / and saye: Wha soe will offre his thankofferinge vnto the Lorde / the same shal also synge withal / that is vpon the thicke offeringe for the Lorde: But he shal synge it with his hande for the offeringe of the Lorde: namely the fat vpon the breast shal he synge with  $\frac{1}{2}$  of it: to be a waueofferinge before the Lorde. And the priest shal burne the fat vpon the culture: and the breast shalbe Aarons and his sonnes.

And the righte shoulder shall they geue vnto the priest for a gifte of theyr thankofferinges. And take / which of Aarons sonnes offereth  $\frac{1}{2}$  bloude of the thicke offeringe / a the fat: the same shal haue the righte shoulder for his parte: For the waueofferinge and the heauy shoulder / haue I taken of the chyldren of Israel / and of theyr thankofferinges / a haue geuen them vnto Aaron the priest / a vnto his sonnes: for a perpetual Dewtye.

Leuit. iij. c.

This is the anoyntinge of Aaron and of his sonnes / of the offeringes of the Lorde / in the day when Moses presented them to be priestes / vnto the Lorde / what tyme as the Lorde commaunded / in the daye when he anoynted the to be geuen the of the chyldren of Israel / for a perpetuall Dewtye / a vnto all theyr posterities. And this is  $\frac{1}{2}$  late of the burnt offeringe / of the meateofferinge / of the sinneofferinge / of the trespassofferinge / of the offeringe of consecration / a of the thankofferinge / which the Lorde commaunded Moses vpon mount Sinai / in the daye when he geue them in commaundement / vnto the

chyldren of Israel / to offre theyr offeringes vnto the Lorde in the wilderness of Sinai. The. V. Chapter.

And the Lorde spake / vnto Moses / and sayde: Take Aaron and his sonnes with hym / and theyr vestiments / and the anoynting oyle / and a bullocke / for a synofferinge: two rames / a a maunde with vnkulered breade / and call the whole congregacion together / before the doore of the Tabernacle of witness: Moses doo as the Lorde commaunded him / a gathered the congregacion together / vnto the doore of the tabernacle of witness: and said vnto them: This is it that the Lorde hath commaunded to do.

And he take Aaron and his sonnes / and washed them with water / and put the albe vpon hym / and girded him with the gyrdle / and put vpon hym the valere tunicle / a the que the ouerboddy coote vpon hym / and gyde him vpon the ouerboddy coote / and put  $\frac{1}{2}$  beslap theron / pur in the beslappe ligte and persfeciuness. And set the myster vpon his heade. And vpon the myster / curre about his foreheade / pur he a plate of golde on the holy crowne / as the Lorde commaunded Moses.

And Moses toke the  $\frac{1}{2}$  anoyntinge oyle / and anoynted the habitacle / and all that was therein / and consecrated it / and spficed there with scuen tymes vpon the aultare / a anoynted the culture with all his vessels / the later with his soe / that it might be consecrated: And poured the anoyntinge oyle vpon Aarons heade / a anoynted hym / that he might be consecrated.

And he brought Aarons sonnes / and pur the albe vpon them / and gyde them with the gyrdle / and put bannets vpon theyr heades / as the Lorde commaunded hym.

And he caused to bring a bullocke for a synofferinge: And Aaron with his sonnes layd theyr handes vpon his heade / and then was he slaine. And Moses toke of the blood / and pure it vpon the hoines of the culture: roide adoure with his finger / and purifed the culture: and poured the bloude vpon the hoine of the aultare / a consecrated it: that he might receiuee life. And toke all the fat vpon the bowels / the nete vpon the lauer / and the reuaditricis with the fat theron / a burned it vpon

2)

Le. ii. c.

Le. ij. c.

B

Le. ij. c.

De. ij. c.

C



the culture. But the bullock with his synne/

sch/and was burnt. And he with syre without

o 177 b the hoofe the Lord commanded him.  
 And he thought a ramme for a burnt offering.  
 And Aaron with his sonnes layed theyr  
 handes vpon his head: / and then was he  
 slayne. And Moses sprinkled the blood vpon  
 the culture rounde aboute. And he with a ramme  
 in peeces a burnt / heade / peeces / and the  
 fat. And washed the bowels a the legges with  
 water: / so burnt the whole ramme vpon the  
 culture. This was a burnt offering for a freete  
 o 177 c sauioure. Cuen a sacrifice vnto the Lord: / as  
 the Lord commanded him.

He thought also the other ramme of the  
 offering of the consecration. And Aaron with  
 his sonnes layed theyr handes vpon his head:  
 a then was he slayne. And Moses toke of his  
 bloude / a pitt vpon a tresppe of Aarons right  
 care: and vpon the thombe of his right hande: / a  
 vpon the great toec of his right fore.

And he thought Aarons sonnes / and put  
 of the bloude vpon the toppe of the right care  
 of them: and vpon the thobes of theyr right  
 handes: and vpon the greates toeces of theyr  
 right foete: and poured the residue of the bloude  
 vpon the culture rounde aboute. And he toke  
 the fat and the rumpe: and al the fat vpon the  
 bowels: and the net vpon the leuer: / the two  
 kidneys with the fat thereon / and the ryght  
 shoulder. And out of the maunde of vnto-  
 ued blood before the Lord: he toke an vnto-  
 ued care: and a care of oyled brade: and a  
 wafer: / layed them vpon the fat: and vpon  
 the right shoulder: and put altogether vpon the  
 handes of Aaron / and of his sonnes: and  
 wauid it for a Waue offeringe before the  
 Lord.

And afterwards toke he al aggyne from  
 theyr handes: and burned the on the culture:  
 cuen vpon the burnt offeringe: for it is an of-  
 feringe of consecration: for a freete sauioure.  
 Cuen a sacrifice vnto the Lord. And Mo-  
 ses toke the Beesse / and wauid it a Waue offer-  
 inge before the Lord: / of the ramme / of the  
 offeringe of consecration: the same was Mo-  
 ses partee: the Lord commanded Moses.  
 And Moses toke of the anoynting oyle: and  
 of the bloude vpon the culture: and sprinkled it  
 vpon Aaron: and his vestimentes: vpon his

sonnes: / a vpon their vestimentes: / so consecra-  
 ted Aaron and his vestimentes: his sonnes: / a  
 theyr vestimentes with hym.

And he said vnto Aaron and his sonnes: **G**  
 Eate the flesh before: the deere of the Tabernacle  
 of witness: and there eate it: / and the skide  
 in the maunde of the consecration offeringe:  
 as it is commanded me: and sayde: Aaron a  
 his sonnes shall eate it. So for that which  
 comyneth of the skide and brade: / shall burne  
 it with syre. And in seuen dayes shall ye not  
 departe fro the doore of the tabernacle of witness:  
 on the 8 day that 7 dayes of your consecra-  
 tion offeringe be at ende: for seuen dayes  
 must youre handes be consecrated: / as it is  
 come to passe: this daye: The Lord hath com-  
 manded to do it: that ye myghte be reconci-  
 led. And ye shall tarie before the Tabernacle of  
 witness: day and nyght: seuen dayes longe:  
 a shall kepe the ward of the Lord: that ye dre-  
 not: for thus am I commanded. And Aaron  
 with his sonnes did al that the Lord com-  
 manded by Moses.

The IX Chapter.

And vpon the eighth daye / Moses called  
 Aaron and his sonnes: al the elders in Is-  
 rael: and sayde vnto Aaron: Take vnto the  
 a yonge calfe for a sinne offeringe: and a ramme  
 for a burnt offeringe: both without blemish / a  
 bring them before the Lord: and speake vnto  
 the chylde of Israel: and saye: Thus am I be-  
 goate for a sinne offeringe / and a calfe: and a  
 shepe: both of a yere old: and without blemish  
 for a burnt offeringe: and an ewe: and a  
 ramme for a thank offeringe: that we maye  
 offer before the Lord: / and mine offeringe  
 mingled with oyle: for so saye shall the Lord  
 appeare vnto you.

And they toke what Moses commanded /  
 before the doore of the Tabernacle of witness:  
 and the whole congregacion came nye: and  
 stode before the Lord. Then sayde Moses  
 This is it which the Lord commanded /  
 ye shoulde do: and then shall the glory of the  
 Lord appeare vnto you. And Moses / a  
 vnto Aaron: Go vnto the culture: and offer  
 the sinne offeringe: and by burnt offeringe: / a  
 make an anoyntment for the: and for the people.  
 Then offer the peoples offeringe: / as I haue  
 also: as the Lord hath commanded.

Aaron

Leu. v. b.

Leuit. iij. a <sup>†</sup> Aaron wente vnto the altar/ and slew: a calf for his synoffering / and his sonnes brought the bloude vnto hym. And he vnto his finger in the bloude/ and put it vpon the hornes of the aultare/ and poured the bloude vnto the bosome of the aultare. So for the fat/ and the kidneys/ and the liver/ vpon the leuer of the synoffering/ he burnt them vpon the aultare/ as the Lord commaunded Moyses. The lye also/ and the hyde burnt he with fyre/ without the doore.

**C** Afterward he slew the burnt offering. And Aaron sonnes brought the bloud vnto hym/ and he sprinkled it rounde aboute vpon the aultare. And they brought him a burnt offering in peeces/ and the head/ and he burnt it vpon the aultare. And he was shed the bosome and the legges/ and burnt them aboue vpon the burnt offering on the aultare.

Leuit. iij. c <sup>†</sup> Then brought he the offering of a people/ a toke the greare/ that synofferinge of the people/ and slew it/ and made a synofferinge thereof/ as of the first. And brought the burnt offering/ and was as the law is: and brought the meate offeringe/ and toke his headfull/ and burnt it vnto the aultare/ beside the burnt offeringe of the morninge.

Leuit. ij. a <sup>†</sup> Afterward he slew the one of the ramme/ for the burnt offeringe of the people. And his sonnes brought him the bloude/ which he sprinkled vpon the aultare rounde aboute. But the fat of the one of the ramme/ the rumpe/ the fat that couereth the bowels/ and the kidneys/ and the liver/ vpon the leuer/ all such fat layd they vpon the disse/ and burnt the fat vnto the aultare. <sup>†</sup> But the best/ and the righte shoulder/ woued Aaron for a waue offeringe before the Lord/ as the Lord commaunded Moyses.

Leuit. iij. b <sup>†</sup> And Aaron layd vpon his hande over the people/ and blessed them/ and came vnto the wofe of the synofferinge/ burnt offeringe/ and thank offeringe. And Moyses and Aaron wente into the Tabernacle of witnesse. And when they came out againe/ they blessed the people. Then appeared the glory of the Lord vnto all the people. For there came a fyre from the Lord/ and it consumed the burnt offeringe and the fat vpon the aultare. When all the people sawe that/ they reioysed/

¶ Par. vij. a  
¶ Mac. ij. b

and set vpon they faces. **Ex. X. chapter.**  
**M**o the sonnes of Aaron/ Uadab and Abi/ whiche eithre of them his consoure/ and put yre therein/ and layd the mercie vpon it/ and brought strange fyre before the Lord/ which consumed them not. Then wente there out a fyre from the Lord/ and consumed the/ so that they dyed before the Lord. The sayde Moyses vnto Aaron: This is it that the Lord sayde: I will be sanctified vpon them/ that come nye me/ before all the people: I be glorified. And Aaron hadde his peace.

**M**oyses called Misael and Elzaphan sonnes of Uziel/ Aarons vncle/ a fyre vnto the: Go to carry your shete out of the Tabernacle/ without the doore. And they wente/ and carryed them forth in theyr abes/ without the doore/ as Moyses sayde.

**T**hen sayde Moyses vnto Aard and to his sonnes Elazar and Ithamar: ye shall not weaue your headclothes/ vnto your clothes/ for ye shal not/ in the waye come vpon the whole congregacion/ for your burden of the whole house of Israel/ because this burninge/ whiche the Lord hath done: As for you/ ye shal not go out from the doore of the Tabernacle of witnesse/ till ye see the awayninge oyle of the Lord is vpon you. And they dyd as Moyses sayde.

**T**he Lord spake vnto Aard/ a sub: Thou a thy sonnes/ wnto the shal synke no more/ nor strange dwelle/ whiche ye go into the Tabernacle of witnesse/ for ye are not. For this be a perpetuall lawe vnto all youre posterites/ that ye maye haue knowlege to discern/ what is holy/ a vnholye/ what is cleane/ a vuncleane/ a that ye maye teache the chyldre of Israel all the lawes/ which the Lord hath spoke vnto you by Moyses.

**A**nd Moyses sayde vnto Aaron/ and vnto Elazar/ and Ithamar his sonnes/ that were left: Take the remanent of the meate offeringe/ in the sacrifices of the Lord/ a care it without leuen/ beside the aultare/ for it is without holynesse in the holy place/ shal ye eat it. For it is the vnholye/ a thy sonnes dwyll in the sacrifices of the Lord/ for this am I commaunded. But the waue of the shete/ shal be

Leuit. xij. c  
Leuit. xij. d

Ex. xij. c  
Ex. xij. d

Leuit. xij. e  
Leuit. xij. f

Leuit. xij. g  
Leuit. xij. h

dec

ber shall thou eat: / and thy sonnes / and thy daughters with thee / in a cleane place. For this beuetye is giuen vnto thee / and thy chyldre / in thyne offeringes of the children of Israel. For the Heaue / shoulder / and the Wauchest / to the offeringes of the fat / walbe thou giue in: that they may be waied for a Waue offeringe before the Lord. Therefore is it thine a thy chyldre / for a perpetual beuetye / as the Lord commanded.

¶ And Moses sought for the goats of synnes offeringe: / and founde it burnt. And he was angry at Eleazar a Thamar / the sonnes of Aaron / which were left alyue / and said: Wherfore haue ye not eaten the synnes offeringe in the holy place? for it is mooste holy / a the hath giuen it you / that ye might beare the synne of the congregation / to make agrement for them before the Lord. Beholde / shoulde it came no more into the Sanctuary. Ye should haue eaten it in the Sanctuary / as I was commanded.

Aaron sayde vnto Moses: Beholde / this daye haue they offered theyr synnes offeringe / as theye shuld offeringe / before the Lord. And it is shewed me after this maner / as shoulde I see of the synnes offeringe to daye / as be mercy before the Lord: Whā Moses herde that / he was content.

#### The XL Chapter.

¶ The Lord talked with Moses and with Aaron / as theye spoke vnto the chyldren of Israel / as theye sayde: These are the beastes / which ye shall eate amonge all the beestes / wherof carth: Wherof carth hath hoofs / and deuideth it into two clauers / and cherech cub amonge the beestes / that shall ye eate. But ife what cherech cub / a hath hoefe / a deuideth it not / as the Camel / because is vncleane vnto you / and ye shall not eate it. The coneye cherech the cub / but they deuide not the hoefe into two clauers / therefore they are vncleane vnto you. The heye / cherech cub also / but deuideth not the hoefe into two clauers / therefore he is vncleane vnto you. And the Swyne deuideth the hoefe into two clauers / but cherech not the cub / therefore is it vncleane vnto you. Of the rest of these shall ye not eate / no: touch theyr carcases / for they are vncleane vnto you.

These shall ye eate / of all that are in the waters: Wherof carth hath synnes a scales in the waters / sco / a ryuere / that shall ye eate. But wherof carth hath not synnes / and scales in the sea / a ryuere / amonge al that mouen in waters / of all that lyue in the waters / shall be an abhominacion vnto you / so that ye eate not of theyr fleshs / a ye abhorre theyr carcases. For all that haue not synnes a scales in the waters / shall ye abhorre.

¶ And these shall ye abhorre amonge the fowles / so that ye eate them not: The Eagle / the Goshawk / the Cormorant / the Vulture / the Hye / and all his kynde / a all Ravens with theyr kynde: the Estrich / the Nighthow / the Corone / the Sparrowhawk with his kynde / the litle Oule / the Stork / the great Oule / the Duck / the Pellicane / the Swaine / the Dyr / the Heron / the Jaye with his kynde / the Lapwing / a the Swallow. And wherof carth crept amonge the fowles / a goeth vpo foure feete: shall be an abhominacion vnto you. Yet these shall ye eate of the fowles that crepe / and go vpon foure feete: euen those that haue no fynes about vpon legges / to hoppe withall vpo carth. Of these maye ye eate / as there is the Arbe with his kynde / a the Scald with his kynde / a the Gargoll with his kynde / and the Sagab with his kynde. But wherof carth hath foure feete amonge the fowles / it shall be an abhominacion vnto you / and ye shall saie: for vncleane. Wherof carth toucheth the carse / Leuit. 11. case of such / shall be vncleane vntil the eue / and 12. wherof carth beareth the carcase of any of these / shall wash his clothes / and shall be vncleane vntil the euen.

Therefore eueny beast that hath an hoefe / a deuideth it not into two clauers / and cherech not cub / shall be vncleane vnto you. Wherof carth toucheth such / shall be vncleane vnto you. Wherof carth toucheth the carcase of them / shall be vncleane vntil the eue. And he that beareth theyr carcases / shall wash his clothes / a be vncleane vntil the eue / for such are vncleane vnto you.

These shall be vncleane vnto you also / amonge the beastes that crepe vpon carth: the Weasel / the Mouse / the Toad / eueny one with

**Ceremonies:****Leuiticus.**

his fynde/the Bedgehogge/the Stalk / the  
 Leccrete/the Shale/and f' Noll/these are vncleane  
 vnto you/amonge al that crepe. Who  
 seuer toucheth y dead carcase of them/halbe  
 vncleane vntil the eue. And whatseuer any  
 such dead carcase fallth vpon it/halbe vncleane  
 wchafseuer vessel of wood it be/ot rai  
 ment/ot sinne/ot bagge. And euery vessel y  
 any thyng is occupied withal/halbe put in  
 the water/and is vncleane vntil the euen / a  
 then shal it be cleane. ¶ Al maner of carben  
 vessel/hat any such carcase fallth into it/shal  
 al be vncleane that there in is/a y: shal breake  
 it. Al meate/whiche is eaten/hat any such wa  
 ter cometh into/is vncleane: and al maner  
 of synke/hat is broken/in al maner of such  
 vessel/is vncleane. And whatseuer any such  
 carcase fallth vpon it/halbe vncleane / whe  
 ther it be ouen / or fetel/so shal it be broken/ot  
 is vncleane: and halbe vncleane vnto you:  
 Neuterbelco/the fountaynes/welles/and po  
 des of water are cleane. But whosceuer tou  
 cheth they: carcase is vncleane.

Leui. vi. b  
and xv. b

¶ And though/the dead carcase of any such  
 fel vpon the fede / is so wet/yt is it cleane: But  
 what there is water poured vpon the fede/a  
 afterward any such dead carcase fallth ther/ot  
 the shal it be vncleane vnto you.

When a beast dyeth/hat ye may eat/hc  
 y toucheth y dead carcase ther/ot is vncleane  
 vntil the euen. Who careth of any such car  
 case/hal make his clothes/and be vncleane  
 vntil y eue. Likewise/hc that careth any such  
 carcase/hal wash his clothes / a be vncleane  
 vntil the euen.

Whaisceuer creepth vpon earth/halbe an  
 abhominacion vnto you/and shal not be eat.  
 And whatseuer creepth vpon the belly/ot al  
 that goeth vpon foures/ot mo feet/amonge al  
 that creepth vpon earth/shal ye not eat:/ot it  
 shalbe an abhominacion vnto you. Make not  
 your soules abominable/and desyle you not  
 in them/ot staye youre selues: for I am the  
 Lorde your God Therfore shal ye: f' amon  
 f' ye youre selues/hat ye may be holy:/ot I am  
 holy. And ye shal not desyle youre selues/on  
 any maner of creeping beaste that creepth  
 vpon earth:/ot I am the Lorde/whiche brou  
 ghte you out of the lande of Egypte / ther I  
 might be your God: therfore shal ye be holy/

Leui. xiv. a  
i. Per. i. c

for I am holy.

This is the lawe ouer the bestes a foetes/  
 and al maner of soules of creeping bestes: in  
 the waters/and al maner of soules that crepe  
 vpon earth/hat ye maye knowe to discrene  
 what is vncleane and cleane/and what man  
 ner of bestes are to be eaten / and which are  
 not to be eaten.

**The. XII. Chapter.**

¶ And the Lorde talked with Moyses / and  
 vsayde: Speake vnto the chyldeyn of Israe  
 el/and saye: When a woman hath conceiued/  
 and beareth a man child: the shal be vncleane  
 seven dayes/so longe as she suffereth her dis  
 ease/ and in the eyght daye shal the flesch of  
 his foef'ync be cut away. And she shal byde  
 at home thet and thyrty dayes in the bloude  
 of her puriffyng: the shal touch no holy thing/  
 nor come in the Sanctuary / in the dayes of  
 her puriffyng be out. But if she beare a maids  
 chylde/then shal she be vncleane two wykes/  
 so longe as she suffereth her dyscase / and sye  
 and the scoe dayes shal she byde at home/ in  
 the bloude of her puriffyng.

¶ And when the dayes of her puriffyng  
 are out:/ot the sonne of the daughter / the  
 shal bringe a lambe of one yere elde / ot a  
 burnt offering/and a yonge pigeon/ot a turn  
 doue/ ot a synneofferyng: ot the doer of the  
 Tabernacle of witness / vnto the prest/  
 whiche shal offer it before the Lorde/ a make  
 an attonement for her/and so shal she be clea  
 sed from her bloody yssue. This is the lawe fo  
 her / whiche a man chylde/ot maye bechylde.

¶ But if she be not able to bring a sheper/ the  
 let her take two turn doues/ot two yonge py  
 geons/ the one fo a burnt offering/ the other  
 fo a synneofferyng: then shal the prest make  
 an attonement for her/ so that she shalbe cleane.

**The. XIII. Chapter.**

¶ And the Lorde spake vnto Moyses / and  
 Aaron/ and saide: When there ysfebr vpon  
 any thyng in the skynne of a mans flesch/  
 whether it be a scabbe/ot a glistering rebyle/  
 Cas though there be a leprosie in the skynne  
 of this flesch: be shalbe brought vnto Aaron  
 the prest: ot to one of his sonnes / amonge y  
 prestes. And when the prest seeth the plague  
 vpon the skynne of the flesch/hat she heres  
 are turned to rebyle/and it seme depert in that  
 place

3

6m

B

Luca

Leui

3

place then the other Synne of his fleche/ then is it surely a leproyse/therfor shall þe priest loke vpoð hym/a iudge hym vncleane.

But when there is any white plette in the Synne of his fleche/a yet sente no Deper then þe other Synne of the fleche /and the beeres be not turned to whyte/ the the prieste shall shut hym vp seuen dayes/and on the seuenth daye/ loke vpon him/ the plague seme vnto hym as aforesaid hath seer no Deper in the Synne/ then that the prieste shall shute hym vp seuen dayes moe. And when he lokeh on hym as gayne/ vpoð the seuenth daye/a syndeh that the plague be darkish/and hath freer no Deper in the Synne/ the shal he iudge hym cleane/ for it is but a styffe/a he shal washe his clothes / a then is he cleane.

**B** But when the scabbe freteth farther in þe Synne/ after that he is seene of the prieste/a iudge cleane. a he be now seene of þe prieste againe whā the prieste seyh the it hat þe scabbe hath fret farther in the Synne/ the shal iudge hym vncleane/ for it is surely a leproyse.

When a plague of leproyse is vpoð a mā/ he shal be brought vnto the prieste. Whā he seyh a syndeh/ that there is whyte risen vp in the Synne/ a the beere turned vnto whyte/ and there be raw flech in the soe/ the is it surely an olde leproys in the Synne of his fleche/ therfore shal the prieste iudge him vncleane/ a not shut him vp/ for he is vncleane already.

But whā the leproyse dealeth out in the Synne/ a couereth the whole Synne/ from the heade vnto the soe/ al that the prieste seeth. So when the prieste lokeh vpon it/ a syndeh that the leproys hath couered all the fleche/ he shall iudge hym cleane/ for so much as it is turned al into whyte vpon hym/ for he is cleane.

**E** Moreover/ and iudge/ if there be raw flech on hym/ in the Daye whā he is lofed vpon/ the is he vncleane. And whā the prieste seyh þe name fleche/ he shal iudge hym vncleane/ for he is vncleane/ a it is surely a leproyse. But if the name fleche deaie againe/ a be turned into whyte/ then shal he come vnto the prieste. And when the prieste lokeh vpon hym/ a syndeh that the plague is returned to whyte/ he shal iudge him cleane/ for he is cleane.

When there is a Boile in the Synne of any mans fleche/ and healeth agayne/ and after

ward in same place there arise vp any white thyng/ or a glistering vnto/ some what reedeth he shal be seene of þe prieste. So whā the priest seyh þe it appereth to be lower the the other Synne/ and the beere turned to whyte/ then that he iudge him vncleane/ for it is surely a plague of leproyse/ broken out of the boyle. But if the prieste seeth a synde that the beere are not whyte/ a that it is no lower the the other Synne/ a it is darkish/ he shall shut him vp seuen dayes. If it hath fretted farther in the Synne/ the shal he iudge him vncleane/ for it is surely a plague of leproyse. But if the glistering whyte abyde styll/ and fret no farther/ then is it but a pynte of þe boyle/ a the prieste shal iudge hym cleane.

Whā the Synne of any māns flech is hurte with freer/ and the pynte of the burnyng is reedeth or whyte/ and the prieste lokeh vpon hym/ and syndeh the beere turned to whyte/ vpoð the marke of the burnyng/ and it appereth Deper the the other Synne/ then is there surely a leproyse brok out of the pynte of the burnyng/ therfore shal the prieste iudge hym vncleane/ for it is a plague of leproyse. But if the prieste seeth a synde/ that the beere vpon the pynte of the burnyng/ is not turned into whyte/ and is no lower the the other Synne/ and is darkish also/ he shall shute hym vp seuen dayes.

And vpoð the seuenth daye he shal loke vpoð him/ if he hath fret farther in the Synne/ then shal he iudge him vncleane/ for it is a leproyse. But if it stande styll vpon the marke of the burnyng/ and fret no farther in the Synne/ and is darkish/ then is it a soe in the marke of the burnyng/ and the prieste shall iudge hym cleane/ for it is but the punt of the burnyng.

When a man or woman is styffe vpon the heade/ or beere/ a the prieste seyh þe marke/ and syndeh that it appereth Deper. then the other Synne/ and the heere be there golden and chayne/ the shal he iudge hym vncleane/ for it is a styffe of leproyse of the heade/ or of the beere. But if the prieste seeth that the styffe appereth no Deper the the Synne/ and that the beere is not of a pale colour/ he shall shut him vp seuen dayes. And vpon the seuenth daye/ when he lokeh a syndeh/ þe styffe

hath frette no farther/and there be no golden beere there/and that the frysse appeare no deeper then C: orber frysse/then let him be shauen: But so that he shawe not of the scabbe/ a the puell shal shur him w<sup>th</sup> set seven dayes mo. And vpon the seventh daye w<sup>th</sup> he looke th<sup>er</sup>/and syncheth that the frysse hath frette no farther in the frysse/and that it appeareth no deeper then the other frysse/the shall the puell iudge him cleane. And he shal wash his clothes/so he is cleane. But if f<sup>r</sup> scabbe frette farther in the frysse/ after that he is washed cleane/ a the puell loferth/ a fyndeth/ that the scabbe hath frette farther in the frysse/ the shall he sife nomore for golden beere. **f** For he is vncleane. Neuertheless/ if he se that f<sup>r</sup> scabbe handeth still/and that pale beere are there ryfen w<sup>th</sup>/then is the scabbe whole/ a he is cleane/ therefore shall the puell iudge him to be cleane.

When there is any glisterynge/ whye vpon the frysse of the flesh of a man or woman/ and the puell seyth there/ that the glisterynge whyte vanyeth: then is it but a whyte scabbe/ yfen vp in the frysse/ and he is cleane.

When the heere fall out of the heade of a man or woman/ so that he is baulde/ this is cleane. If they fall out of his foreheade/ the is to be shoued bauld and cleane. But if there be a white redde/ fore in f<sup>r</sup> baulde heade/ or baulde foreheade/ then is there a lep: he ryfen vp in the baulde heade/ or baulde foreheade: therefore shall the puell lofe vpon him. And when he fyndeth the whyte redde/ fore ryfen vpon his baulde heade/ or baulde foreheade/ then shall the frysse of the flethe be so leperous/ therefore to be leperous man/ and vncleane/ because of it esme fore vpon his heade.

**G** When so nomore leperous/ his clothes shall be rent/ a the heade bare/ a the hyppes muffled/ a shall in any wyse be called vncleane. And as long as the se is vpon him/ he shall be vncleane/ a vncleane/ and haue his dwelling withoute the host.

When the plague of leprosy is in a cloth: whether it be wolle or linnen/ in f<sup>r</sup> warpe or west/ whether it be linnen or wolle/ or in a frysse/ or in any maner thynge that is made

of frysse. And when the plague is pale or redde/ dybe in the cloth/ or frysse/ whether in f<sup>r</sup> warpe or west/ or in any maner thynge/ it is made of frysse/ because it is surely f<sup>r</sup> plague of leprosy/ therefore shall the puell lofe vpon it. And when he seyth the plague/ he shal shur it w<sup>th</sup> set seven dayes. And vpon the seventh daye/ when he seyth that he plague/ hath frett farther in f<sup>r</sup> cloth/ in the warpe or west/ in a frysse/ or in any maner thynge/ that is made of frysse/ then is it a frettinge plague of leprosy/ and is vncleane. And the cloth shall be burnt/ either warpe or west/ whether it be wolle or linnen/ or any thynge made of frysse/ whether in any such plague. So: it is a plague of leprosy/ it shal be burnt w<sup>th</sup> fyre.

But if the puell se that f<sup>r</sup> plague hath frett no farther in the cloth/ either in the warpe or west/ or any thynge made of frysse/ the shall be commaunde to walke the thynge/ there f<sup>r</sup> plagues in/ a shal shur w<sup>th</sup> other set dayes. And when the puell seyth/ after f<sup>r</sup> the plague is washed/ that the plague is not chaunged before his eyes/ and hath frett no farther also/ yet is it vncleane/ and shal be burnt w<sup>th</sup> fyre: for it is depe fretten in w<sup>th</sup>/ and hath made frysse. Neuertheless/ when the puell seyth/ that the pyn is vanyed/ after the washing of it/ then shal he rent it out of the cloth/ and of the frysse/ out of the warpe/ or west. But if it appeare any more in the cloth/ either in f<sup>r</sup> warpe/ or in the west/ or in any maner thynge made of frysse/ then is it a frettinge plague/ a w<sup>th</sup> it shall be burnt/ there as any such plague is in. So for the cloth/ either warpe or west/ or any maner thynge made of frysse/ that is washed/ and f<sup>r</sup> plague be departed fro it/ it shal be washed once agayne/ and then is it cleane.

This is the law ouer the plague of leprosy in clothes/ whether they be wolle or linnen/ either in the warpe or in the west/ and in any maner of thynge/ made of frysse/ to iudge them cleane or vncleane.

## The XIII. Chapter.

**¶** And the Lord spake vnto Moses/ and I sayde/ This is the law ouer the leper/ whether he shall be cleane. The shall come vnto the Master puell/ and the puell shal goe out of the host/ Master lofe howe the plague of leprosy is healed. **¶** And

upon the loper. And he shal commaunde him that is to be censed to take two luyngte byrdes/whiche are cleane/and Cedar woodde/and purple wolle/and sponne/and shal commaunde þe one byrd to be fylled in an earthen vessell/ouer spynnyng water. And he shal take the luyngte byrde with þe cedar wood/the purple wolle and sponne/and dyppe them in the bloude of þis slayne byrde/ upon þe spynnyng water/ and spenneleat seven tymes upon hym/ þe must be censed from þe epesche. And so cense hym/and let the spynnyng byrd flye at libertye into the felde.

**B** But he that is censed/shal wash his clothes/and þe ure of all his heere/and barþ hym selfe with water/so he be cleane. Afterward/let hym go into the hostyete that be carye with your host ten seven daies. And upon þe seventh daie shal he shewe of all the heere upon his head/upon his eardes/upon his bowtes/so that all þe heere be shewe of/and he shal wash his clothes/and barþ his feet in water/then so be cleane.

And upon the eyght daie/shall he take two lambs/without blemyshe/ and a shepe of a yere old/þout blemyshe/ and thre tenth Deales of fyne flour/for meate offeringe/ myngled with oyle/and a logge of oyle. The þe shall the priest present hym that is censed/ and these thynges before the Lozde/ before þe doore of þe Tabernacle of witness/and shal take the one lambe/and offre it for a trespass offeringe/ with a logge of oyle/and shal waue them before the Lozde/ afterwarde slaye þe lambe/where the sponnyng and burntofferinge are slayne/ in ane place. For so the sponnyng/ for is the trespass offeringe the priestes also/ for it is mooll holy.

**C** And the priest shall take of the bloude of þe trespass offeringe/and put it upon the tipp of the ryght eare of hym/that is censed/ and upon þe thombe of his right hand/ and upon the great toe of his ryght foote. Afterward shall he take of the oyle/out of the logge/ and poure it into his owne lefte hande/and dyppe his right finger in the oyle/that is in his lefte hande/and spenneleat the oyle with his finger seven tymes before the Lozde. As for the remaier of the oyle in his hande/ he shal put it upon the tipp of the ryght eare/ of hym þe

is censed/and upon the thombe of his right hande/and upon the great toe of þe ryght foote/and upon the great toe of þe trespass offeringe. But the remaier of þe oyle in his hande/ shall be poure upon the heade of hym þe is censed/and make an attonement for him before the Lozde. And he shall make the sponnyng offeringe/and receayle hym that is censed/ because of his vndernesse. And afterwarde shall he slaye the burntofferinge/ and shall offre it upon the altare with the meate offeringe/ and make an attonement for him/and then so be cleane.

**D** But if þe peopple getteth not so much to his hande/that he hym take one lambe for a trespass offeringe to waue it/ to make an attonement for hym/ a tenth deale of fyne flour myngled with oyle for a meate offeringe/ and a logge of oyle/ and two tenth bouces/ or two yonges pyngones/ whiche he is able to gette by his hande/ let he offer a fift offeringe/ the other a burntofferinge/ and let hym bynyng them upon the eyght daie of his cleansing/ unto the priest before the doore of the Tabernacle of witness/ before the Lozde.

Then shall the priest take the lambe for þe sponnyng offeringe/ and the logge of oyle/ a shal waue them all before the Lozde/ and slaye þe lambe of the trespass offeringe/ and take of þe bloude of the same trespass offeringe/ and put it upon the tipp of the ryght eare/ of hym that is censed/ and upon the thombe of his right hande/ and upon the great toe of his ryght foote/ and poure of þe oyle into his owne lefte hande/ and with his right finger spenneleat þe oyle/ that is in his lefte hande/ seven tymes before the Lozde.

As for the remaier of the oyle in his hande/ he shall put it vpo the tipp of þe right eare/ of hym that is censed/ and upon the thombe of his right hande/ and upon the great toe of his ryght foote/ seven aboute upon the bloude of þe trespass offeringe. The other oyle in his hande shal be poure upon the heade of hym that is censed/ to make an attonement for hym before the Lozde. And afterwarde of the one of the turrel bouces/ or yonges pyngones/ receaue yngte so his hande are able to gette. He shall make a sponnyng/ of the other a burntofferinge/ with þe meate offeringe/ and so

shall the priest make an atonement for him & to cleanse before the Lord.

Leuitie 16 the lawe for the leper / which is not able with his hande to get that / that belongeth vnto his cleansing.

**¶** And the Lord spake vnto Moses a Lawe / and sayde: When yeare come into the lande of Canaan / which I geue you to possess / and if ther happe a plague of leprosy / in any house of your possession / then shall he / that oweth the house / come and tell the priest / and saye: The thers there is as it were a plague of leprosy in my house. The which the priest commaunde to rydde al thigge out of the house / or euer the priest go into se the plague / till that is in the house be made vncleane. Afterwarde shall the priest go in to se the plague.

Now when he loketh / and syndereth / that there be holow strokes / yalowe or red / sh in the walles of the house / and they seme to be lower then the walles beyde / then shall he go out at the doore of the house / and shute up the house for seven dayes. And vpon the seventh daye when he cometh / and seeth that the plague hath fretted farther in the walles of the house / then shall he commaunde to be take out the stones wherin the plague is / and to cast them in a foule place / without the cytye / and the house to be scraped within rounde aboute / and the dust that is scraped of / to be poured without the cytye / in an vncleane place / and to take other stones / and put them in the place of the aker / and to take other playster / and playster the house.

**¶** When the plague than cometh agayne / a beakerth forth in the house / after the stones are taken out / the playster scraped of / and the house playstred of the new / then shall the priest go in: and wha he seeth that the plague hath fretten farther in the house / then is there surely a frettinge leprosy in the house / and it is vncleane: therefore shall the house be broken downe / both the stones / and the timber / and all the dust of the house / shall be carryed out of the cytye / into an vncleane place. And who so goeth into the house / whyle it is shut up / is vncleane vntill the euen. And he that seeth them / or catcheth them / shall wash his clothes.

But if the priest se that he goeth in / that

this plague hath fret no farther in the house / after that the house is new playstred / then shall he iudge it to be cleane / for the plague is healed. And to a synoffringe for the house / he shall take two byrdes / cedar wood / a purple wall / and yspice / and slaye the one byrde in an earthen vessel / vpon spynnyng water / and shall take the cedar wood / the purple wall / the yspice / and the lyuynge byrde / and dippe them in the bloude of the slayne byrde / vpon the spynnyng water / and spenke the house withal seven tymes: and so shall he purifie the house with the bloude of the byrde / with the spynnyng water / with the lyuynge byrde with the cedar woode / with the yspice / with the purple wolle. And the lyuynge byrde shall be let flye at liberty out of the tounce into the felde / and make an atonement for the house / and then is it cleane.

This is the lawe out of al maner plague of leprosy / and fflye / ouer the leprosy of clothes / or of houses / or of skynnes / or of a gylttinge wyte / that it maye be knowne / when any thyng is vncleane or cleane. This is the lawe of leprosy.

#### The XV. Chapter.

**¶** And the Lord talked with Moses and Aaron / and sayde: Speake to the chyldren of Israel / and saye vnto them: When a man hath a runninge yssue / or a issue out of his flesh / the same is vncleane. But then is he not cleane / by the reason of this yssue / when his flesh is fretten of the issue / or woode. Every byrde / wher on he seeth / and whatsoeuer he setteth vpon / shall be vncleane.

And he that toucheth his bed / shall wash his clothes / and bath himself with water / and be vncleane vntill the euen.

And he that seeth where he sitteth / shall wash his clothes / and bath hym self with water / and be vncleane vntill the euen. Who so toucheth his flesh / shall wash his clothes / a bath himself with water / and be vncleane vntill the euen. When he seeth vpon hym that is cleane / or be same that wash his clothes / and bath hym self with water / a be vncleane vntill the euen.

And the saddell / and whatsoeuer he rydeth vpon / shall be vncleane. And whatsoeuer toucheth any thyng that hath ben vnder him / shall be



shalbe vncleane vntill the euen. And who so  
 beareth any such/shal waſhe his clothes/and  
 bath hymſelfe with water/a ſe vncleane vntill  
 the eue. And whom ſocuer he toucheth/a  
 waſheth not his handes. firſt / theſame ſhall  
 waſh his clothes/a bath himſelfe with water/  
 and be vncleane vntill the euen. ¶ And he that  
 toucheth an earthe veſſell/shal be ſo: But the  
 euen veſſell ſhalbe raiſed with water. And  
 who be is cleane of his yſſue/shal numbre  
 ſeven dayes/after he be made cleane/a waſh  
 his clothes/and bath him ſelfe with ſpringing  
 water/then he be cleane. And upon the eyght  
 daye ſhall he take two turtle doves/ or two  
 yonge pigeons/a bringe them before the  
 Lord/ before the doore of the Tabernacle of  
 witneſſe/ and geue them vnto the prieſt. And  
 the prieſt ſhall make of the one a ſin offeringe/  
 of the other a burnt offeringe / and make an  
 attonement for hym before the Lord/ as con-  
 cernynge his yſſue.

¶ When a man ſced departedh from him in  
 ſleep/ the ſame ſhall bathe all his fleſhe with  
 water/ and be vncleane vntill the euen. And all  
 clothe/ and euery thinge that is ſtayned w  
 ſuche ſede/ ſhall be waſh with water / and be  
 vncleane vntill the eue. ¶ A woman/ by whom  
 ſuch one lyeth/ ſhal bath her ſelfe with water/  
 and be vncleane vntill the euen.

¶ When a woman bath the bloody yſſue of  
 her fleſh/ ſhe ſhal be put aparte. viij. dayes into  
 ſundry place. Who ſocuer toucheth her/ ſhalbe  
 vncleane vntill the euen. And al that the lyeth  
 vpon/ as long as ſhe is put a parte / ſhalbe  
 vncleane. And that ſhe lyeth vpon/ ſhalbe  
 vncleane. And who ſocuer toucheth her bed/  
 ſhall waſh his clothes / and bath hymſelfe  
 with water/ and be vncleane vntill euen. And  
 who ſocuer toucheth any maner thinge that  
 ſhe hath ſerue vpon/ ſhal waſh his clothes/a  
 bath hymſelfe with water / and be vncleane  
 vntill the euen.

¶ And if a man lie to her / whyle ſhe is put  
 aparte. ſhalbe vncleane ſeven dayes/ and the  
 bed that he laye vpon/ ſhalbe vncleane.

¶ But when a woman hath her bloody yſ-  
 ſue a longe ſeaſon / nor onely at ſome of her  
 naturall courſe/ but alſo out of the tyme of her  
 naturall courſe/ then ſhal ſhe be vncleane ſo  
 longe as ſhe hath the iſſue/ euen as at ſome

when ſhe is put aparte / ſo ſhal ſhe be vncleane  
 here alſo. Who ſocuer ſhe lyeth vpon/  
 al the tyme of her iſſue/ ſhalbe as her bed / wha  
 ſhe is put aparte. And al that ſhe lyeth vpon/  
 ſhalbe vncleane/ as is her vncleaneſſe / when  
 ſhe is put aparte. Who ſocuer toucheth any of  
 them / ſhalbe vncleane/ and ſhal waſh his clo-  
 thes/ and bath hymſelfe with water / and be  
 vncleane vntill the euen.

But if ſhe be cleane of her iſſue / then ſhall ſhe  
 the numbre ſeven dayes / afterward ſhall ſhe  
 be cleane: and vpon the eyght daye ſhal ſhe take  
 two turtle doves/ or two yonge pigeons/a  
 bringe them vnto the prieſt/ before the doore  
 of the Tabernacle of witneſſe. And the prieſt ſhal  
 make of the one a ſin offeringe/ of the other a  
 burnt offeringe/ and make an attonement for  
 her before the Lord/ as concernynge the  
 yſſue of her vncleaneſſe.

¶ Thus ſhal ye ſee that the chyldren of Iſrael  
 kepe them ſelues from their vncleaneſſe/ that  
 they dye not in their vncleaneſſe/ wha they de-  
 ſyre ny habitacion/ which is amonge you.

¶ This is the lawe ouer him that hath a run-  
 nyng ſore/ and him/ whoſe ſede departedh fro  
 him in ſleep/ ſo that he is vncleane therof. And  
 ouer her/ that hath her bloody yſſue/ and whoſe  
 euer hath a runnyng ſore/ whether it be man  
 or woman/ and when a man lyeth with her  
 ſhe is vncleane.

The. XLVI. Chapter.

¶ And the Lord ſpake vnto Moſes/ after  
 that Aaron was ſonne was dead/ ¶ And  
 when they offered before the Lord/ ¶ And  
 ſayde: ¶ Speake vnto Aaron thy brother / that  
 he goe not at all tymes into the inner court  
 ſquare/ within the vayle before the mercy ſeate/  
 which is vpon the Ark/ that he dye not: for  
 I will appeare in a cloude vpon the mercy ſeate.  
 ¶ And he ſhall ſhall be go in euen as  
 a ramme for a burnt offeringe/ and ſhall put  
 on the holy linnen albe/ and haue linnen bree-  
 ches vpon his fleſhe / and gird hym with a  
 linnen girdell / and haue the linnen mycke  
 vpon his head.

¶ For theſe are the holy garmentes which the ſhall  
 bath his fleſh with water/ and put them on  
 of the congregacion of the chyldren of Iſrael/  
 ſhal he take two hegoates for a ſyn offeringe/  
 ¶ ij. and

and a ramme for a burnt offeringe.

Ex. ij. b

And Aar had byngne the bullocke for his owne synofferinge / and make an attonement for hymselfe and his house / and afterwarde shall he take the two goates / a present them before the Lo:de / then before the Dore of the Tabernacle of witness / and shall cast lottes ouer the two goates: the lotte of the one goate for the Lo:de / and the other for the fre goate. And the goate that the Lo:de shall sell vpon / shall be offre for a synofferinge. But the goate / that the fre goate lot fill vpon / shall be present alvay before the Lo:de / to make an attonement for hym / and to let the fre goate go into the wilderness. And so shall he byngne the bullocke of his synofferinge / and make an attonement for: hym / and his housholde / and shall kill hym.

And he shall take a censer / full of coales from the altare / that standeth before the Lo:de / and his hand full of beaten incense / a dungie then in within the vayle / and put the incense vpon the fre before the Lo:de / that the cloude of the incense maye cover the mercies seate / which is vpon the witness / that he dye not. And he shall take of the bloude of the bullocke / and sprenckle it with his finger / to

Leuit. iij. a

ward the Mercyseat / on the fowrside. Seven tymes shall he sprenckle of the bloude / thus with his finger / before the mercyseate. Then shall he kill the goate / which is the peoples synofferinge / and byngne it of his blood within the vayle / a shall do with his bloude as he byd with the bloude of the bullocke / and sprenckle therwith also on the fowrside / toward the mercyseate / and so shall he reconcile the Sanctuarie / from the vncleanness of the chyldre of Israel / a from their trespasses in all theyr synnes. Thus shall he do vnto the Tabernacle of witness / which is the habytacyon with them / amonge theyr vncleennesse.

¶ A woman shall in the Tabernacle of witness / when he goeth in to make an attonement in the Sanctuarie / on my selfe go out: and so shall he make an attonement for: hym selfe / and his house / and for the whole congregacyon of Israel. And when he goeth forth vnto the altare / that standeth before the Lo:de / he shall reconcile / and shall take of the bullockes blood / and of the goates blood / and put

it vpon the hornes of the altare / rounde about: And with his finger shall he sprenckle of the bloude throughe seven tymes / a halowe it / and consecrate it from the vncleennesse of the chyldre of Israel.

And when he hath made an ende of reconcyllynge the Sanctuarie / and the Tabernacle of witness / at the altare / he shall byngne the lynynge goate.

Then shall Aaron laye both his handes vpon the heade of hym / and confesse ouer hym all the mysdoes of the chyldre of Israel / and al theyr trespasses in theyr synnes / and shall laye them vpon the heade of the goat / and by some man that is at hande / shall he let hym runne into the wilderness / that the goate maye so beare all theyr mysdoes vpon hym / into the wilderness / and he shall leaue hym in the wilderness.

And Aaron shall go into the Tabernacle of witness / and put of the linnen clothes / which he put on / when he went into the Sanctuarie / and shall leaue them there / and bath his flesh with water in the holy place / a put on his owne rayment.

And he shall go forth / a make his burnt offeringe / and the burnt offeringe of the peoples / and make an attonement / both for hymselfe / and for the people / and burne the fatte of the synofferinge vpon the altare. But he that carryeth out the fre goate / shall wash his clothes / and bath hymselfe with water / and then come into the host.

The bullocke of the synofferinge / and the goate of the synofferinge / whose blood was brought in the Sanctuarie / to make an attonement / shall be carryed out of the host / and burnt with fyre / both theyr synnes / fleshe / a vnyng. And he that burneth the / shall wash his clothes / and bath hymselfe with water / a then come into the host.

¶ And this shall be a perpetual lawe vnto you: Vpon the tenth daye of the seventh moneth / shall ye humble your soules / do no worke / whether it be one of your selues / or a stranger amonge you. For in this day is your attonement made / that ye maye be cleansed from all youre synnes / before the Lo:de: therefore shall it be a fixe Sabbath vnto you / and ye shall humble youre soules. Let this be a perpetuall lawe.

But

But the priest that is anoynted, and whose hande was seiled to be priest / in his fathers sleade / shall make this atonement / and shall put on the linnen clothes / namely the holy vestiments / so that he reconyle the holy Sanctuary / and the Tabernacle of wytnesse / and the aultare / and the priestes / and all the people of the congregacyon. ¶ This shalbe a perpetuall lawe vnto you / that ye reconyle the children of Israel from all theyr synnes / ouce a ycare. And Moyses dyd as the Lorde commanded hym.

## Chap. XVII.

**V**nto the Lorde talked with Moyses / and sayd: Speake vnto Aaron and his sonnes / and to all the chyldren of Israel / and say vnto them. This is it that the Lorde hath commanded: Whatsoeuer be of the house of Israel / that kyllen an ox / or lambe / or goat in the boos / or out of the boos / and wyngeth it not before the doore of the Tabernacle of wytnesse / that it inaye be brought vnto the Lorde for an offeringe before the habitation of the Lorde / the same shalbe gylty of bloud / as though he had shed bloud: and such a man shalbe roted out from amonge his people.

**T**herfore shal the chyldren of Israel bringe theyr offerings: that they wyll offere vpon the wyde felde / before the Lorde / euen before the doore of the Tabernacle of wytnesse / vnto the priest / and there offer they: thanke offerings vnto the Lorde. And the prieste shall spenke the bloud vpon the aultare of the Lorde / before the doore of the Tabernacle of wytnesse / and burne the fat for a sweete sauour vnto the Lorde / as they shal offer theyr offerings no more vnto denles / with whom they go a whoringe. This shalbe a perpetual lawe vnto them / amonge theyr posterites.

**T**herfore shal thou saye vnto them: What man soeuer be of the house of Israel / or a straunger also / that is amonge you / which offereth a burnt offering / or any other offering / and bringeth it not before the doore of the Tabernacle of wytnesse / to offere it vnto the Lorde / he shalbe roted out from amonge his people.

**A**nd what man soeuer it be / cyther of the house of Israel / or a straunger / amonge you /

that catcheth any maner of bloud / agaynst him self / for my face / and wyll rote him out from amonge his people: for the soule of the body is in the bloud / as I haue geuen it you: for the aultare / your soules may be reconyled therewith: for the bloud that is in the soule / maketh atonement. Therefore haue I sayd vnto the chyldren of Israel: No soule amonge you shal eate bloud: no / nor any straunger that dwelleth amonge you.

**A**nd what man soeuer it be amonge you / whether he be of the house of Israel / or a strainger amonge you / that at the hurmynge taketh a beast / or fowle / which may be eaten / he shal poure out the bloud of the same / as a cover it is carib: for all flesh kyllen it the bloud.

**A**nd I haue sayd vnto the chyldren of Israel: Ye shal eate the bloud of no maner of flesh: for the lyfe of all flesh is in his bloud. Whatsoeuer catcheth it / shalbe roted out. And whatsoeuer soule catcheth it / which dyed alone / or that was rotye of wyld beastes / whether he be one of youre felles / or a straunger / the same shal weathe his clothes / and bath hym selfe with water / and he vndeane vntil the euen / and then is he cleane. But if the weathe not his clothes / nor bath hym selfe / then shal he beare his synne.

## Chap. XVIII.

**V**nto the Lorde talked with Moyses / and sayd: Speake vnto the chyldren of Israel / and say vnto them: I am the Lorde your God. Ye shall not do after the wyse of the lande of Egypte / wherein ye dwelt: neither after the wyse of the lande of Canaan / into the which I will bringe you. Ye shal not walke after theyr customes / but after my lawes / which I geue you / and my statutes / which I kepe / that ye may walke therein: for I am the Lorde your God. Therefore shal ye kepe my statutes and my lawes. For the man that doeth Rom. 8. a the same / shall lye therein / for I am the Lorde.

**A** woman shall come at his next kynnesman / to encounter her pyuirtye: for I am the Lorde.

**T**hou shal not encounter the pyuirtye of thy father / and of thy mother. This is my lawe / therefore shalbe thou not encounter her pyuirtye.

**Ceremonies.****Leuiticus.**

**Deu. xxv. d.** † Thou shalt not vncouer the pyuince of thy father's wyfe / for it is thy fathers pyuince.

**De. xxxij. c.** \* Thou shalt not vncouer the pyuince of thy sister / which is the daughter of thy father / or of thy mother / whether she be borne at home or without.

Thou shalt not vncouer † pyuince of thy sonnes daughter / or of thy daughters daughter / for it is thine owne pyuince.

**B** Thou shalt not vncouer the pyuince of thy fathers wyfe daughter / which is borne vnto hym / and to thy sister.

**Leuit. xx. c.** † Thou shalt not vncouer the pyuince of thy fathers sister / for it is thy fathers next kynswoman.

Thou shalt not vncouer the pyuince of thy mothers sister / for it is thy mothers next kynswoman.

Thou shalt not vncouer the pyuince of thy fathers brother / nor take his wyfe / for she is thine owne.

**De. xxv. d.** † Thou shalt not vncouer the pyuince of thy daughter in lawe / for she is thy sonnes wyfe / therefore shalt thou not vncouer her pyuince.

**Leuit. xx. c.** † Thou shalt not vncouer the pyuince of thy brothers wyfe / for it is thy brothers pyuince.

Thou shalt not vncouer the pyuince of thy wyfe / and of her daughter also / neither shalt thou take her sonnes daughter / or her daughters daughter / nor vncouer the pyuince / for they are thyn next kynswomen. And it is wickednesse.

**Gen. xxx. c.** † Thou shalt not take a wyfe / and her sister also / to vncouer her pyuince / whyle she is yet aliue.

**Leuit. xx. d.** † Thou shalt not go vnto a woman to vncouer her pyuince / so long as she hath her discall / in her vncleannesse.

**Le. xxij. c.** † Thou shalt not lye with thy neyghbours wyfe / or meele with her / for to desyre thy self withall.

**Leuit. xx. a.** † Thou shalt not graue of thy sede also / to be burnt vnto Moloch / lest thou vnhalouere the name of thy God / for I am the Lord.

**R. m. l. d.** † Thou shalt not lye with man / vnto / as th woman kinde / for that is abhominacion.

**De. xxij. c.** \* Thou shalt lye with no manner of beast / to

desyre thy selfe therewith. And no woman shall haue to do with a beast / for it is abhominacion.

Ye shall desyre your selves in none of these thynges. For the Seythen / whom I wyl cast out before you / haue slayned them selfes in all these / and the lande is defyled therfore. And they wickednesse wyl I wyte vpon them / so † the lande shal spewe out the indwellers thereof. Therefore feare ye my statutes / and obserue them / and do not one of these abhominacions / neither one of your owne selues / ne: the stranger amonge you / all such abhominacions haue the people of this land done / which were before you / and haue defyled the lande / that the lande spewe not you out also / when ye haue defyled it / as it speweth out the Seythen / that were there before you. For whosoever committeth these abhominacions / the same soules shalbe rotd out / from amonge theyr people. Therefore feare ye my statutes / but ye do not after the abhominable custumes / which were before you / that ye be not defyled therewith / for I am † Lord youre God.

**The. XIX. Chapter.** † **SHALD** the Lord call with Moses / and say vnto the whole congregation of the chyldren of Israel / and say vnto them: I Ye shalbe holy / for I am holy / and the Lord your God. Every one feare his father and his mother. Keep in holy dayes / for I am the Lord your God. Ye shal not rane your selves vnto Idoles / for I shal maake you no Goddes of metall / for I am † Lord your God.

And when ye will offer thankoffringes vnto the Lord / then shal ye offer them / that be maye be mercifull vnto you / and ye shal kepe the same dayes / that ye offer them / as on the morowe / whatsoeuer is lefte on the thyrde daye / shalbe burnt with fre. But if any man eate thereof vpon the thyrde daye / then to be vnholy / and shal not be accepted / if the same eate shall beare his synne / because he hath vnhalouere the Sanctuary of the Lord / and such a soule shalbe rotd out from amonge his people.

When thou reapst thy lande / thou shalt not reape vnto the vttermost borders /

of  
of  
of





whiche haue separated you from the nations/  
that ye shoulde be myne.

**viij. b** ¶ If a man or woman be a soothsayer / or  
a spouder of tokens / the same shall dye the  
death / they shalbe stoned / they; bloude be up  
drieth.

## The XXI. Chapter.

**A** ¶ The Lord sayde vnto Moyses: Speake  
vnto the priestes / the sonnes of Aaron / a  
saye vnto them: ¶ A priest shall defyle hym  
selfe / vpon no soule of his people / but vpon his  
ne:xt kynne that belongeth vnto hym: as vpon  
his mother / vpon his father / vpon his sonne /  
vpon his soughter / vpon his brother / and  
vpon his sister / which is yet a virgyn / and  
hath bene no mans wyfe / (which belongeth  
vnto hym) vpon her maye he defyle hym  
selfe: Moreover / he shall not defyle hym selfe  
vpon any ruler in his people / to vnhalowe  
hym selfe.

**ix. f** ¶ He shall make no croune also vpon his  
beade / nor he shall not go into the waye / nor  
they cut out any merkes in their flesch. They  
shalbe holy vnto the Lord / a not vnhalowe  
the name of the Lord: for they offere the sacri-  
fice of the Lord / the beade of the Lord /  
therefore shall they be holy.

**x** ¶ They shall take no whose / nor one that is  
defyled / or that is awaye from her husbande /  
for he is holy vnto his God: therefore shall he  
sanctifie hym selfe / so he effectueth the beade of  
his God / he shall be holy vnto the Lord: I am holy  
cuen the Lord that sanctifieth you.

**xi. f** ¶ If a priestes daughter fall to whoringe / she  
shall be burned with fyre / for she hath stomed  
her father. He that is hye priest amonge his  
brethren / vpon whose beade the enuyngre  
might be poured / and his hande fylled / (that he  
might be arayed with the vestimentes) shall  
not encounter his beade / nor cut his clothes / a  
shall come at no dead / and shall defyle hym  
selfe / neyther vpon father / nor mother. He shall  
not go out of the Sanctuary / he vnhalowe  
not the Sanctuary of his God / for the croune  
of anoyninge oyle of his God is vpon hym /  
for I am the Lord.

**xii. b** ¶ A virgyn shall be take to wyfe / but no  
widow / nor deuored / nor defyled / nor rebote /  
but a virgyn of his owne people / shall be take  
to wyfe / he vnhalowe not his seede / amonge

his people / for I am the Lord / which sancti-  
fy hym.

¶ And the Lord talked with Moyses / and  
sayde: Speake vnto Aaron / and saye: If there  
be a blemyshe vpon any of thy seede / in your  
generations / the same shall not pceasse to offere  
the beade of his God: ¶ For whosouer hath a  
blemyshe vpon hym / shall not come neare /  
whiche he be blynde / lame / with an euell  
fauoured / nose / with any myschapen member /  
or that hath a broken foote / or hande / or is crooke  
backed / or hath any blemyshe in the eye / or is  
gyled / or is stryue / or scoulded / or hath his sto-  
ne broken.

¶ Whosouer now / of the seede of Aaron /  
the priest hath any blemyshe vpon hym / shall  
not come nye to offere the sacrifice of the Lord.  
For he hath a defoult. Therefore shall he not  
pceasse vnto the beade of his God / nor offere it.  
Howwithstandyng / he shall care of the beade  
of his God / both of the holy / and of the moost  
holy: / nor he shall not go into the waye / nor  
come nye the altare / for so much as he hath  
a blemyshe vpon hym / that he vnhalowe not  
my Sanctuary. For I am the Lord that  
sanctifieth the. And Moyses spake this vnto  
Aaron / and his sonnes / and to all the chyldren  
of Israel.

## The XXII. Chapter.

**A** ¶ The Lord talked with Moyses / and  
sayde: Speake vnto Aaron / and his son-  
nes / that they absteyne from halowed thynges  
of Israel / which they haue halowed vnto me / a  
that they vnhalowe not my holy name: for I am  
the Lord. Saye now to them / and their  
posterite: Whosouer he be of youre seede /  
that commeth nye vnto the holy thynges /  
which I haue halowed vnto the Lord / and he  
defyleth hym selfe vpon that same / his soule  
shall perishe before my face: for I am the Lord.

¶ Whosouer of the seede of Aaron is a kper /  
or hath a runnyngre yssue / shall not care of  
the holy thynges / till he be cleansed. Who so  
toucheth any vncleane thyng / or whosede  
separerth from hym by sight / or whosede  
toucher any womne that is vncleane vnto  
hym / or a man that is vncleane vnto hym /  
and whosederth defyleth hym / so he that  
soule toucheth any such / is vncleane vntill  
he euen / and shall  
not

**Ceremonies.**

**Leuiticus.**

nor eate of the holy thynges / but shall fysh  
 eat his fleshe with water. And when the  
 Sonne is gone downe / and he be cleane / then  
 maye he eate therof / for it is his fooode. Take  
 what which alonco: is rente of wyld beastes /  
 shall he not eate / that he be vncleane theron:  
 for I am the Lord. Therefore shall they kepe  
 my lawe / that they lade not sinne upon them /  
 and bre them / when they vnhalowe them  
 selfen in. For I am the Lord / that halowe  
 them.

Exo. xlii. d  
 Eze. xliii. d

**B** A stranger shall not eate of the holy thyn-  
 ges / nor an housholde guest of the priestes / nor  
 an hyred seruaunt. But if the prieste bye a soule  
 for: bys money / the same maye eate therof.  
 And loke who is borne in his house / maye eate  
 of his bread also. Keuertheless / of the priestes  
 daughter be a strangers wyfe / she shall not  
 eate of the Braucofferinges of holynesse. But  
 if she be a wedow / or a widow / or haue no se-  
 de / and cometh agayne to her fathers house  
 as afore / when she was yet a mayden in her  
 fathers house / then shall she eate of her fathers  
 bread. But no stranger shall eate therof.

Who so cleaureth of the halowed thynges /  
 unwittingly / shall put the fyfte parte there  
 vnto / and geue it vnto the priest with the ha-  
 lowed thynges / that they vnhalowe: not the ha-  
 lowed thynges of the chyldren of Israel / which  
 they heaue vp vnto the Lord / lest they lade  
 them selfes with mysdoynge and trespass /  
 when they eate their halowed thynges: for I  
 am the Lord / which halowe them.

Deut. xix. c  
 and. xxi. a

**E** And the Lord called with Moyses / and  
 sayde: Speake vnto Aaron and his sonnes /  
 and to all the chyldren of Israel: Whatsoeuer  
 Israelite or stranger in Israel wyll do his  
 offeringe / whether it be they: vouce for of fre  
 will / that they will offre a burnt offeringe vnto  
 the Lord / to reconcile them selfe / it shall be  
 a male / and without blemys / of the oxen / or lam-  
 bes / or goates. Whatsoeuer hath any blemys  
 shall they not offre / for they shall fynde  
 no fauour therwith.

Mal. j. b

And who so will offre a thant offeringe  
 vnto the Lord / to separate out a vouce / of  
 fre will / or of shepe: it shall be without blemys  
 the: that it maye be accepted. It shall haue  
 no defourme. If it be blynde / or broken / or  
 wounded / or haue a wen / or scabbed /

they shall offre none: fynde vnto the Lord / nor  
 put an offeringe of any such vpon the aultare  
 of the Lord.

An ox / or shepe / that hath misshapen mem-  
 beres / no rompe mayst thou offre of a free  
 will: but to a vouce it maye not be accepted.  
 Thou shalt offre also vnto the Lord: nothinge  
 that is blynde / or broken / or rent / or cut out /  
 and ye shall haue no syn in your labe. Mo-  
 reouer ye shall offre no bread vnto your God  
 of strangers hande: for it is marred of him /  
 and he hath defourme: therfore shall it not be  
 accepted vnto you.

And the Lord spake vnto Moyses / sayd:  
 When an ox / or lambe / or goate is brought  
 forth / it shall be seuen dayes with the damme /  
 a vpon the cyghthe daye / and thereafter it maye  
 be offered vnto the Lord: when it is accepted:  
 Whether it be ox / or lambe / or shall not be  
 slayne with his yonge in one daye.

But when ye will offre a thant offeringe  
 vnto the Lord / that it maye be accepted / ye  
 shall eate it the same daye / kepe nothinge ouer  
 vntil the morninge: for I am the Lord. There-  
 fore kepe now my commaundementes / a do  
 them: for I am the Lord / that ye vnhalowe  
 not my holy name / and that I maye be ha-  
 lowed amonge the chyldren of Israel. For I  
 am he that halowe you vnto the Lord / which  
 brought you out of the lande of Egypte: that  
 I mighte be your God: vntil I the Lord.

The XXII. Chapter.

**S**peke the Lord called with Moyses / and  
 sayde: Speake vnto the chyldren of Israel /  
 and saye vnto them: These are the feastes of  
 the Lord / which ye shall call holy dayes:  
 They: dayes shall be that ye vnhalowe  
 not my holy name / and that I maye be ha-  
 lowed amonge the chyldren of Israel. For I  
 am he that halowe you vnto the Lord / which  
 brought you out of the lande of Egypte: that  
 I mighte be your God: vntil I the Lord.

These are the feastes of the Lord / that  
 are called holy / which ye shall call your feastes:  
 Upon the fourteenth daye of the fyfth moneth  
 at euen / is the Lordes Easter / a vpon the  
 fyfth daye of the same moneth is the  
 feaste of the vnleuened bread / of the Lord.  
 Then shall ye eate vnleuened bread seuen  
 dayes.

The fyfth daye shall be called holy among  
 you /



you/ye shall do no worke of bondage therein/  
and seven dayes shall ye offre vnto the Lord.  
De. The seventh daye shall be called holy life-  
wyse/wherin ye shall do no worke of bondage  
also.

¶ And the Lord talked with Moses/and  
sayde: Speake to the children of Israel/ a sepe  
vnto them: When ye come into the lande  
I shall geue you a seape doine your harvest/  
ye shall geue a shepe of the first frutes of your  
harvest vnto the priest / when shall the shepe be  
wound before the Lord/ that ye may be ac-  
cepted: but this shall the priest do the next  
daye after the Sabbath. And the same daye  
of your shepe is wound/ shall ye offre a burnt of-  
feringe vnto the Lord / of a lambe which is  
without blemish/ of a year old/ with mear  
offerings / two tent deale of fyne flour/ mear-  
ing with oyle for an offeringe of a sweete sa-  
uour vnto the Lord: a shepe offeringe also/  
euen the fourth parte of an Ekin of wyne.

¶ And ye shall eate neither bread / nor cakes/  
nor soumme (of new coine) till the same day/  
that ye bringe an offeringe vnto your God.  
This shall be a lawe vnto your posterities/  
where soeuer ye dwell.

¶ Then shall ye number from the nexte  
daye after the Sabbath / when ye broughte  
your shepe / seven whole weekes/ vntill the nexte  
daye after / seven weekes/ namely / sixte dayes/  
shall ye number / a shepe new mear offeringe vnto  
the Lord. And out of al your dwellinges  
shall ye offre / namely / two Oxen / or two  
tent deales of fyne flour / leuened / a bake for

the first frutes vnto the Lord. ¶ And with  
your breade ye shall bringe seven lambes of  
one yere old / without blemish / a yonge bul-  
locke / and two rammes: this shall be the Lordes  
burnt offeringe / mear offeringes / a shepe of-  
feringes. This is a sacrifice of a sweete sa-  
uour vnto the Lord.

¶ Moreover ye shall offre an hegoate for a  
sin offeringe / and two lambes of a yere  
old for a shepe offeringe. And the priest shall  
maue it vpon the bredd of the first frutes / be-  
fore the Lord / with the two lambes. And  
thys shall be holy vnto the Lord / and shall be  
the priestes. And this daye shall ye proclaime/  
for it shall be called holy amonge you / no seruil-  
like shall ye do therein / a perperuall lawe

shall it be amonge your posterities / where soe-  
uer ye dwell.

¶ When ye scape young / or barnes / of your  
lande / ye shall not cut it / draine / because upon  
felde / nor gather vp al / but shall leave it for the  
poore and straungers / I am the Lord your  
God.

¶ And the Lord talked with Moses / and  
sayde: Speake vnto the children of Israel / and  
saye: Upon the first daye of the seventh mo-  
neth shall ye haue the holy rest of the remain-  
draunce of blowinge / wherein ye shall do no  
seruile worke / and ye shall offre sacrifice vnto  
the Lord.

¶ And the Lord spake vnto Moses and  
sayde: Upon the tenth daye of this seventh  
moneth / is the daye of reconcilinge / which  
shall be an holy conuocation with you. Ye shall  
humble your soules them / and offre vnto  
the Lord / and shall do no seruilike worke in this  
daye / for it is the daye of atonement / that ye  
maye be reconciled before the Lord your  
God. For what soule soeuer humbleth not  
himselfe vpon this day / the same shall be re-  
uoyced out from amonge his people. And what  
soule soeuer doth any worke this daye / the  
same wil I destroye from amonge his people:  
therefore shall ye do no worke. This shall be a  
perperuall lawe vnto your posterities / where soe-  
uer ye dwell. It is the rest of your Sabbath /  
that ye maye humble your soules. Upon the  
nyneth daye of the moneth at euen / shall ye  
kepe this holy daye / from the euen forth / vnto  
the euen againe.

¶ And the Lord talked with Moses / and  
sayde: Upon the first daye of the seventh  
moneth / is the feast of Tabernacles / seven  
dayes vnto the Lord. The first daye shall be  
an holy conuocation / no seruilike worke shall ye  
do therein. Seven dayes shall ye offre vnto  
the Lord. The eighth daye shall be an holy  
conuocation vnto you also / and ye shall offre  
vnto the Lord: for it is the daye of gather-  
inge together: no seruilike worke shall ye do  
therein.

¶ These are the holy dayes of the Lord / which  
ye shall proclaime / and holde for holy conuoca-  
tion / ye maye offre vnto the Lord / burnt  
offerings / mear offerings / and shepe offer-  
inges / and oyle offerings / euen one

coding

Leuit. xix. c

Leuit. xxi. a

Leuit. xxi. g  
Leuit. xx. a

Leuit. xxv. b  
Leuit. v. e  
Leuit. j. b

ending to his day, beside the Sabbath of 7  
 Lord; and your gifts; and doves; a freewill  
 offering; that ye offer vnto the Lord.

**6** So upon the sixteenth day of the seventh  
 month; when ye haue brought in y<sup>e</sup> increase  
 of y<sup>e</sup> land; ye shall kepe the Lord's feast seuen  
 dayes longe. The first day shall be kept holy  
 daye; & the eighth daye shall be kept holy daye  
 also. And upon the first daye ye shall take of y<sup>e</sup>  
 goodly fruitfull trees / brambles and palm  
 trees; and bawes of these trees / and willow  
 of the brooke; and seuen dayes shall ye be merry  
 before the Lord; your God; and thus shall ye  
 kepe: the feast vnto the Lord; seuen dayes  
 in the year. This shall be a perpetual lawe; a-  
 monge youre posterities; that they kepe holy  
 daye; thus in y<sup>e</sup> seventh month. Seue dayes  
 shall ye dwell in booths. Whosoever is an Is-  
 raelite borne; shall dwell in booths; that they  
 which come after you; maye knowe; howe that  
 I made the children of Israel to dwell in booths  
 when I brought them out of the lande  
 of Egypt: I am the Lord; your God. And  
 Moses tolde the children of Israel these holy  
 dayes of the Lord.

## The XXXIII. Chapter.

**1** And the Lord spake vnto Moses / and  
 sayde: I commaunde the children of Is-  
 rael; that they bring pure oyle / of pure beaten  
 floure; that it maye be alway put in the  
 lampes; without defile; the wawe of the wor-  
 ning; in y<sup>e</sup> Tabernacle of witness. And Aaron  
 shall besse it; alwaye at euen; and in the morn-  
 inge before the Lord. Let this be a perpe-  
 tual lawe vnto your posterities. The lampes  
 shall be besse vnto the pure candlestick before  
 the Lord; perpetually.

**2** And thou shalt take fine floure / & bake  
 it into twelfe cakes; thou shalt take of the cakes; one  
 cake haue; and thou shalt laye them sixe on a  
 rowe vpon the pure table before the Lord.  
 And upon the same table thou shalt laye pure frans-  
 cencels; / so it maye be bread of remembrance;  
 for an offering vnto the Lord; euery Sab-  
 both shall he prepare them before the Lord  
 alwaye; and receaue the of the children of Is-  
 rael; for an euertlasting conuenant. And  
 they shall be Aarons his sonnes; which shall  
 eat them in the holy place. For this is his  
 most holy of the offerings of the Lord;

for a perpetual dewty.

And there came out an Israelite wy-  
 mans sonne; which was the child a man of  
 Egypt; amonge the children of Israel; and  
 stroue in the boole with a man of Israel; &  
 a named the name of God blasphemously; and  
 curst. Then broughte they him vnto Mos-  
 ses. His mothers name was Selomith; the  
 daughter of Dib; of y<sup>e</sup> tribe of Dan. And  
 they put him in prison; till they were in-  
 forme; by the mouth of the Lord.

And the Lord spake vnto Moses; and  
 sayde: Bring him y<sup>e</sup> curst out of the boole; &  
 let them that berde it; laye theyr handes vpon  
 his heade; / & let the whole congregation  
 stone him. And saye vnto the children of Is-  
 rael; Whosoever blasphemeth the God; shall  
 beare his sinne; and he that blasphemeth the  
 name of the Lord; shall dye the death. The  
 whole congregation shall stone him. As the  
 stranger; so shall he of the boole; be also.  
 If he blasphem: the name; he shall dye.

He that slayeth a man; shall dye the  
 death; but he that slayeth a beest; shall paye for  
 it; or he for soule. And he that smyth his  
 neyghbour; it shall be done vnto him; euen as  
 he hath done; broke for broke; eye for eye; tooth  
 for tooth; euen as he hath martyred a man; so  
 shall it be done vnto him; againe; so that; who  
 so slayeth a beest; shall paye for it. But he that  
 slayeth a man; shall dye. There shall be one  
 lawe; amonge you / to the strangers; as  
 to one of youre selves; for I am the Lord  
 your God.

Moses tolde the children of Israel. And  
 they brought him that had curst; out of the  
 boole; & stoned him. Thus vnto the children of  
 Israel as the Lord commaunded Moses.

## The XXXV. Chapter.

**1** And the Lord talked vnto Moses vpon y<sup>e</sup>  
 Mount Sina; and sayd: Speak to the chil-  
 dren of Israel; and saye vnto them: When  
 ye come into the lande; that I shall geue you;  
 the land shall rest vnto the Lord; so that thou  
 shalt sowe y<sup>e</sup> seide sixe year; / and sixe year cut  
 the wynde; and gather in the frutes. In y<sup>e</sup>  
 seventh year; the land shall haue his Sabbath  
 of resse; for a Sabbath vnto the Lord; /  
 wherein thou shalt not sowe thy seide; / nor cut  
 thy wynde.

Loke what groweth of it selfe after thy harvest/ thou shalt not reap it. And þ grapes that growe without thy labour / shalt thou not gather / for so much as it is the yere 3 of the landes rest. But the rest of the lande shalt thou kepe for this iurte / that thou mayest eate thereof / thy seruait / thy mayde / thy hurlinge / thy gell / thy straunger with the / thy cattell / the bestles in thy lande. At the increase shalt thou mete.

And thou shalt number sciue of these yere Sabbarthes / that seven yeres may be tolde seven times / and so the time of the seue yeres Sabbarthes / make nyne a foine yeres. Then shalt thou let þ blasse of the hoine go tharto all your lande / upon the tenth day of the seuenth moneth / euen in the day of attonement. And ye shal halowe that fyfth yere / a shall call it a fre yere in the lande / for all them that dwell therein / for it is þ yere of Jubilee. Then shall euery one amonge you come agayne to his possession / and to all his kindred / for the fyfth yere is the yere of Jubilee. Ye shal not sow / nor reape it that groweth of it selfe / ne gather the grapes / that growe without labour. For the yere of Jubilee shal be holy amonge you. But loke what the felde beareth / that shal ye eate. This is the yere of Jubilee / wherein ye shall come agayne euery man to his owne.

Now when thou selkst ought vnto thy neighbour / or byest any thinge of him / thre shal of you none oppresse his brother / but according to the number of þ yeres of Jubilee shal thou bye it of him / and according to the number of the yeres of increase shal he sel it vnto the. According to the multitude of þ yeres shal thou raise the price / according to the fewnesse of the yeres shal thou minish the price / for he shal sel it vnto the / according to the number of the increase. Therefore let no man oppress his neyghboure / but feare thy God. for I am the Lord your God. Wherefore do after my statutes / and kepe my lawes / so that ye do then that ye may dwell safe in þ lande. For the lande shal geue you her increase / that ye shall haue ynough to eate / a dwell safely therein.

And if ye wolde saye / What shal we eate in the seventh yere / in so much as we shal

not sowe / nor gather in our increase? I will sende my blessing vpon you in the sixty yere / that it shall bringe forth fruite for the yere / so that ye shall sowe in the egypt yere / and eate of the olde fruite / vntill the ninth yere / that ye maye eate of the olde / in every yere come agayne. Therefore shal ye not sel the land for euer / for the lande is myne. And ye are straungers / and sojourners before me. And in all youre lande shal ye geue youre lande to louise.

When thy brother waxeth poore / and selleth his possession / and his neigboure buyeth it / then shall he redeme it / that his brother sold. But what a man hath none to redeme it / and he gett so much with his hande / as to redeme one part / then shall it be reckned how many yeres it hath ben sold / and the remaunt shal be restored vnto him / to whom he sold it / that he may come agayne to his possession. But if his hand can not gett so much / as to haue one parte agayne / then shal it be sold / be still in the hande of the buyer / vntill þ yere of Jubilee. In this same shal it go out / and returne to his owner agayne.

He that selleth a dwelling house within the walke of þ cytie / hath an whole yere respit / to louise ouer agayne / þ shal be the time / wherein he may redeme it. But if he redeme it not afore the whole yere be out / then shal he that bought it / and his successours / kepe it for euer / and it shall not go ouer louse in the yere of Jubilee. Neuertheless / if it be an house in a village that hath no walle about it / it shal be counted lyke vnto the felde of the countrey / and may be redemed / a shal go out / in the yere of Jubilee.

The cyties of the Leuites / and the houses in the cyties / that theyr possession is in / may alway be redemet. Whoso purchaseth ought of the Leuites / shal leaue it in the yere of Jubilee / whether it be house or cytie / that he hath had in possession. For the houses in the cyties of the Leuites are theyr possession / amonge the children of Israel. But þ felde before theyr cyties shal not be sold / for it is theyr owne for euer.

When his brother waxeth poore / and selleth his house / he shall haue respit

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40



that ye shoulde not be theys bondmen. And I haue broken the cepter of your yokes/and caused you to go wythright.

**nu. xxviii.**  
**hal. 4**  
But if ye wyl not herken vnto me/not do all thes commandementes/and wil despise my statutes/and if your soules despise my lawes/that ye wyl not do al my commandementes/and shall let my conuenaunt stande/that wil I do this agayne vnto you: I wil vyse you shortly with swellynges and feures/whiche shall destroye the eyes/and consume awaye the herte. Ye shall fore your side in payne/and your enemyes shal eat it vp.

**e**  
**1. xxviii. a**  
And I will set my face agaynst you/and ye shalbe slaine before your enemyes. And they that bate you / shall haue dominion ouer you.

And ye shall rise when no man chaseth you. But if ye will not herken vnto me/for all this/then wil I make it yet fewe tymes more/ to punysh you for your synnes/ that I may breake y pride of your strenght/and will make your heanen life yon/ and your earth as brasse: and your traualle and labour shalbe but lost/so that your lande shal not geue her increase/and the trees in the lande shall not bringe forth they: frute.

If ye walke yet agaynst me/ and wil not herken vnto me/then wil I make it yet seuen tymes more/ to punysh you/ because of your synnes/and will sende wilde beastes amonge you/whiche shall robbe you/and destroye your cattel/and make you fewer/a your hye waye shall become wastell.

**b**  
But if ye will not yet be reformed here withall/and wil walke contrary vnto me/then wil I walke contrary vnto you also/and will punysh you yet seuen tymes for your synnes. And I wil bringe vpon you a swerde of vengeance/whiche shall auenge my Testament. And though ye gather you together into your cities/ yet wil I sende the pestilence amonge you/and wil deliuer you into the handes of your enemyes: for I wil destroye your prouision of bread/so that women shall bake your bread in one oven/and your bread shalbe deliuered out by wyght. And when ye eat/ye shal not haue ynough.

**le. iij. b**  
**ch. vij. e**  
If ye will not yet for al this herken vnto me/and will walke contrary vnto me/then wil I also/walke contrary vnto you in wrath/full dis-

spicature/ and will punysh you seuen folde/ because of your synnes/ so that ye shall care the fleshe of your synnes a doughiero. And I will destroye your hye altars/ and rote out your ymages/and will cast your bodyes/ vpon the bodies of your Idols/and my soule shall abhorre you. And your cities will I make wastell/ and bringe your churches to nought/a will not finde your sure adoucers.

Thus wil I make the lande desolate/so that your enemyes shall dwell therein/and make it wastell: but you wil I scatter amonge the heathen/and drawe out the swerde after you/ so that your lande shalbe wastell/and your cyties desolate.

Then shal the lande reioyce in her Sabbes: for then/as longe as it lieth wastell/and ye been the enemyes lande. Yet/then shall the lande bepe holye daye/and reioyce in her rest/as longe as it lieth wastell/because it could not rest in your Sabbathes/when ye dwelle therein.

And as for them that remaine of you/ I wil make them sayntherdes/ in the lande of theys enemyes/so that a shepene lease shall chace them. And they shall rise from it/ as though a swerde persecuted them/and shall sal noman following vpon them. And they shal sal one vpon another/ Cas it were before the swerde/and noman yet chasing them. And ye shal not be so bold/as to withstande your enemyes/and shall perishe amonge the heathen/and the lande of your enemyes shal eat you vp.

**g**  
And they that are left of you shall pnye awaye in they: misdedes/ euen in the enemyes lande/ and in the misdedes of theyr fathers shal they esume awaye. Then shal they knowe lege they misdedes/and the misdedes of theyr fathers in the trespasses/where with they haue trespassed agaynst me/and walked contrary vnto me. Therefore wil I also walke contrary vnto them/ a will bringe them into the enemyes lande.

Then shal they oneireuemed herre be tamed. And then shal they end they: misdedes. And I shall thynke vpon my conuenaunt with Jacob/and vpon my conuenaunt with Isaac/ and vpon my conuenaunt with Abraham/ and will thynke vpon the lande. So for the lande/when it shal be left: of them/ it shall

it shall reioyce in her Sabbathes / euen them / when it lyeih waste / and they yllit it not.

And they shall make armentent for thei; maledocion / because they despised my lawes / and theyi; soules refused my statutes. Moses ouer / I haue not so refused them / that they shoulde be in caitiues lande: neyther haue I so vterly abhorred them / that I would bringe them to nougth / and breake my covenant with them: for I am the Lordde they; God. And for thei; sake I wil reuenge.

**Exod. xxx. a** be thy first concuinaut / when I brought them out of the lande of Egypte / in the sight of the Egyptians / that I might be they; God: Euen I the Lordde.

These are the ordinaunces / statutes and lawes / which the Lordde made betwixte hym and the chyldren of Israel / upon mount Sina / by the hande of Moses.

## The XXVII. Chapter.

**Z** And the Lordde talkt with Moses / and sayd: Speake to the chyldren of Israel / a say vnto them: If any man make a speciall wotee vnto the Lordde / so that he gyue a soule / then shall this be the valuation: A man of xx. yere old / vnto the lx. yere / shal; thou set at xlvij. syles / after the syle of the Sanctuary: But a woman a thryty Syles. If he be vj. yere olde vnto xx. yere / thou shalt set it at twentye Syles / when it is a man

**Nl. iiii. g** chylde: but a woman / at ten syles. If it be a month olde vnto sive yere / thou shalt set it at fyve syles of syluer / when it is a man chylde: but a woman / at thre syles. If he be lx. yere olde / a about them shal; thou set vnto a lxx. syles / when it is a man / a woman at ten syles. If he be to poore so to be set / then let hym present hym selfe to the prest / and the

**B** prest shall value him. Neuertheless he shall value hym / according to his hande / as hym that wote / he able to get. But if it be a beest / that maye be offered vnto the Lordde / all that is offered vnto the Lordde / of such / in hois / it shall not be altered / nor changed / a good for a bad / or bad for a good. If any man chaungit / or one beest for another / then shall they both be holy vnto the Lordde. But if the beest be vndeane / which maye not be offered vnto the Lordde / then shall it be set before the prest / and the

prest shall value it / whether it be good or bad / when it shall stande at the prests valuatione. But if any man will bye it out / he shall geue the syleth parte moie / so that it was set at.

When any mans sanctuery / is brought vnto the Lordde / for the sanctuary / the prest shall value it / whether it be good or bad. And as the prest valueti; it / so shall it stande. But if he the sanctuery / it will redeme it / he shall geue the syleth parte of syluer thereto / about that it was set at. So shall it be hie.

**C** If any man halowe a peece of lande of his heritage / vnto the Lordde / it shal; be valued / according to his beareth. If it beare an Homer / of barley / it shal; be valued at fyfye syles of syluer. But if he halow his lande / immediately from the yere of Jubilee forth / then shall it be set according to the value thereof. If he haue halowed it after the yere of Jubilee / then shall the prest reken it / according to the yeres / that remaine vnto the yere of Jubilee / and thereafter shall he set it the lower.

But if he that sanctified the lande / will redeme it agayne / then shall he geue the syleth parte of syluer thereto / about that it was set at / so shall it be hie. If he will not loose it out / but sell it / it vnto another / then shall he redeme it no moie: but the same lande / when it cometh out fre in the yere of Jubilee / shal; be holy vnto the Lordde / as a dedicated felde / and shal; be prests inheritance.

**S** If any man halowe vnto the Lordde a felde / which he hath bought / and is not his inheritance / then shall the prest reken it / when it is wote vnto the yere of Jubilee / and the same daye shall he geue the pryce that it is set at / vnto the yere of the Sanctuary. But in the yere of Jubilee / it shall reuene vnto hym that bought it / ther it maye be his inheritance in the lande. All maner of pynninge shal; be made / according to the Cycle of the Sanctuary. One Cycle maketh xx. yer

**Ex. xli. iiii. a** The fyffthe amonge the cattell / which

haloweth vnto the Lordde / shall no man sanctifye vnto the Lordde / whether it be coper / or shep / for it is the Lorddes / a beest. But if there be any vncleane thynge upon the beest / then shall it be lowsed out / thereafter as it is wote / and the syleth parte shal; be geuen more thereto.

**Ex. xli. iiii. a**  
**Ex. xli. iiii. a**  
**Ex. xli. iiii. a**

tho: If he will not redeme it/ then let it be sold as it is worth.

**E** There shall no Varned thinge be solde/no: boughte out/ that any man Varneth for the Lo:des/ of all that is his good/ whether it be meyn/ cattle/ or lande. for euery Varned thinge/ is moost holy vnto the Lo:de. There shall no Varned thinge of man be boughte out/ but shall be by the year. Al the rythes in the lande/ both of the scoe of the lande/ and of the frutes of the trees/ are the Lo:des/ a halbe holy vnto the Lo:de. But if any man will redeme his rythe/ he shall geue the fyfte parte more thereto. And all the rythes of oxen/ a the shepe/ and that goeth vnder y rodde/ the same is an holy ryth vnto the Lo:de. It shall not be sold/ whether it be good or bad/ neyther shall it be chaunged. But if any man chaunge it/ then both it/ and y it was chaunged withal/ shall be holy/ and not redemed. These are the commandementes/ which the Lo:de gaue Moyses in charge vnto y chyl- dren of Israel/ vpon mount Synai.

12. 24. b

The ende of the thyrde booke of Moyses/ called Leuiticus.

# The fourth booke of Moyses called Numerus.

The first Chapter.

**T**he Lo:de spake vnto Moyses in y wilderness of Synai/ in y Tabernacle of witness/ the first daye of y thirde moneth/ in y thirde year/ wha they were gone out of the lande of Egypte

to saye/ Take the summe of y whole congregation of y chyldeyn of Israel/ after they: synredes/ a their fathers houses/ wch y summe of y names/ lli they are males/ b: ad: by heade/ from xx. yearre and aboue/ as many as are able to go forth into y warre in Israel. And ye shal

12. 1. a  
12. 1. b  
12. 1. c

12. 1. a  
12. 1. b

numbre them/ accordinge to theyr armyes/ thou a Aaron/ and of euery tribe ye shall take vnto you one captayne ouer his fathers house.

These are the names of the captaynes/ that shall stande with you: **W** of Ruben: Elisur the sonne of Sedeur. **O**f Simcon: Salumid the sonne of Iury Sadai. **O**f Iuda: Nabasson y sonne of Aminadab. **O**f Iehuda: Nathanel y sonne of Sinar. **O**f Zabulon: Eliab y sonne of Helon. Amonge the chyldeyn of Joseph. **O**f Ephraim: Elisama the sonne of Amihud. **O**f Manasse: Gamaliel y sonne of Pedayr. **O**f Beniamin: Abidam the sonne of Gedoni. **O**f Dan: Hieser the sonne of Ammi Sadai. **O**f Isser: Dagiell the sonne of Odrum. **O**f Gad: Eliasaph y sonne of Sedud. **O**f Iehaphthai: Thira the sonne of Man.

Num. p. 6

These are the ancient men of the congregacion/ the captaynes amonge the rythes of theyr fathers/ which were heades and princes in Israel.

And Moyses a Aaron toke them/ (lyke as they are there named by name) and gathered theyr whole congregacion together alls y first daye of y seconde moneth/ and rekened them after theyr ryth/ accordinge to they: synredes/ and fathers houses/ by they: names/ from xx. yearre and aboue/ head by head/ as the Lo:de commanded Moyses/ and numbred them in the wilderness: of Synai.

The chyldeyn of Ruben/ Israello firste sonne/ they: synredes a generacions/ after theyr fathers houses/ in the numbre of they: names/ heade by heade/ al that were males/ from xx. yearre and aboue/ and were able to go forth to the warre/ were numbred to the rythe of Ruben/ xij. thousand/ and v. hundred.

The chyldeyn of Simcon/ they: synredes a generacions/ after they: fathers houses/ in y numbre of the names/ heade by heade/ all that were males/ from y. yearre and aboue/ a were able to go forth to the warre/ were numbred to the rythe of Simcon/ xij. thousand/ and ij. hundred.

The chyldeyn of Gad/ they: synredes a generacions/ after they: fathers houses/ in the numbre of the names/ from xx. yearre and aboue/ all that were able to go forth to y warre/ were numbred to the rythe of Gad. xij. thousand/ and vj. hundred/ and l.

## Ceremonies.

## Numeri.

The children of Juda/they: kynredes and generations / after they: fathers houses / in the number of the names / from xx. years a above / all y were able to go forth to the warre / were numbered to 7 tribe of Juda / xxxij. thousande and vi. hundred.

- ¶ The children of Issachar / they: kynrede and generations / after they: fathers houses / in the number of the names / from xx. years a above / all y were able to go forth to the warre / were numbered to 7 tribe of Issachar / lxxij. thousande and feure hundred.

The children of Zabulon / they: kynredes and generations / after they: fathers houses / in the number of the names / from xx. years a above / all y were able to go forth to 7 warre / were numbered to the tribe of Zabulon / lxxij. thousande and iij. hundred.

Josephs children of Ephraim / they: kynredes and generations / after they: fathers houses / in 7 number of the names / from xx. years and above / all that were able to go forth to the warre / were numbered to 7 tribe of Ephraim / xl. thousande / and v. hundred.

- ¶ The children of Manasse / they: kynredes a generations / after they: fathers houses / in the number of the names / from twentye years a above / all y were able to go forth to the warre / were numbered to the tribe of Manasse / xxxij. thousande and ij. hundred.

The children of Ben Jamin / they: kynredes a generations / after they: fathers houses / in the number of the names / from xx. years a above / all y were able to go forth to 7 warre / were numbered to 7 tribe of Ben Jamin / xxx. thousande and iij. hundred.

The children of Dan / they: kynredes and generations / after they: fathers houses / in the number of the names / from xx. years a above / all that were able to go forth to 7 warre / were numbered to the tribe of Dan / xxxij. thousande and vi. hundred.

- ¶ The children of Asser / they: kynredes and generations / after they: fathers houses / in the number of the names / from xx. years a above / all that were able to go forth to 7 warre / were numbered to the tribe of Asser / xlj. thousande and v. hundred.

The children of Nephthali / they: kynredes a generations / after they: fathers houses / in the

number of the names / from xx. years a above / all that were able to go forth unto the warre / were numbered to the tribe of Nephthali / lxxij. thousande and iij. hundred.

These are they / whome Moses and Aaron numbered with the twelue princes of Israel / whos of every one was ouer the house of their fathers. ¶ And 7 summe of y children of Israel / after they: fathers houses / from xx. years and above / whatsoeuer was able to go forth to 7 warre in Israel / was xxx. hundredth / thousande / rthe thousande / syue hundredth and ffyfy. But the Leuites / after the tribe of they fathers / were nor numbered amonge them.

¶ And the Lozde spake vnto Moses / and 8 sayd: The rybes of Leui shall thou not number / nor take the summe of them amonge the children of Israel / but shalt appoynte them to the habitation of witness / and to all 7 apparell thereof / and to all that belongeth thereto. ¶ And they shall beare the Tabernacle / and all 7 the ordinance thereof / and shall weyte vpon it / and shall pitch they: tentes round about it. And when men shall go on they: iourney / the Leuites shall take vpon the Tabernacle. And when the host pitcheth they: tentes / they shall set vp the Tabernacle. And if a straunge peccasse nye vnto it / he shall dye. The children of Israel shall pitch they: tentes / every one in his owne armie / and by 7 banner of his owne company. But the Leuites shall pitch rounde aboute the tabernacle of witness / y there come no weath vpon the congregation of the children of Israel: for thou shalt 7 Leuites weyte vpon the habitation of witness. And the children of Israel did all / as the Lozde commaunded Moses.

### The 11. Chapter.

¶ And the Lozde spake vnto Moses and Aaron / and sayd: The children of Israel shall pitch rounde about the Tabernacle of witness / every one vnder his banner and toke / after their fathers houses.

¶ On the East syde shall Juda pitch with his banner and host / they: capteyne Iehoshafon / the sonne of Aminadab. And his armie / in the summe / feure and fcutyue thousande and six hundred. Nexte vnto hym shall the tribe of Issachar pitch / their capteyne Na-



thanael the sonne of Suarand his armye / in the summe four and fiftie thousande / and four hundredeth. The tribe of Zabulon also they captayne Eliab / the sonne of Helon: his armye / in the summe / seven and fiftie thousande / and four hundredeth.

So that all they / which belonge vnto the hoost of Iuda / be in the summe an C. five and foure score thousande / and foure hundredeth / belonginge to theyr armye / and they shall go before.

**B** On the South syde shall lye the pavillions and banner of Ruben / with their hoost / theyr captayne Elizur / the sonne of Sedeur and his armye / in the summe sixe and soine thousande / and fyue hundredeth. Nexte vnto him shal the rybe of Simeon pitch / their captayne Salimell / the sonne of Suri Sebati and his armye / in the summe / nyne and fiftie thousande / and the hundredeth. The rybe of Gad also / theyr captayne Eliafaph / the sonne of Segual and his armye / in the summe / fyue and fourey thousande / sixe hundredeth and fiftie. So that all they / which belonge vnto the hoost of Ruben / be in the summe / an hundredeth / one and fiftie thousande / four hundredeth / and fiftie / belonginge to theyr armye. And they shall be the seconde in the iourneye.

**C** After that shall the Tabernacle of witness go with the hoost of the Leuites / euen in the midde / amonge the hoost / and as they lye in their tentes / so shall they go forth also / euey one in his place / vnder his banner.

On the West syde shall lye the pavillions and banner of Ephraim / with their hoost: theyr captayne shall Elisama / the sonne of Amihud / and his armye / in the summe / fourey thousande / and fyue hundredeth. Nexte vnto him shal the rybe of Manasse pitch / their captayne Gamaliell / the sonne of Pedazur: his armye / in the summe / two and thirye thousande and two hundredeth. The rybe of Beniamin also / their captayne Abidam / the sonne of Gedon: his armye / in the summe / fyue and thirye thousande / and foure hundredeth. So that all they / which belonge to the hoost of Ephraim / be in the summe / an hundredeth thousande / sixty thousande / and an hundredeth belonginge to his armye. And they shall be the thrid in the iourneye.

On the North syde shall lye the pavillions and banner of Dan / with their hoost: theyr captayne Thier / the sonne of Amim Sabati / his armye / in the summe / two and fiftie thousande / and seven hundredeth. Nexte vnto him shall the rybe of Asser pitch: theyr captayne Pagal / the sonne of Obean / his armye / in the summe / one and fourey thousande / and fyue hundredeth. The rybe of Naphtali also their captayne Thira / the sonne of Enan: his armye / in the summe / thye and fiftie thousande and foure hundredeth. So that all they / which belonge to the hoost of Dan / be in the summe / an hundredeth thousande / seven and fiftie thousande / and sixe hundredeth. And they shall be the last in the iourneye with theyr banners.

This is the summe of the chylidren of Israel / after theyr fathers houses and armyes with their hoostes: euen sixe hundredeth thousande / the thousande / fyue hundredeth / and fiftie. But the Leuites were not numbered in the summe / amonge the chylidren of Israel: for the Lord commaunded Moses. And the chylidren of Israel did as the Lord commaunded Moses. And so they pitched vnder theyr banners / and toke theyr iourneye: euey one in his tent / accordinge to the house of theyr fathers.

Num. j. g

## The III. Chapter.

These are the generacions of Aaron and Moyses / when the Lorde spake vnto Moyses / at the same tyme / vpon mounte Sinar: And these are the names of the sonnes of Aarō. The first borne / Nadab: then Abihu / Eleazar and Ithamar. These are the names of the sonnes of Aaron / which were auynted: and hee was called by the name of Eleazar / and hee was called by the name of Ithamar. These are the names of the sonnes of Aaron / which were auynted: and hee was called by the name of Eleazar / and hee was called by the name of Ithamar. These are the names of the sonnes of Aaron / which were auynted: and hee was called by the name of Eleazar / and hee was called by the name of Ithamar.

Leui. x. a  
Nu. xxxj. g

Leui. x. a

And the Lorde spake vnto Moyses / and Aarō: and Aarō sayde: Thyngeliber the rybe of Leui / and thou saye for them before Aarō the priest / that they maye i. Par. x. b serue with hym / and waite vpon him / and vpon the whole congregacion / before the Tabernacle of witness / and execute the seruice of the Tabernacle / and kepe the appoynted of the

of the Levites.

Merari.

Tabernacle of witness; and waite upon the children of Israel to minstre in the service of the habitation.

**B** And thou shalt geue the Levites unto Aaron and his sonnes for a gift; onto eury one his oren; from amonge thy children of Israel. As for Aaron and his sonne / thou shalt appoint them to waite; and their priestes office.

**Num. iii. c** If another please thereto; he shall dye.

**and xxi. a** And the Lord spake unto Moses; and **Num. iij. f** sayde: Beholte; I haue taken thy Levites for amonge the children of Israel; for al the first borne that open the matre; amonge the children of Israel; so that thy Levites shalbe mine.

**Ex. d. xij. a** For the first borne are myne; since the tyme that I founde all the first born in the lande of Egypt; when I fancished unto me all thy first born in Israel; from men unto cattell; for they shalbe myne; saith the Lord.

**C** And the Lord spake unto Moses in the wilderness of Sinaï; and sayde: Number the children of Levi after their fathers houses; a fyndredes; all that are males of a moneth olde; and above.

**Exod. xij. c** So Moses numbered them; accordinge to the worde of the Lord; as he had commaunded: And these were the children of Levi; by their names: Gerson; Kohath; Merari. The names of thy children of Gerson; in their fyndredes were: Libni; and Gemli.

The children of Kohath in their fyndredes were: Amram; Jechbar; Hebron; and Usiel. The children of Merari in their fyndredes were: Mahli; and Mushi. These are thy fyndredes of Levi; after their fathers houses.

**D** These are thy fyndredes of Gerson: The Libnites; a Gemelites; summe was founde in number; xij. thousande; a v. hundred; of all; were males of a moneth old; a above. And the same fyndredes of thy Gersonites; shall pitch behinde the habitation on the westsyde. Let Eliasaph; the sonne of Leadi; be the ruler. And they shal waite upon the Tabernacle of witness; of thy habitation; a of thy tent; a coverntes thereof; a the hanginge in the doore of the Tabernacle of witness; the hanginge about the court; a the hanginge in thy court doore; which court; goeth about the habitation and the aultare; and the coarces of it; and all that belongeth to the services thereof.

These are the fyndredes of Kohath: The Amrantes; the Jechbarites; the Hebronites; and Usielites; all that were males of a moneth olde; a above; in number; viij. thousande; and v. hundred; wayngge upon the Tabernacle of the Sanctuary; and shall purge on the southsyde of the habitation: Let Eliasaph; the sonne of Usiel; be their ruler. And they shal kepe the Dre; the table; the candlestick; the aultare; and all the vessels of the Sanctuary; to do service in; and the waye; and all that belongeth to the service thereof. But the chiefe of all the rulers of the Levites; shalbe Eliasaph; the sonne of Aaron; the priest; over them; he are appointed to kepe thy waite of the Sanctuary.

These are the fyndredes of Merari; the Mahelites; and Musesites; which were in number; six thousande; and two hundred; all that were males of a moneth olde; and above; Let Surial; the sonne of Abihail; be their ruler; and they shal purge upon the North syde of the habitation. And their office shalbe to kepe the boordes; and barres; and pylles; and sockets of the habitation; and all the apparell thereof; and that serveth thereto; thy pylles; also; about the court; with the sockets; and nayles; and coarces.

But before the habitation; and before the Tabernacle on the East syde; shal Moses and Aaron and his sonnes; pitch; that they maye waite upon the Sanctuary; and the children of Israel. If any other please thereto; he shall dye.

All the Levites in the summe; were numbered; after their fyndredes; accordinge to the worde of the Lord; all that were males of a moneth olde; a above; were xij. thousande.

And the Lord sayde unto Moses. Number all the first borne; that are males; amonge the children of Israel; of a moneth olde; and above; and take the number of their names. And thy Levites shal thou take out; unto me; the Lord; for; all the first borne of the children of Israel; and the cattell of the Levites; for; all the first borne amonge thy cattell of the children of Israel. And Moses numbered all the first borne of the children of Israel; as the Lord commaunded hym. And in the number of the

**E**

**Num**

**and xij. f**

**and xij. f**

**Num**

**and xij. f**

**and xij. f**

**and xij. f**

**and xij. f**

**of the**



mete for the warre / to haue an office in the Tabernacle of witnessse.

**S** This shalbe the office of the kynred of the Gersonites: euen to serue a to beare: they shal beare the curtayns of the habitacion / or of the Tabernacle of witnessse / and his covering / or the coveringe of the boordynnes / that is aboute thereon: and hanging in the Voce of the Tabernacle of witnessse / and the hanginge about the court: which goeth aboute the habitacion and the aultare / and their coardes / and all the instrumentes that serue for them / and all that belongeth to their occupynge. Accordinge vnto the worde of Aaron / and of his sonnes / shall all the office of the chyldren of Gerson be done: whasocuer they shall beare a occupye. And ye shall se: that they wayte vpon al their charge. This shalbe the office of the kynred of the chyldren of the Gersonites / in the Tabernacle of witnessse. And theyr waytyng shalbe vnder the bande of Jithamar / the sonne of Aaron the parr.

**¶** The chyldren of Merari / after theyr kynred and fathers house / shall ye haue appoynte also: from xxx yearre and aboue / vnto l. yearre / all that are mete for the warre: that they may haue an office in the Tabernacle of witnessse. But vpon this charge shal they wayte: accordinge to all their office / in the Tabernacle of witnessse: that they beare the boordes of the habitacion / and the barres / and pylers / and sketes: the pylers of the court also / rounde aboute / and the sketes / and nayles and coardes: with all theyr apparel / accordinge to all theyr seruce. And vnto euery one / shall ye appoynte his portion of charge / to wayte vpon the apparel. Let this be the office of the kynred / of the chyldren of Merari / al that they shall do in the Tabernacle of witnessse / vnder the bande of Jithamar / the sonne of Aaron the parr.

**S** And Moses and Aaron / with the captaynes of the congregacion / numbred the chyldren of the Rubynites / accordinge to theyr kynreds / and houses of their fathers / from xxx yearre and aboue / vntill l. all were mete for the warre / to haue an office in the Tabernacle of witnessse. And the summe was n. thousande / vij. hundred: and l. This is the summe of the kynred of the Rubynites / which all had seruce in the

Tabernacle of witnessse: whome Moses and Aaron numbred / accordinge to the word of the Lorde by Moses.

The chyldren of Gerson were numbred also in theyr kynreds / and fathers houses / from xxx yearre and aboue / vntill l. all were mete for the warre / to haue an office in the Tabernacle of witnessse: and the summe was ij. thousande / vij. hundred: and xxx. This is the summe of the kynred of the chyldren of Gerson / which all had to do in the Tabernacle of witnessse: whome Moses and Aaron numbred / accordinge to the worde of the Lorde.

The chyldren of Merari were numbred also / accordinge to theyr kynreds and fathers houses / from xxx yearre and aboue / vntill l. all that were mete for the warre / to haue an office in the Tabernacle of witnessse: and the summe was iij. thousande / a ij. hundred: This is the summe of the kynred of the chyldren of Merari / whome Moses a Aaron numbred / accordinge to the worde of the Lorde by Moses.

The summe of all the Levites / whome Moses and Aaron with the captaynes of Israel tolde / after theyr kynreds and fathers houses / from xxx. yearre and aboue / vntill l. all that went in / to do euery one his office / or to beare the burthen in the Tabernacle of witnessse / was viij. thousande / v. hundred: a xxx. which were numbred / accordinge to the worde of the Lorde by Moses / euery one to his office and charge / as the Lorde commaunded Moses.

The V. Chapter.

**S** And the Lorde spake vnto Moses / and Israel sayde: Commaunde the chyldren of Israel / they put out of the hoost / all the lepers / & leui. 14. all that haue yssues / or that are cystled vpon the dead / borne men and women / shall theyr put out of the hoost / that they defile not their tentes / when I dwell amonge them. And the chyldren of Israel did so / and put them out of the hoost / so the Lorde had sayde vnto Moses.

And the Lorde talked with Moses / and sayde: Speake vnto the chyldren of Israel / and saye vnto them: When a man or woman hath a syne to any body / a offendeth therewith

n. v. c.

with agaynſt the Lord/then hath that ſoule a treſpaſſe upon it. And they ſhal knowlege theyr ſynne/that they haue done/a ſhal make amende for theyr treſpaſſe/with y whole ſumme/and put the ſythe parte more therio/ and geue it vnto hym/ agaynſt whome they haue treſpaſſed. But if there be noman to make the amende vnto/ſo for offence that he hath treſpaſſed agaynſt hym/then ſhal the reconcilinge be made vnto the Lord/ for the pueſt/ſyde be the ramme of the atonement/ wherwith he ſhal be reconciled.

**B** Likewyſe/all the beaue offerings of al that the chyldre of Iſrael balowe vnto the Lord/ and offre vnto y pueſt/ſhal be his. And who ſo baloweth any thyng/it ſhal be his. And who ſo geueth the preſt any thyng/it ſhal be his alſo.

And the Lord talked with Moſes/ and ſayde: Speake to the chyldren of Iſrael/ and ſaye vnto them: Whan any mans wyfe geerth aſide/and treſpaſſeth agaynſt hym/ and any man ſe with her ſleddye/and the thyng be ſer hyd from hye/ſhe is deſyled/ and be cen bynge no wtraſſe agaynſt her/ for the was not wken thern/ and the ſpyte of gelouſy kyndeth hym ſo that he is geloue ouer his wyfe: whether ſhe be vnkane/ſo not vnkane/ the ſhal be bunge her vnto the pueſt/a bunge an offering for her/ vnto the tenth parte of an Ephah of barley meale/a ſhal poure no oyle ther/ no put frankence vpon it/ ſo it is an offering of gelouſe/ and an offering of remembrance that rememberth ſynne.

Ab c

**C** Then ſhall the pueſt bunge her/ and ſet her beſore the Lord/ and take of the y holy water in an earthen veſſell/ and put of the duſt y is on the floore of the habitacion/ into the water. And he ſhal ſet the wyfe beſore the Lord/ and vncouer her head/ and the offeringe of remembrance/ whiche is an offeringe of gelouſe/ ſhal be laſe vpon her hande. And the pueſt ſhal bane in his hande bitter curſynge water/ and ſhal coniure y wyfe/ and ſaye vnto her: If noman haue lycen with the/ and thou haſt not gone aſide from thy huſ bande/ to deſye thy ſelfe/ then ſhal not theſe bitter curſynge waters hurt the. But if thou haſt gone aſide from thy huſ bande/ ſo that thou acc-

deſyled/ and ſome other man hath lycen with the/ deſye thy huſ bande/ then ſhal the pueſt coniure the wyfe with this curſe/ and ſhal ſaye vnto her: The Lord ſet the to a curſe/ and conuacion amonge thy people/ ſo that the Lord make thy thy rote/ and thy wombe be ſterile. So go this curſed water into thy body/ that thy wombe be ſterile/ and thy thy rote. And y wyfe ſhal ſaye: Amen Amen.

So the pueſt ſhal wyte this curſe in a byll/ and waſhe it out with the water/ and ſhal geue the wyfe of the bitter curſynge water to drinke. And whan the curſynge water is gone in her/ ſo that it is bytter onto her/ then ſhal the pueſt take the gelouſe offeringe out of the wyfes hande/ and waue it for a meate offeringe beſore the Lord/ and offre it vpon the aultare: namely/ he ſhal take an handefull of the meate offeringe/ for her remembrance/ and burne it vpon the aultare/ and then geue the wyfe the water to drynke. And whan ſhe hath dronken the water/ if ſhe be deſyled/ and haue treſpaſſed agaynſt her huſ bande/ then ſhall the curſynge water go into her/ and be ſo bytter/ that her wombe ſhall be ſterile/ and her thyfe ſhall rote/ and the wyfe ſhal be a curſe amonge her people. But if the ſame wyfe be not deſyled/ but is cleane/ then ſhall it do her no harme/ ſo that ſhe maye be with chyld.

This is the lawe of gelouſy/ whiche a wyfe geerth aſide from her huſ bande/ and is deſyled: Whan the ſpyte of gelouſy kyndeth a man/ ſo that he is geloue ouer his wyfe/ that he bunge her beſore the Lord/ ſo that the pueſt do al with her/ accordynge vnto his lawe. And the man ſhal be gyttleſſe of the ſynne/ but the wyfe ſhal beare her myſe de.

The. VI Chapter.

**S**aid the Lord talked with Moſes/ and ſayde: Speake vnto the chyldren of Iſrael/ and ſaye vnto them: Whan a man or woman ſeparate them ſelfe/ to eowe a pover of abſtinence vnto y Lord/ he ſhal abſtyn fro wyne a ſtronge drinke. Vnto of myme/ ſtronge Judi. p. 4. Pente ſhal be not drinke/ nor y ſo paſſed out Amos. 9. c. of grace/ he ſhal neither eate fleſh/ nor drye grece/ ſo longe as his abſtinence endureth. Moreover/ he ſhal eate nothing y is made of y vine/ except y wyne/ vnto the full.

As long as the voice of his abstinence endureth there shall no rasure come upon his head: till the time be out which he abstaineth vnto the Lord: for he is holy. And he shall keepe the heere of his head grow: and stande bare openly. All the time ouer that he abstaineth vnto the Lord: shall he go to no dead. Ne yett hee shall be vsing hym selfe at the death of his father: of his mother: of his brother: or of his sister. For the abstinence of his God is vpon his head: and the whole time of his abstinence shall be of holy vnto the Lord.

**B** And if thou chance any man to dye: suddenly before him: then shall the heade of his abstinence be vsyded. Therfore shall hee haue his heade in the daye of his cleansing: that is vpon the seventh daye: and vpon the eighth daye shall hee bringe two turtle doves: or two yonge pigeons vnto the priest: before the doore of the Tabernacle of witness. And the priest shall make the one a synnofferinge: and the other a burnt offeringe: and make an anointment for hym: because hee vsyded hym selfe vpon the heade: and so shall hee haue his heade 7 same daye: that hee maye holde out the time of his abstinence vnto the Lord: and hee shall bringe a lambe of a yere olde: for a trespass offeringe. But the dayes afore shall be but lost: because his abstinence was vsyded.

**C** This is the lawe of the absteyner. When the time of his abstinence is out: hee shall be brought before the doore of the Tabernacle of witness. And hee shall bringe his offeringe vnto the Lord: vizt an hebrake of a yere olde: without blemyshe: for a burnt offeringe: and a hebrake of a yere olde: without blemyshe: for a synnofferinge: and a ramme without blemyshe for a thankofferinge: and a manide with vntewinded eares of fyne floure: myngled with oyle: and sweete waters: anoynted with oyle: and theyr meatofferynges and drinckofferynges.

And the priest shall bringe it before the Lord: and shall make his synnofferinge: and his burnt offeringe: and the ramme shall hee make a thankofferyng vnto the Lord: with the manide of the vntewinded breade. His meatofferyng and drinckofferyng shall hee make also. And hee shall haue the heade of the abstinence abstinence: before the doore of 7

Tabernacle of witness: and shall take the heade heere of his abstinence: and cast it vpon the fyre: that is vnder the thankofferyng.

And the soddie shoulder of the ramme shall hee take: and an vntewinded cake out of the manide: and a sweete water: 7 laye them vpon the handes of the absteyner: after that hee hath shauen of his abstinence. And hee shall waite them before the Lord. This is holy for the priest with the Maudes: and haue shoulder. After that maye the absteyner drinke wyne. This is the lawe of the absteyner: which vnto his offeringe vnto the Lord: for his abstinence: vsydes that which his hande can geue. So hee hath vowed: so shall hee do: accordinge to the lawe of his abstinence.

And the Lord talked with Moses: and sayde: Speake vnto Aaron and his sounes afore: Thus shall ye saye vnto the chyldren of Israel: when ye blesse them.

7 The Lord blesse the: and kepe the. The Lord make his face to shyne vpon the: and be merciful vnto the.

The Lord lift his countenance vpon the: and geue the peace.

For theye shall put my name vpon 7 chyldren of Israel: that I maye blesse them.

The VII. Chapter.

**A**ND when Moses had set vpon the habitation: and anoynted it: and sanctified it: with all the appaill thereof: and had anoynted and halowed the altare also: with all his vessels. Then offered the captaynes of Israel: which were the rulers in theyr fathers houses.

For they were the captaynes amonge the kynedes: and had the rule ouer them that were numbred. And theye brought theye offeringes before the Lord: 7 hee couered charrettes: and reuelse open: for euery two captaynes a charrete: / a an oxe: for euery one: and brought them before the Tabernacle.

And 7 Lord sayd vnto Moses: Take it of them: that it maye serue for the ministracion of the Tabernacle of witness: / a geue it vnto 7 Leuites: vnto euery one: according to his office. Then toke Moses the charrettes and oxen: / a gaue them vnto the Leuites.

Two charrettes and foure oxen gaue he vnto the chyldren of Gerson: accordinge

to theyr office: and foure harenes/a cyghe  
open gaue he vnto the chyliden of Merary/  
accordinge to theyr office/ vnder the hande of  
Ishamae/ the sonne of Aaron the priest.

**B** But vnto the chyliden of Sabar he gaue  
nothinge/ because they had an holy office vnto  
them/ a Bull muste be vpon theyr shoulde. And  
the captaynes offered to the dedication of the  
altare/ in the daye when it was anoynted/ a  
offere theyr gifte before the altare.

And the Lord said vnto Moyses/ Let euery  
captayne bringe his offeringe vpon his vau/  
to the dedication of the altare.

On the first daye / Nabasson the sonne of  
Aminadab/ of the trybe of Iude / offered his  
gift. And his gift was a siluer charger/ worth  
an C. and xxx syles: A siluer boule/ worth se-  
uenty syles/ after the syle of the Sanctuary.  
Both ful of fyne flour/ mingled with oyle/ for  
a meato offeringe. And a golde spone/ worth  
ten syles of golde/ full of incense: A bullocke / fress  
amonge the great cattell/ a ramme/ a lambe of  
a yere olde/ for a burnt offeringe / an hegoate  
for a synofferinge: And for a thankeofferinge  
two oxen/ fyue rammes/ fyue hegoates/ and fyue  
lambe of a yere olde. This is the gift of Na-  
basson/ the sonne of Aminadab.

**C** On the seconde day offered Nabancel/ the  
sonne of Iuar/ the captayne of Issachar: His  
gift was a siluer charger/ worth an C. and xxx  
syles: A siluer boule/ worth seuentie syles/ af-  
ter the syle of the Sanctuary. Both ful of fyne  
flour/ mingled with oyle/ for a meato offeringe.  
And a golde spone. worth ten syles of golde/  
full of incense: A bullocke / from amonge the  
great cattell/ a ramme/ a lambe of a yere olde/  
for a burnt offeringe / an hegoate for a synoffe-  
ringe: And for a thankeofferinge two oxen/  
fyue rammes/ fyue hegoates / a fyue lambe of  
a yere olde. This is the gift of Nabancel  
the sonne of Iuar.

On the thide daye / the captayne of the  
chiliden of Zabulon/ Eliab the sonne of He-  
lon. His gift was a siluer charger/ worth an  
C. and xxx syles: A siluer boule/ worth lxx. sic-  
les/ after the syle of the Sanctuary. Both ful  
of fyne flour/ mingled with oyle/ for a meato  
offeringe. And a golde spone/ worth ten syles  
of golde/ full of incense: A bullocke / from  
amonge the great cattell/ a ramme/ a lambe of

a yere olde/ for a burnt offeringe / an hegoate  
for a synofferinge: And for a thankeofferinge/  
two oxen/ fyue rammes/ fyue hegoates/ a fyue  
lambe of a yere olde. This is the gift of He-  
liab/ the sonne of Helon.

On the fourth daye/ the Captayn of the chil-  
den of Ruben/ Elizur the sonne of Sedeur. His  
gift was a siluer charger/ worth an C. a xxx  
syles: A siluer boule/ worth lxx. syles/ after the  
syle of the Sanctuary. Both ful of fyne flour  
mingled with oyle / for a meato offeringe:  
And a golde spone/ worth ten syles of golde  
full of incense: A bullocke / from amonge the  
great cattell/ a ramme/ a lambe of a yere olde/  
for a burnt offeringe: an hegoate for a synoffe-  
ringe. And for a thankeofferinge two oxen/  
fyue rammes/ fyue hegoates / and fyue labe  
of a yere olde: This is the gift of Elizur/ the  
sonne of Sedeur.

On the fyfth daye/ the captayne of the chil-  
den of Simcon/ Seluniel the sonne of Sur-  
ry Saday. His gift was a siluer charger/  
worth an hundred and thirry syles: A siluer  
boule/ worth seuentie syles/ after the syle of  
the Sanctuary. Both ful of fyne flour/ mingled  
with oyle/ for a meato offeringe. And a golde  
spone/ worth ten syles of golde/ full of incense:  
A bullocke/ from amonge the great cattell/ a  
ramme/ a lambe of a yere olde/ for a burnt of-  
feringe/ a an hegoate for a synofferinge. And  
for a thankeofferinge two oxen/ fyue rammes/  
fyue hegoates/ and fyue labe of a yere olde.  
This is the gift of Seluniel/ the sonne of  
Sury Saday.

On the sixte daye/ the captayne of the chil-  
den of Gad/ Elisaph the sonne of Dequai.  
His gift was a siluer charger/ worth an hun-  
dred and thirry syles: A siluer boule/ worth  
seuentie syles/ after the syle of the Sanctu-  
ary. Both ful of fyne flour / mingled with  
oyle/ for a meato offeringe: And a golde spone/  
worth ten syles of golde / full of incense: A  
bullocke/ from amonge the great cattell / a  
ramme/ a lambe of a yere olde/ for a burnt of-  
feringe/ an hegoate for a synofferinge: And for  
a thankeofferinge two oxen / fyue rammes/  
fyue hegoates / and fyue lambe of a yere  
olde. This is the gift of Elisaph the sonne  
of Dequai.

On the seuenth daye/ the captayne of the  
chiliden

chyliden of Ephraim/Elisama/the sonne of Amihud. His gift was a silver charger/ worth an £. and xxx. syles: A silver boule/ worth lxx. syles: after the syle of the Sanctuary. Both full of fyne floure/mingled with oyle for a meato offering: And a golde sponc/ worth ten syles of golde/ful of incense: A bullocke/ fro amonge the great cattell/a ramme/a lambe of a yare olde/ for a burnt offering: an hegoate for a synoffring: And for a thankoffring/two open fyne rammes/fyue hegoates/ and fyue lambes of a yare olde. This is the gift of Elisama/the sonne of Amihud.

On the eyght daye/the captayne of the chyliden of Manasse/Gamaliel the sonne of Pedazur. His gift was a silver charger/ worth an £. and xxx. syles: A silver boule/ worth twenty syles: after the syle of the Sanctuary. Both full of fyne floure/mingled with oyle/ for a meato offering: And a golde sponc/ worth ten syles of golde/ full of incense: A bullocke/ from amonge the great cattell/a ramme / a labe of a yare olde / for a burnt offering / an hegoate for a synoffring. And for a thankoffring two open fyne rammes/ fyue hegoates/ and fyue lambes of a yare olde. This is the gift of Gamaliel/the sonne of Pedazur.

On the nyenth daye/the captayne of the chyliden of Ben Jamin/Abidan the sonne of Gedoni. His gift was a silver charger worth an £. and xxx. syles/a silver boule/ worth lxx. syles: after the syle of the Sanctuary. Both full of fyne floure / mingled with oyle / for a meato offering: And a golden sponc / worth ten syles of golde/ full of incense: A bullocke/ from amonge the great cattell / a ramme / a labe of a yare olde / for a burnt offering / an hegoate for a synoffring. And for a thankoffring two open fyne rammes/ fyue hegoates/ and fyue lambes of a yare olde. This is the gift of Abidan/the sonne of Gedoni.

On the tenth daye/the captayne of the chyliden of Dan/Abiser the sonne of Ammi Sabar. His gift was a silver charger/ worth an hundred and xxx. syles: A silver boule / worth lxx. syles: after the syle of the Sanctuary. Both full of fyne floure/mingled with oyle for a meato offering: And a golde sponc/ worth ten syles of golde/ful of incense: A bullocke/ from amonge the great cattell/a ramme/a lambe / of a yare

olde for a burnt offering: an hegoate for a synoffring: And for a thankoffring: two open / fyue rammes/ fyue hegoates/ a fyue lambes of a yare olde. This is the gift of Abiser/the sonne of Ammi Sabar.

On the eleuenth daye/the captayne of the chyliden of Isser/Pagiel/the sonne of Ophai. His gift was a silver charger/ worth an hundred and xxx. syles: A silver boule / worth lxx. syles: after the syle of the Sanctuary. Both full of fyne floure / mingled with oyle / for a meato offering: And a golden sponc worth ten syles of golde/ful of incense: A bullocke/ from the great cattell/a ramme / a lambe of a yare olde for a burnt offering/ an hegoate for a synoffring: And for a thankoffring two open / fyue rammes/ fyue hegoates/ and fyue lambes of a yare olde. This is the gift of Pagiel/ the sonne of Ophan.

On the twelfthe daye/the captayne of the chyliden of Ucephthal/Abira/the sonne of Enan. His gift was a silver charger/ worth an hundred and thyrty syles: A silver boule worth seventy syles: after the syle of the Sanctuary. Both full of fyne floure/mingled with oyle/ for a meato offering: And a golde sponc/ worth ten syles of golde / full of incense: A bullocke / from amonge the great cattell / a ramme/a lambe of a yare olde / for a burnt offering: an hegoate for a synoffring: And for a thankoffring two open / fyue rammes / fyue hegoates / and fyue lambes of a yare olde. This is the gift of Abira/ the sonne of Enan.

This is the dedecation of the aultare/ what I tyme as it was annoynted: unto the which the captaynes of Israel offered these twelffe silver chargers/twelffe silver boules/twelffe spones of golde: every charger contynyng an hundred and thyrty syles of silver / and every boule seventy syles. So that the summe of all the silver and the rissle/ was two thousand a four hundred and thyrty syles: after the syle of the Sanctuary. And the twelffe spones of golde / full of incense/ contyned every one ten syles: after the syle of the Sanctuary. So the summe of the golde in the spones/ was an hundred and twenty syles.

The summe of the cattell/ for the burnt offerings/ was twelffe bullockes/ twelffe rammes/ twelffe



twelve lambs of a yeare olde / to theyr meate offeringe: And twelfe hegoates for synofferinge. And the summe of the cattel for the thantofferinge was foure and twentie oxen / the foure rannims / and the foure hegoates / the foure lambs of a yeare olde. This is the dedication of the aultare / after that it was appointed.

¶ And whā Moses wente into the Tabernacle of witness / that he myght be commended withal / he orde the voyce speakinge vnto hym from the mercy seat / which was vpon the Arcke of witness / betwixt the two Cherubins / from thence was he conioned withal. The .viii. Chapter.

¶ And the Lorde talked with Moses / and sayde: Speake to Aaron / and saye vnto hym: When thou stest vp the lampes / thou shalt set them / so that they maye all geue light about vpon the candlesticke. And Aaron wyd so / and set the lampes vpon the candlesticke / as the Lorde commaunded Moses. The worke of the candlesticke was of beate golde / both the base and floures thereof: accordinge to the vision / that the Lorde had shewed Moses / when he made the candlesticke.

And the Lorde spake vnto Moses and sayd: Take the Leuites / from amonge the children of Israel / and cleanse the. But thus shalt thou do with them / that thou mayst cleanse them. Thou shalt sprinkle purifyinge water vpon them / let a rasur go ouer theyr whole body / and walsh theyr clothes / and then are they cleane. Then shalt they take a yonge bullocke / and his meate offeringe of fyne flour / mingled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

¶ And thou shalt bringe the Leuites before the Tabernacle of witness / together with the whole congregation of the children of Israel / bringinge the Leuites before the Lorde. And the children of Israel shall laye theyr handes vpon the Leuites. And Aaron shall waue the Leuites before the Lorde / for the children of Israel / that they maye minister in the seruice of the Lorde.

And the Leuites shall saye they: handes vpon the heades of the bullockes / and the one bulke made a synofferinge / the other a burnt

offringe vnto the Lorde / to made an atonement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes / and waue them before the Lorde / so shalt thou separate them from the children of Israel / that they maye be myne. Then shalt they go in / that they maye do seruice in the Tabernacle of witness. Thus shalt thou cleanse them / and waue them: for they are my gyfte of the children of Israel. And I haue receiued them vnto me / so that I maye open the matris / namely / so the fyrthorne of all the children of Israel.

¶ For euery fyrthorne / amonge the children of Israel is myne / both of men and cattel / sense the tyme that I smote all the fyrthorne in the lande of Egypte / and sanctified them vnto my self / and receiued the Leuites for all the fyrthorne / amonge the children of Israel / and gaue them for a gyfte vnto Aaron / a his sonnes / from amonge the children of Israel / that they should be do the seruice of the children of Israel / in the Tabernacle of witness / to make atonement for the children of Israel / that there be not a plague amonge the children of Israel / if they wyl come nye the Sanctuary.

And Moses with Aaron / and the whole congregation of the children of Israel / wyd to the Leuites as do the Lorde hath commaunded Moses. And they purified the Leuites / a washed theyr clothes. And Aaron waued them before the Lorde / and made atonement for them / that they myght be cleane.

After that wene they in to do theyr office / in the Tabernacle of witness / before Aaron and his sonnes: As the Lorde commaunded Moses / concerninge the Leuites / when he dyd they with them.

And the Lorde spake vnto Moses / and sayd: This is it that shall comen vnto the Leuites: From fyue and twenty yeare and aboue / shalt they go into the office of the Tabernacle of witness. But fro fyfth yeare forth / they shall comen from wayninge of the seruice thereof / and shall minister nomore / but shal appointe theyr brethren to waite / and to serue in the Tabernacle of witness: But the office shal not they execute. Thus shalt thou do with the Leuites in theyr seruices / that euery one maye waye report his owne charge.

The .xx. Chapter.

Num. ii. a

E. ro. iij. a

E. ro. iij. d

Num. ii. c

Reg. i. d

And

**¶** And the Lord spake unto Moses / in the wilderness of Sin / in the first month of the seconde year / that they were departed out of the land of Egypt and sayd: **¶** The children of Israel kepe Easter in his first month / when in his season / that they kepe it / according to all statutes and lawes thereof. **¶** And Moses spake to the children of Israel that they should kepe Easter. **¶** And they kepe Easter upon the fourteenth day of the first month / as it is in the wilderness of Sin. **¶** According to all that the Lord commanded Moses / even so did the children of Israel.

**¶** Then were ther certayne men despised of a Beemā / so that they could not kepe Easter upon 7 dayes: these came before Moses a Beemā the same day / and said unto him: We are despised of a Beemā: wherefore should we be despised? we must not bringe our giftes in his season / amonge the children of Israel: Moses sayd vnto them: Stand still / I will heare what the Lord commaundetb you.

**¶** And 7 Lord spake vnto Moses / and said: **¶** Speake vnto 7 children of Israel / a saie: (Whā any is despised of a dead carcase: is gone farre fro you / oute 7 felde: or is amonge your kinsfolkes / yet shall he kepe Easter / but in 7 month up 7 fourteenth daye at euens / a they shall eat it in vnleueded bread / a soure sause / and shall leaue not of it / vntill the morninge: / Thus breake any bone: therof / a shall kepe it / according to all the maner of the Easter.

**¶** But he 7 is cleane / a not gone in a iourney / a is negligent to kepe the Easter / the same soule shall be roted oute fro amonge his people: because he thought not his gifte to the Lord in his season / he shall beare his sinne. **¶** And whā there dwelleth a stranger / andge you he shall kepe Easter also vnto 7 Lord: / a that holdeth / according to the ordinance a lame of 7 Easter. This figure shall be a like to the stranger / as vnto him that is borne in the lande.

**¶** And the same daye that the habitation was set vp / a cloude covered it / vnto 7 Tabernacle of witness / and at euens there was a similitude of fire vpon the Habitation / vntill the morninge. So came it to passe alwaye that the cloude covered it by daye / and 7 similitude of

fire by night. **¶** And whā the cloude was taken vp / fro the habitation / then the children of Israel went on their iourney. **¶** And loke in what place the cloude abode / there the children of Israel pitched their tentes: **¶** According to the woide of the Lord / so the childre of Israel pitched their iourney / and according to his woide pitched they their tentes. **¶** So long as the cloude abode vpon 7 habitation / they late still. **¶** And whā the cloude carryd many dayes vpon the habitation / the children of Israel wayed vpon the Lord / and went not on their iourney.

**¶** And whā it chaunced that the cloude abode vpon the habitation any space of dayes / then pitched they / according to the woide of the Lord / and after the woide of the Lord / went they on their iourney. **¶** Whā the cloude was there from the eueninge vntill the morninge / and so was taken vp / then went they on their iourney: and whether it was taken vp by daye / and by night / they iourneied. **¶** But whā it tarped vpon 7 habitation two dayes / or a moneth / or a long season / then laye the children of Israel / and iourneied not / and so whā it was take vp / they went on their iourney. **¶** For according to the mouth of the Lord they iourneied: so that they kepte the Lordes march / according to the woide of the Lord by Moses.

## The X Chapter.

**¶** And the Lord spake vnto Moses / and 7 7 sayd: Make the two prospectors of Beare / kepen iuglers / that thou mayest vse them / to call the congregacion together / and whā the host shall breake vp. **¶** Whā they blowe with both / then shall the whole congregacion gather them selves together vnto the before the Doore of the Tabernacle of witness. **¶** Whā they blowe but with one / then the captiuitie / the rulers ouer the thousandes in Israel shall gather them selves together vnto the. **¶** Whā ye trumpet / then shall the hostes / that lye on the East syde / breake vp. **¶** And whā ye trumpet the seconde tym / the hostes that lye on the South syde / shall breake vp. **¶** For ye shall trōpe / whā they shall raise their iourney. **¶** But whā whā the congregacion is to be gathered together / ye shall blowe / and not trōpe. **¶** This blowyng

Exod. 16. c.

17. R. vii. b.

Ez. 43. 1. a

blowing with the trumpets that the sonnes of Aar & priest do. And it shalbe your lawe for euer/amonge your posteritee.

When ye go to battayle in your lande / against your enemies that vered you/ye shall rouse with the trumpets/that ye maye be remembered before the Lord your God/ and delivered from your enemies.

**B** Likewise when ye are merry in your feast dayes/and in your new monethes/ye shall blowe with the trumpets ouer your burnt sacrifices and thank offerings/that in maye be a reuend:ance vnto you/before your God. Jam the Lord your God.

Upon the twentieth daie/in the seconde moneth of the seconde yeare/arose the cloude first the habitation of witness. And the chyldren of Israel went on theyr journey out of the wilderness of Sinai/and the cloude abode in the wilderness of Pharan. First shate vp according to the woide of the Lord by Moses. Namely the banner of the hoost of Iuda went forth first with theyr armies/ and ouer their hoost was Eliaff sonne of Ammadab. And ouer the hoost of the tribe of the chylden of Issachar was Nathanel/the sonne of Zuar. And ouer the hoost of the tribe of the chylden of Zabulon was Eliah/the sonne of Ieion. And the habitation was taken vnto euaud and the chylden of Gerson/and Merari bare the habitation.

After that went the banner of the hoost of Ruben with theyr armies/ and ouer theyr hoost was Eliazur/the sonne of Sedeur. And ouer the hoost of the tribe of the chylden of Simeon was Elcumel the sonne of Sauri Sadai. And Elisaph the sonne of Demuel/ouer the hoost of the tribe of the chylden of Gad. Then went the Zababirnes soeuerbe also/ and bare the Sanctuary/ as caused the habitation be set vp agaynst they came.

After that went the banner of the hoost of the chylden of Ephraim with theyr armies/ and ouer theyr hoost was Elisama the sonne of Amibon. And Gemael the sonne of Pedeur ouer the hoost of the tribe of the chylden of Manasse. And Abida the sonne of Gedon/ouer the hoost of the tribe of the chylden of Beniamin.

After that went the banner of the hoost

of the chylden of Dan / with theyr armies/ and so went at the hoostes vp and Bueker the sonne of Ammi Sadai was ouer theyr hoost. And Pagnel the sonne of Othian/ouer the hoost of the tribe of the chylden of Asser. And Abira the sonne of Euan/ouer the hoost of the tribe of the chylden of Naphtali. Thus the chylden of Israel went forth with theyr armies.

And Moses spake vnto his brother in lawe/ Hobab the sonne of Reguel of Madian: **Exo. xxi. 10** We go vnto the place of the which the Lord sayd: I wyl geue it you: Come now with vs therefore/ and we wil do the best with the so: the Lord hath promised good vnto Israel. But he aunswered: I wil not go with you/ but wyl go in to myne owne lande/ vnto my kynrede. He sayd: Oh myn/ leaue we not for thou knowest where we wil go: we to pise in the wilderness/ and thou shalt be our eye. And if thou goest with vs/ loke what good the Lord doth vnto vs/ the same wyl we do vnto the. So they departed from the mount of the Lord the thirte daies/ and the Trocke of the Lordes conuenaunt/ wente before them those the thirte dayes/ to shewe them where they shoulde rest. And the cloude of the Lord was ouer them in the thirte tyme/ that they wente out of the tentes.

And when the Trocke wente south/ Moses sayd: I wyl see the Lord. Let thine enemies be scattered/ and let them that hate the sye before the. And when it resteth/ he sayd: Come agayn O Lord vnto the multitude of the thousandes of Israel. **Ps. cxviii. 14**

#### The XI Chapter.

**Exo. xxi. 15** When the people weard vnpayent/ I wyl displeasid fore the eares of the Lord. **Exo. xxi. 16** And when the Lord heerde it/ his wrath was kindled/ and he croude of the Lord burnt amonge them/ so that it consumed the uttermost of the hoost. Then cryed the people vnto Moses. And Moses prayed vnto the Lord. So the fyre quenched/ and the place was called Tabara/ because it fre of the Lord burnt amonge them.

Then the conuincit forte of the people that was amonge them/ fill a lustyng/ and let it wepe with the chylden of Israel/ and sayd: Why

Who will geue vs fleshe to eate. We remembre the fyshc / that we did eate in Egypte for nought / and cucumbers / melons / leeks / onions / and garlick: But now is our soules dyed awaye / our eyes se nothinge then the Manna.

**B** The Manna was hyfe Couanderside / and to loke vpon hyfe Bedellion. And 3 people came here and there / and gathered it / and grounde it in myles / and bere it in mortars / and bated it in panncs / and made cakes of it / and it had a sayllike an oyle cake. And when the Jewes fel the tenes in the night / the Manna fel therwith.

Now was Mosco herde the people wepe amonge they: Fynned / every one in his tent bose / then the word of the Lord wasp creadyng where. And it greued Mosco also.

**C** And Mosco sayd vnto the Lord: Why wepeth thou thy seruauit? And why fynde not I fauoure in thy sight / that thou layest 3 diuers then of al this people vpon me: Haue I then conceaied al this people / or begotten them / that thou shouldest say vnto me: carye them in thine armes / as a nurse beareth a chyld / vnto the lande / that thou hast sworne vnto theyr fathers: Where shal I get fleshe to geue al this people? They wepe before me / I saye: Geue vs fleshe / that we may eate. I am not able to beare al this people alone / for it is to heauy for me. And if thou wilt deale thus w me: O vs! me then / I haue founde fauoure in thy sight / that I se not my wretchednesse.

**D** And the Lord sayde vnto Mosco: Gather vnto me thre tyenty men amonge the elders of Israell / whom thou knowest that they are the 3 Elders in 3 people / a officers ouer the / and bring them before the Tabernacle of testimony / and set them there with thee: then will I come downe / and talke with the euen there / and take thy spere that is vpon the / and put it vpon them / that they may beare the burthen of the people with the / that thou beare not al alone.

**E** And vnto the people thou shalt saye: Take of your silkes agaynst to morow / ye may eate fleshe: for youre weepinges come into the cares of the Lord / ye that saye: Who shall geue vs fleshe to eate: for we were well at ease in Egypte. Therefore shall 3 Lord geue you fleshe to eat / not one daye / not two / not 3 /

not ten / not twentye dayes longe / but a monthe longe / nll it go out at our noses / and nll ye loke it / eue because ye haue refused 3 Lord which is amonge you / and haue wepte before him / and sayd: I therefore wente we out of Egypte.

And Mosco sayd: 3 Gyre hideth thou / I sende fore men are there of the people / amonge whom I am / and thou shalt: I will geue you fleshe to eate a monthe longe. Shall the shepe 3 and oven be slayne / to be yonghe for them: Or: shal al the fyshes of the see be gathered together to be sufficient for them: The Lord sayd vnto Mosco: 3 In the Lordes hande: he sheweth then: But now shal thou se / where ther my wordes shalbe fulfilled in dede / or no.

And Mosco went out / and tolde 3 people the worde of the Lord / and gathered the 30 uarye men amonge the eldest of the people / and set them rounde about the Tabernacle. Then came the Lord downe in a cloude / and spake vnto him / and toke of 3 spere that was vpon him / and put it vpo the scuney Elders. And when the spere rested vpon them / they prophesied / and ceased not.

But in the hoost there remayned yet two 3 men / of whom the one was called Eldad / 3 other Madad / and the spere rested vpon they: for they were wnten vp also / and yet were they not gone out vnto the Tabernacle / and they prophesied in the hoost. The ranne there a lab / and tolde Mosco / and sayde: Eldad and Madad prophesye in the hoost. Then answered Josua the sonne of Nun / Mosco seruauit / whom he had chosen / and said: My lord Mosco forbidde them. But Mosco sayd vnto him: Are I gelous for my sake: I wold God / that al the people of the Lord coude prophesye / and that the Lord wold geue them his spere. So Mosco and the Elders of Israell gat them to the hoost.

Then went out the wynde from the Lord / and caufd quayles to come from the see / and scated them ouer the hoost / here a days iourney / therc a dayes iourney / round about the hoost / two cubites hye aboue the earth. Then the people stode vp al the daye / al that night / and al the nexte daye / and gathered quayles / and be that gathered the least gathered ten homers: and they fylled them

rounde aboute the hoost.

17c ¶ But while the sicke was yet betwene  
they receyue: euer it was w<sup>th</sup> the weari of the  
1 Lord waxed rebote amonge the people / and  
1 flew: them with an exceeding great slaugh-  
ter. Therefore to the same place called the gra-  
ues of lust / because the voluptuous people  
were buried there. ¶ From the lust graues toke  
18c the people their iourney unto Hazeroth / and  
abode at Hazeroth.

The. XII. Chapter.

19c ¶ And Miriam and Aaron spake agaynst  
18b Moyses / because of his wyfe the Moian  
1 which he had taken / because he had taken a  
1 Moian to wyfe / as they sayd: Soth the Lord  
1 spake onely thoro to Moyses: Speaker he not  
also by vs: And the Lord e herde it. ¶ But  
19a Moyses was a very meke man / above al men  
upon earth. And haustly spake the Lord  
1 unto Moyses / and to Aarons / and to Miriam:  
Go out ye thre: unto y Tabernacle of witness.  
And they wente out all thre.

20c ¶ Then came the Lord downe in the  
19g cloudy pillar / and stode in the doore of the Ta-  
bernacl: and called Aaron and Miriam /  
and they both reit out. And he sayde: Heare  
my wordes: If any man be a prophet of the  
1 Lord: / or shal he saye I shewe my selfe in a  
1 vision / or shal he speake vnto him in a dreame.  
21a But not so thys seruauit Moyses / which  
19e is faithfull in all my house. ¶ Mouth to mouth  
1 spake I vnto hym / and he seyd the Lord  
1 in his faithion / nor reioyde vnto wordes of  
1 licencesse: Wherefore were ye not afrayed / then  
1 to speake agaynst my seruauit Moyses: And  
1 the weari of the Lord waxed rebote ouer  
1 them / and he turned hym away / and the  
1 cloude al departed from the Tabernacle.

21b ¶ And beholde / then was Miriam become  
1 leprous / as it were snow. And Aaron turned  
1 vnto Miriam / and sayd that she was  
1 leprous / and sayde vnto Moyses: Oh my  
1 Lord: / put not the synne vpon vs / which  
1 we haue falsly committed and synned / that  
1 she be not as one that commeth drede out of  
1 his mothers wombe: It hath eaten up halfe  
1 her selfe already.

¶ But Moyses cryed vnto the Lord: / and  
1 sayde: Oh God heale her. The Lord sayd  
1 vnto Moyses: If her father had spure in her

face / should she not be ashamed seven dayes:  
¶ Let her be shur out of the hoost seven dayes /  
1 after that: let her be receaued agayne. So  
1 Miriam was shure out of the hoost seven  
1 dayes / as the people wente no farther nil. Mir  
1 Jam was receaued agayne. ¶ Afterward de-  
1 parted the people from Hazeroth / and pitched  
1 in the wilderness of Pbaran.

The. XIII. Chapter.

¶ And the Lord spake vnto Moyses / and  
1 sayde: ¶ Sende forth men to spye ouer the  
1 lande of Canaan / which I wil geue vnto the  
1 chyldren of Israel. Of euery trybe of their fa-  
1 thers a man / and let them all be such as are  
1 capraynes among them. Moyses sent the out  
1 of the wilderness out of Pbaran / accordinge  
1 to the word of the Lord: / such as were all  
1 heades among the chyldren of Israel / and these  
1 are they: name.

¶ Samma the sonne of Zadur / of the trybe  
1 of Ruben. Saphat the sonne of Hen / of the  
1 trybe of Symeon. Caleb the sonne of Iephu-  
1 ne / of y tribe of Iuda. Igeal the sonne of Zo-  
1 seph of the trybe of Iaschar. Hosca the sonne  
1 of Nun / of the trybe of Ephraim. Pally the  
1 sonne of Raphu / of the trybe of Ben Iamin.  
Gadullah: sonne of Gadi / of the trybe of Ga-  
1 bulon. Gaddi the sonne of Susi / of the trybe  
1 of Ioseph of Manasse. Annuul the sonne of  
1 Gemalli / of the trybe of Dan. Serhur the son-  
1 ne of Michael / of the trybe of Asser. Uabchi  
1 the sonne of Dappi / of the trybe of Nephtali.  
Guell the sonne of Nachi / of the trybe of  
1 Gad. These are the names of the men / whom  
1 Moyses sent forth to spye ouer the lande. As  
1 for Hosca the sonne of Nun. Moyses called  
1 hym Iosua.

¶ Now when Moyses sent them forth to  
1 spye ouer the lande of Canaan / he sayd vnto  
1 them: Go ye forthward / and get you vp to y  
1 mountaynes / and loke vps the lide hore this:  
1 a the people y dwell therein / whether they be  
1 stronge or weak: fewe or many: and what ma-  
1 ner of lande it is: what they dwell in / whether  
1 it be good or bad: and what manner of cyties  
1 they be: what they dwell in / whether they be  
1 fenced with walles / or not: and what maner  
1 of lande it is / whether it be fat or lean / and  
1 whether there be trees therein / or not. Be of  
1 a good courage / a bringe of the frutes of the  
1 lande

lande. It was euen aboute the tyme that grapes are fylled ripe.

They wente vp/and spied the lande/ from the wilderness of Sin/ vntill Nehoby/ so me go vnto Goshath. They wente also vp toward the south/ and came vnto Hebion/ where a human was/ and Hebion/ an Chalmas/ the chylidren of Eneke/ (Hebion was buylded seuen yere before Ioan in Egipte).

**E** ut. j. **D** And they came vnto the ryuer of Escoll/ and there they cutt doune a clouster of grapes/ and caused two to beare it vpon a fless/ pouerly made also/ and syngge. The place is called the ryuer of Escoll/ because of the clouster of grapes/ which the chylidren of Israell cutt doune there.

And when they had spied out the lande/ they turned backe agayne after xl. dayes/ and came to Mosse a Barona/ to the whole congregation/ of the chylidren of Israell/ in to the wilderness of Pharan/ cutt vnto Cedus/ and broughte them worde agayne/ and to the whole congregation/ how it stode/ and let them see the fruit of the lande/ and tolde them/ and sayd: We came into the lande/ wher ye sente vs/ where it floweth with milke and hony/ and this is the fruit thereof: sayunge that stronge people dwell therein/ and the citeys are exceeding stronge and great. And we sawe the chylidren of Enacke there also. The Emackes dwell in the south countre/ the Gethites/ a Jebusites/ and Ammonites dwell vpon the mounteynes/ but y Cananites dwell by the seaward aboute Iordane.

**B** **W** ut. iij. f **D** Howbeit/ called filled the people that was agaynst Mosse/ and sayde vnto them: We go vp/ and conquere the lande/ for we are able to ouercome it. But the men that wente vp it hym/ sayde: We are not able to go vp agaynst the people/ for they are stronge for vs. And of the lande that they had feared/ they broughte vp an euill reporte amonge the chylidren of Israell/ and sayde: The lande that we haue gone thow to spy out/ ceceth by the uid well/ is therof/ and all the people that we sawe therein/ are men of greate stature. We sawe giants there also/ yee/ giuantes as the chylidren of Enacke: and we sined in our sight as the grethoppers/ and so dyd we in their sight.

**L** Then the whole congregation rose on/ and cryed/ as the people wepte that night. And all the chylidren of Israell murmured as they sayd agaynst Mosse and Aaron/ and the whole congregation sayde vnto them: O if we had dyed in the lade of Egipte/ or that we mighte haue yet in this wilderness. Wherfore by agayneth the Lord vs into this lande/ that our wyse shoulde fall/ howe the swerde/ and our chylidren be a praye/ for we neither/ y we go agayn into Egipte/ and they sayd one to another: Let vs make a captiue/ and go into Egipte agayne.

But Mosse and Aaron fell vpon their faces before the whole congregation/ of the multitude of the chylidren of Israell. And Jos. said vnto the sonne of Nun/ and Eled the sonne of Ithi/ Sephura/ which also had spied out the lande/ rente theyr clothes/ and spake to the whole congregation of the chylidren of Israell: The lande that we haue walkt in thow to spy out/ is a very good lande. If the Lord haue luste vnto vs/ he shall bringe vs into this lande/ and geue it vs/ whiche is a lande that floweth with milke and hony. But in any wyse rebell not ye agaynst the Lord/ and I feare not: the people of this lande/ for we will deuore them vp as bread. Their defence is departed from them/ but y Lord is with vs/ hee will not be trayed off them.

And all the peple had stoneth them with stones. Then appeared the glory of the Lord in the Tabernacle of witness/ vnto all the chylidren of Israell/ and the Lord sayd vnto Mosse: How longe shall this people blaspheme me? And how longe will it be/ or they beleue me? all y rekeine that I haue strowed amonge them? I will smyte them/ with pestilence/ and destroye them/ and wil make of the greater and mightier people then this is.

But Mosse sayde vnto the Lord: Then shall the Egyptians haue it/ for with thy power haue thou broughte this people from amonge them/ so shal it be told to the inhabitants of this lande also/ which haue heard of thou/ O Lord art amonge the people/ for thou art fine face to face/ and that thy cloude standeth ouer them/ as that thou goest

goest before them in the cloudy pillar / on the daye tymes / and in the fire pillar on the night season. If thou shouldest not say: thy people as one man / then the Lord sayeth thus: **¶** Therefore for good report of his shouldest saye: The Lord was not able to bringe the people into the land / for he swaue unto them / therefore he shal slayne them in the wilderness.

**E** So let the power of the Lord now be great / accordinge as thou hast spoken / and saye: The Lord is of longe sufferance / and of great mercy / and forgiveth synne and transgression / and leaveth innocent / and visiteth the iniquitie of the fathers upon the children / into the thirde and fourth generation.

**O** be gracious now unto the synne of this people / accordinge to thy great mercy / lest as thou hast sayd / because thou shalt cut from Egypte unto this place / And the Lord sayde: I have forgiven it as thou hast sayd.

But as truly as I live / all thy wonder shal be full of my glorye. For of all men that have sent my glorye / and my tokens / whiche I did in Egypte / and in the wilderness / and I sent thee me now ten tymes / and have not beneferred unto my purpose / there shall not one of the land that I swaue unto their fathers: neither shall any of them that have blasphemed me sit.

But my seruante Caleb / because there is another man spere with him / because he hath folowed me / my will I bringe into the land / whiche he hath gone thorow / and his seed shall conuerce it / and the Amalekites also / and the Canaanites that dwell in the lowe countreies. To morrowe turne you / and get you in the wilderness / and reuey towarde the read see.

**O** And the Lord spake vnto Moses and Aaron / and sayd: How longe shall this euell multitude murmur agaynst me? for I haue herd the murmuringe of the children of Israel / that they haue murmured agaynst me. **E**t them therefore / I as truly as I live / (sayeth the Lord) I wil do vnto you / euen as ye haue spoken in mine eares / your carcase shall lie in the wilderness. And all ye that were I numbed from twentye yeare ago / whiche haue murmured agaynst me / shall not come into the land / concerninge which I sware vnto my hande / that I wolde let you dwell therein / saue Caleb the sonne of Iephune / and Josua the sonne of Nun.

Your children of whom ye sayde: They shal be a spoyle / whom wil I bringe into the land / they knowe the land / whiche ye haue receyued. But ye wold that your carcase should be in this wilderness / and your children should be in this wilderness / for ye care not / a beare your whoredoms / till your carcase be walled in the wilderness / accordinge to the number of the fortye dayes / when ye spyed out the land. **¶** And saye for a yeare / so for fortye yeares ye shall beare your iniquities / that ye maye knowe what it is / when I withdraue my hande / cut I the Lord haue sayde it / and will do it in bede / vnto all this euell congregation / that haue lift vp themselves agaynst me: In this wilderness shall they be confirmed / and there shall they dye.

**¶** So these fortye dayes / and were plagued before I come. **¶** And the Lord all the men / whom Moses sent to spye out the land / and came agayne / and made the whole congregation to murmur agaynst it / because they brought vp a misreporte of the land / for it was euell. But Josua the sonne of Nun / and Caleb the sonne of Iephune were left aloue of the men that wente to spye out the land. **¶** Then Moses spake these wordes vnto all the children of Israel. Then rose the people great rore.

And they arose early in the morninge / and wente vp to the toppe of the mountayne / and sayde: We haue are wold / and will go vp to the place / wherof the Lord hath sayde: For we haue sinned. But Moses sayde: Wherefore go ye on this maner beyonde the word of the Lord? It shal not prosper with you / go not vp / for the Lord is not among you / therefore ye shal not slayne before your enemyes. For the Amalekites and Canaanites are there before you / a ye shall fall thorow the sword / because ye haue turned your selfe from the Lord / and the Lord shal not be with you.

But they were blinded to go vp to the toppe of the mountayne: Vieweth this / the Arke of the Lordes conuenance / a Moses came not out of the boote. Then came Bonc I Amalekites and Canaanites / whiche dwelt upon that mountayn / and smote them / a be wred them / euen vnto Hoina.

them / saue Caleb the sonne of Iephune / and Josua the sonne of Nun.

Your children of whom ye sayde: They shal be a spoyle / whom wil I bringe into the land / they knowe the land / whiche ye haue receyued. But ye wold that your carcase should be in this wilderness / and your children should be in this wilderness / for ye care not / a beare your whoredoms / till your carcase be walled in the wilderness / accordinge to the number of the fortye dayes / when ye spyed out the land. **¶** And saye for a yeare / so for fortye yeares ye shall beare your iniquities / that ye maye knowe what it is / when I withdraue my hande / cut I the Lord haue sayde it / and will do it in bede / vnto all this euell congregation / that haue lift vp themselves agaynst me: In this wilderness shall they be confirmed / and there shall they dye.

**¶** So these fortye dayes / and were plagued before I come. **¶** And the Lord all the men / whom Moses sent to spye out the land / and came agayne / and made the whole congregation to murmur agaynst it / because they brought vp a misreporte of the land / for it was euell. But Josua the sonne of Nun / and Caleb the sonne of Iephune were left aloue of the men that wente to spye out the land. **¶** Then Moses spake these wordes vnto all the children of Israel. Then rose the people great rore.

And they arose early in the morninge / and wente vp to the toppe of the mountayne / and sayde: We haue are wold / and will go vp to the place / wherof the Lord hath sayde: For we haue sinned. But Moses sayde: Wherefore go ye on this maner beyonde the word of the Lord? It shal not prosper with you / go not vp / for the Lord is not among you / therefore ye shal not slayne before your enemyes. For the Amalekites and Canaanites are there before you / a ye shall fall thorow the sword / because ye haue turned your selfe from the Lord / and the Lord shal not be with you.

But they were blinded to go vp to the toppe of the mountayne: Vieweth this / the Arke of the Lordes conuenance / a Moses came not out of the boote. Then came Bonc I Amalekites and Canaanites / whiche dwelt upon that mountayn / and smote them / a be wred them / euen vnto Hoina.

**¶** So these fortye dayes / and were plagued before I come. **¶** And the Lord all the men / whom Moses sent to spye out the land / and came agayne / and made the whole congregation to murmur agaynst it / because they brought vp a misreporte of the land / for it was euell. But Josua the sonne of Nun / and Caleb the sonne of Iephune were left aloue of the men that wente to spye out the land. **¶** Then Moses spake these wordes vnto all the children of Israel. Then rose the people great rore.

And they arose early in the morninge / and wente vp to the toppe of the mountayne / and sayde: We haue are wold / and will go vp to the place / wherof the Lord hath sayde: For we haue sinned. But Moses sayde: Wherefore go ye on this maner beyonde the word of the Lord? It shal not prosper with you / go not vp / for the Lord is not among you / therefore ye shal not slayne before your enemyes. For the Amalekites and Canaanites are there before you / a ye shall fall thorow the sword / because ye haue turned your selfe from the Lord / and the Lord shal not be with you.

## The XV. Chapter.

**A**nd the Lord talked with Moses / and  
 sayde: Speake to the chyldren of Israell /  
 and say vnto them: When ye come into the  
 lande of youre dwellinge / which I shall geue  
 you / and will do sacrifice vnto the Lord /  
 whether it be a burnt offeringe / or an offer-  
 ryng for a speciall vowe: or a fre will offeringe /  
 or your fre offerings / that ye maye make a  
 sweete sauoure vnto the Lord / of oyle or  
 of strepe.

Leuit ii. a  
 a. id vi. b

**T**he that will offre now his gifte vnto  
 the Lord / shall bringe for the meate offeringe  
 a tenth deale of fyne flour / mingled  
 with oyle / of the fourth part of an Eyn / and  
 wyne for the drinke offeringe / the fourth part  
 of an Hin also: for the burnt offeringe / or any  
 other offeringe / when a lambe is offered. But  
 when there is a ramme offered / thou shalt  
 make the meate offeringe two tenth deales of  
 fyne flour / mingled with oyle / of the third  
 parte of an Hin: or the thirde parte of an Hin  
 of wyne also / for a drinke offeringe: this shall  
 thou offre for a sweete sauoure vnto the Lord.

**B**ut if thou wilt offre an oxe for a burnt offer-  
 ryng: for a speciall vowe offeringe / or for  
 a thank offeringe vnto the Lord / thou  
 shalt bringe to the oxe / meate offeringe / euen  
 the tenth deales of fyne flour / mingled with  
 halfe an Hin of oyle / or halfe an Hin of wyne /  
 for a drinke offeringe. This is an offeringe of  
 a sweete sauoure vnto the Lord. Thus shalt  
 thou do with an oxe / with a ramme / with a  
 lambe / and with a goat. Accordyng as the  
 number of the offeringes is / thereafter shall  
 the number of the meate offeringes and drin-  
 ke offeringes be also.

**I**f he be one of youre selves / shall so  
 this / that he may offre a sacrifice of a sweete  
 sauoure vnto the Lord. And if thre dwell  
 a stranger with you / or in amonge your  
 hyndfolkes / and will do an offeringe vnto the  
 Lord for a sweete sauoure / the same shall do as  
 ye do. Let there be one statute for the whole  
 congregacion: and vnto you / and to the stran-  
 gers. A perpetuall statute shall it be vnto  
 youre posterities / that the stranger be euen as  
 ye before the Lord. One lawe / and one ordi-  
 nance shall be vnto you / and to the stranger  
 that dwelleth with you.

**A**nd the Lord talked with Moses / and  
 sayde: Speake to the chyldren of Israell / and  
 saye vnto them: When ye come into the  
 lande / into the which I shall bringe you / so  
 that ye eate the bread of the lande / ye shall bane  
 vp an heauy offeringe vnto the Lord / nam-  
 mely: a cake of the firstlings of your vowe  
 shall ye geue for an heauy offeringe. This is the  
 heauy offeringe of the barme / euen so shall ye  
 geue the firstlings of your vowe: also vnto  
 the Lord / for an heauy offeringe: amonge  
 youre posterities.

**A**nd when ye thowte ignorauce of  
 uerfe any of these commaundementes / which  
 the Lord hath commaunded you by Mo-  
 ses / and all that the Lord hath commaun-  
 ded you by Moses / from the daye that the  
 Lord began to commaunde for your posse-  
 sion: and the congregacion do oughte igno-  
 rantly: then shall the whole congregacion  
 offre a yonge bullocke / from amonge the  
 greate cattell to a burnt offeringe / for a sweete  
 sauoure vnto the Lord / with his meate offer-  
 ryng and drinke offeringe as the manner is  
 to end an hegoate for a synnofferinge. And  
 so shall the priest make an atonement for the  
 whole congregacion of the chyldren of Is-  
 rael / and it shalbe forgiven them: for it is  
 an ignorauce. And they shall bringe these their  
 giftes for an offeringe vnto the Lord: a their  
 synnofferinge before the Lord / for their igno-  
 rance: and it shalbe forgiven the whole con-  
 gregacion of the chyldren of Israell: and the  
 stranger that dwelleth amonge you: for so  
 much as all the people is in such ignorauce.

**I**f one soule synne thowte ignorauce / the  
 same shall bringe a shegoate of a yere elde /  
 for a synnofferinge. And the priest shall make  
 an atonement for such an ignorant soule by  
 the synnofferinge: for the ignorauce before the  
 Lord: that he maye reconyle hym: if it shalbe  
 one lawe: that they shall do for the ignorant  
 both vnto hym that is borne amonge the chy-  
 ldren of Israell: and to the stranger that dwel-  
 leth amonge you.

**B**ut if a soule do oughte presumptuously /  
 whether he be one of youre selves / or a stran-  
 ger: he hath despyed the Lord / in the same  
 halbe voted out from amonge his people  
 because he hath despyed the word of the  
 Lord.



Loide / and hath left his commaundement vnto: that soule shall utterly perish / his synne shall be vpon hym.

**E** Nowe whyle the chyldren of Israel were in the wilderness / they founde a man gathering flycses vpon the Sabbath day. And they that founde hym gatheringe stickes / brought hym vnto Moses and Aaron / and before the whole congregation. ¶ And they put hym in prison / for it was not declared what shoulde be done vnto hym. The Loide sayde vnto Moses: The man shall dye the death / the whole congregation shall stone hym without the hoost. Then the whole congregation brought hym out of the hoost / and stoned hym that he dyed / as the Loide commaunded Moses.

¶ And the Loide sayde vnto Moses / Speake to the chyldren of Israel / and saye vnto them / that they make them gardes vpon the quarters of their garmentes / amonge all youre postures / and put yalowe rybandes vpon the gardes in the quarters. And the gardes shall serue you / that ye maye loke vpon them / and remembre all the commaundementes of the Loide / and do them / that ye sider not your selves after the meaninge of youre owne herte / no: go a whaynge after your owne eyes. These shall ye remembre / and do all my commaundementes / and be holy vnto your God / I am the Loide your God / which broughte you out of the lande of Egypte / to be your God: Euen I the Loide your God.

The XVI. Chapter.

**A**ND I Corah the sonne of Jezbar / the son of Ephraim / the sonne of Abirath / the sonne of Leui / with Dathan and Abiram / the sonnics of Eliab / and On the sonne of Peleth / the sonne of Ruben / stode vp agaynst Moses / with certayne men amonge the chyldren of Israel / two hundred and ffyfe captaynes of the congregation / countfallers / and famous men. And they gathered them selfe agaynst Moses and Aaron / and sayde vnto them: Ye make to much a do / for all the congregation is holy every one / and the Loide is amonge them: Why lieste your selves vp vpon / about the congregation of the Loide?

Whan Moses herde that he fell vpon his

face / and sayde vnto Corah / At to all his company: To moone shall the Loide shew who is his / and who is holy to come vnto hym. Whome soeuer he choseth / the same shall come vnto him. This do: Take the censers / thou Corah and all thy company / and do fyre thereon / and put incense thereon / to morrow before the Loide: then whome soeuer the Loide choseth / the same shall be holy. Ye make to much a do / ye chyldren of Leui.

And Moses sayde vnto Corah: Heare ye O chyldren of Leui / is it not ynough vnto you / that the God of Israel hath separated you / from the multitude of Israel / that ye shoulde come nye hym / to do the seruice of the dwellinge place of the Loide / and stande before the people to minister vnto them? He hath caused the end thy brethren / the chyldren of Leui / with theto come nye vnto hym: and now ye see the pusillhode also: Thou a lly thy company conspyre agaynst the Loide. What is Aaron that ye shoulde murmure agaynst hym?

¶ And Moses sent to call Dathan and Abiram / the sonnics of Eliab. But they sayde: We will not come vp. Is it to litle that thou hast brought vs out of the lande of Egypte / (that floweth with mylke & hony) / to flye vs in the wilderness / but thou must raygne ouer vs also? Howe goodly / and well hast thou brought vs into a lode / that floweth with mylke and hony / a greuen vs felde / and vineyardes in possession: Wilt thou put out / these mens eyes: We wil not come vp.

¶ Then was Moses very wroth / and sayde vnto the Loide: Turne the nor vnto their meate offerings. I haue not taken so much as an asse from them / yet they haue I hurt any of them. And Moses sayde vnto Corah: To morrow be thou / and all thy company before the Loide / thou / and they / and Aaron. And take euery one his censer / and put incense thereon / and come before the Loide / euery one with his censer (that is two hundred and ffyfe censers) / and both thou and Dathan / take cyther his censer.

¶ And euery one toke his censer / and put fyre thereon / and layd incense thereon / and came before the Doie of the Tabernacle of witness / and Moses and Aaron also. And Corah

3 ii gathered

gathered the whole congregation agaynste them / before the Voce of the Tabernacle of witnessse.

But the glorie of the Lord appeared before the whole congregation. And the Lord spake vnto Moses and Aarons / and sayde: Separate your selves from this congregation / that I may shortly consume them. And they fell vpon their faces / and sayde: O God / thou God of the spircs of all fleshe / if one man haue sinned / wilst thou therefore be wroth agaynste the whole congregation. And the Lord spake vnto Moses / and sayde: Come vp from the waellynge of Corah / and Dathan / and Abiram.

And Moses stode vp / and wente vnto Dathan and Abiram / and the elders of Israel folowedyhem / and he spake to the congregation / and sayde: Separate from the tentes of these vngodly men / and touche nothinge that is theirs / that ye perishe not in any of their synnes. And they gart them vp from the waellynge of Corah / Dathan / and Abiram. But Dathan and Abiram came out / and stode in the Voce of their tentes / with their wyues / and sonnes / and chyldren.

And Moses sayd: Here by shall ye knowe that the Lord hath sent me to do all these woordes / and that I haue not done them of mine owne wille. If these men be the commynue deathe of all men: be vsited so. all men are vsited / when hath not the Lord sent me. But if the Lord make a new thyng / and the earth open her mouth / and swallowe them / with all they haue / so that they go downe quicke into hell / then shall ye knowe that these men haue blasphemid the Lord.

**¶** And when he had spokene out all these woordes / the grounde clost agaynste vnder them / the earth opened her mouth / and swallowed them / with their houses / and all the men that were with Corah / and all theyr substance / and they wente downe quicke into the hell / with all that they had.

And the earth closed vpon them / and so they perished from amonge the congregation.

And all Israel that were aboute them / fled at the crye of them / for they sayde: That the earth swallowed not vs also. Moreover the fyre came out from the Lord / and consumed the

two hundred and syftye men / that offered the incense.

And the Lord spake vnto Moses / and sayde: Speake to Eleasar the sonne of Aarons the priest / that he take vp the censers out of the burninge / and scatter the fyre here and there. For the censers of these synners are halowed thowgh theyr soules / that they may be beate into thynne plates / and fastened vpon the altare. For they are offered before the Lord / as halowed / and they shall be a token vnto the chyldren of Israel.

And Eleasar the priest toke the brasen censers / which they that were burnt had offered / and beate them to plates / to fasten them vpon the altare / for a remembraunce / vnto the chyldren of Israel / that no straunger / and he that is not of the seede of Aaron / come nye to offer incense before the Lord / that it happen not vnto hym as vnto Corah and his company / accordinge as the Lord sayde vnto hym by Moses.

On the nexte morowe murmured the whole congregacion of the chyldren of Israel agaynste Moses and Aarons / and sayde: Ye haue slayne the people of the Lord. And when the congregation was gathered agaynste Moses and Aarons / they turned them towarde the Tabernacle of witnessse. And beholde / when the cloude covered the Tabernacle / and the glay of the Lord appeared. And Moses and Aarons wente in before the Tabernacle of witnessse. And the Lord spake vnto Moses / and sayde: Get you of this congregation / I will shortly consume them. In theyr fall vpon their faces. And Moses sayde vnto Aarons: Take the censer and put fyre therein / from of the altare / and laye incense thereon / and go soone to the congregacion / and make an attonement for them. For the wrath is gone out from the Lord / and the plague is begonne amonge the people.

And Aaronsyd as Moses sayde / a ranne in the myddel amonge the congregacion. And beholde the plague was begonne. And he burnt incense / and made an attonement for the people / and stode betwene the dead and the liuing / and the plague ceased. But there were **xij.** thousande / and two hundred dead in the plague / besides them that dyed aboute the

sup. 174

businessse

businessse of Corab. And Aaron came agayne vnto Moses before the doore of the Tabernacle of witnessse. And the plague ceased.

The. XVII. Chapter.

**A**nd the Lorde spake vnto Moses / and Pharaide spake vnto the chyldren of Israel / and saide of them twelfe slawes / of euery captiue / of his fathers house one / a wyffe / euery mans name vpon his staffe. But Aarons name shall thou write vpon the staffe of Leui. For euery heade of theyr fathers house shall haue a staffe. And laye them in the Tabernacle of witnessse / before the witnessse / where I resthye vnto you. And loke whome I shall chuse / his staffe shall stoyse / ther I maye still the grudge of the chyldren of Israel / to god they grudge agaynst you.

And Moses spake vnto the chyldren of Israel / and all theyr captiue / gaue hym twelue staffes / euery captiue a staffe / after the house of theyr fathers. And Aarons staffe was amonge theyr staffes also. And Moses layed the staffes before the Lorde / in the Tabernacle of witnessse.

**B** On the morowe when Moses wente in to the Tabernacle of witnessse / he founde the staffe of Aarons raddre of the house of Leui florished / and broughte forth blossoms / and bare almonds. And Moses broughte forth all the slawes from the Lorde / before all the chyldren of Israel / that they mighte see it. And they wote euery man his staffe.

The Lorde sayde vnto Moses: Byng Aarons staffe agayne before the witnessse / that it maye be kepte for a token to the chyldren of rebellion / that theyr murmuringe maye cease for everlest they dye.

Moses did as the Lord commaunded hym. And the chyldren of Israel sayde vnto Moses: Beholde / we consume awaye / we are destroyed / and perishe. Who so cometh nye the dwellinge place of the Lorde / he shall die. Shall we then utterly consume awaye?

The. XVIII. Chapter.

**A**nd the Lorde sayd vnto Aaron: Thou and thy sonnes / a thy fathers house with the / shall beare the mysdede of the Sanctuarye / and thou and thy sonnes with the / shall beare the mysdede of your priesthode. But thy brethren / of the tribe of Leui thy father /

shall come nye the / and be ioynd vnto the / when they may minister vnto the. But thou and thy sonnes with the / shall minister before the Tabernacle of witnessse. And they shall wayte vpon thy seruice / and vpon the seruice of the woike Tabernacle. But nye vnto the vessels of the sanctuarye / and to the aultare shall they not come / that bodye and they dye not: where be it / they shall be ioynd vnto the / to wayte vpon the ministracion in the Tabernacle of witnessse / in all the seruice of the Tabernacle. And there shall no strainger come nye vnto you.

Therefore wayte now vpon the seruice of the Sanctuarye / and vpon the seruice of the aultare / that there come no more wrath vpon the chyldren of Israel. For lo / I haue taken your brethren the Leuites / from amonge the chyldren of Israel / to be your gyfte / for a priestee vnto the Lorde / to do the seruice in the Tabernacle of witnessse. As for the and thy sonnes with the / they shall wayte vpon your priestee office / that ye maye minister in all manner busynesse of the aultare / and within the wayle / for your priestee office geue I vnto you for a gyfte to do seruice. If a strainger come nye / he shall dye.

And the Lorde sayd vnto Aaron: be Leuit. vij. b holde / I haue giuen the my heaue offeringe / Eccl. xij. c geue: And all the chyldren of Israel halowe / that I geue vnto the / and to thy sonnes / for a perpetuall seruyce. This shall thou haue of the moost holy thynges / that they offer. All their gyfte / with all theyr inuacofferynges / and with all theyr trespassofferynges / that they geue me / this shall be moost holy vnto the / a thy sonnes. In the moost holy place shalt thou eat it. All that are males shall eat thereof / for it shall be holy vnto the.

The heaueofferynges of theyr gyftes / in all the waueofferynges of the chyldren of Israel / that I geue vnto the also / and to thy sonnes / and to thy daughters / for a perpetuall seruyce. Whoso is cleane in thy house / shall care thereof. All the fat of the orde / and all the fat of the wyne and comel / of theyr dwellinges / that they geue vnto the Lorde / haue I geue vnto the. The fyth seruyce of all / is in their lande / which they byng vnto the Lorde /

## Ceremonyes.

## Nameri.

Lord/shal be thync: whoseuer is cleane in thync house/shal care therof.

**Exod. xxiij. a** All Vamped thynge in Israel shal be  
**xxij. b. xxij. c** thync. ¶ It shal be aske the matry among  
all flesch/whiche they buyng vnto the Lord/whether be it the mā: or best/shal be thync. But so that thou cause the first borne of man/to be redemed/and that thou cause the first borne of vncleane bestes/to be redemed also. They shal redeme it whan it is a month olde: / and shal geue him loufe for money/ Eue for fyue sheeles/after the shele of the Sanctuary: / which shele is worth twenty Geras.)

**Exo. xxx. d**  
**Leui. xxiij. c**  
**Exe. xlv. d**

But the fyfthe frutes of an eye: or lambe: or goate shal thou not cause to be redemed/for they are holy. Theyr bloude shal thou spacke vpon the altare: / and theyr fat shalte thou burne for an offering of swete sauour vnto the Lord. Theyr flesch shal be thync/ as the wretched is/ and the right shoulder is thync also. All the heaueofferinge that the chyldren of Israel halow vnto the Lord/ haue I geuen vnto the/a to thy sonnes/a to thy doughters with the fora perpetuall memory. This shal be a sained commenant for euer/ before the Lord: vnto vs/ and thy side with the.

**Gen. xxiij. a**  
**Exe. xliij. d**

And the Lord sayd vnto Aaron. Thou shalte inherite nothyng in theyr lande: nor haue any portion amonge them: for I am theyr portion: a thync inheritaunce amonge the chyldren of Israel. Vnto the chyldren of Leui haue I geuen all the ryche in Israel to inheritaunce for the seruyce/ whiche they do vnto me in the Tabernacle of witness: / from henceforth/ the chyldren of Israel come not nye the Tabernacle of witness: / to lade them selfes thynne/ and to dye: / But the Leuites shal do the seruyce in the Tabernacle of witness: / and shall beare theyr synne for a perpetuall laue amonge your posterite.

**Exo. p. d**

¶ And they shall inherite none inheritaunce amonge the chyldren of Israel. For the ryche of the chyldren of Israel/ whiche they beaue vnto the Lord/ haue I geuen vnto the Leuites for an heritage. Therefore haue I said vnto them: / that they shal inherite no inheritaunce amonge the chyldren of Israel.

And the Lord talked with Moyses/ and sayd: Speake to the Leuites/ a laye vnto them: Whan ye take of the chyldren of Israel the ryche/ that I haue geuen you of them for your

inheritaunce/ ye shal take an heaue offering of the same vnto the Lord/ euen the tenth of it: the And the same/ your heaueofferinge shall ye reke: / as though ye gaue come out of the barn: and fulfille out of the wynepeffe.

Thus shal ye geue an heaueofferinge vnto the Lord: of all your ryche/ whiche ye take of the chyldren of Israel/ that ye maye geue the same heaueofferinge of the Lord: vnto Aaron the prest. And al that ye geue of the ryche/ and halowe vnto the Lord: for a gift: the same shal be his of the best. And saye thou vnto them: Whan ye thus beaue vp the fat thereof/ it shal be rekynd vnto the Leuites/ as the increase of the barn: / as the increase of the wynepeffe. And ye maye care it in al place/ ye and youre chyldren: for it is your rewarde for your seruyce in the Tabernacle of witness: a ye shall not lade synne vpon you in the same: rebaue ye beare the fat thereof/ and vnhalowe not the halowed thynge of the chyldren of Israel/ and ye shall not dye.

### The XIX. Chapter.

¶ And the Lord spake vnto Moyses and Aaron/ and sayd: Thus costume shal be a laue/ whiche the Lord hath commaunded/ and sayd: Speake vnto the chyldren of Israel/ that they buyng vnto the read forme without spot/ wherin is no blime/ is/ and vpon whome/ there came neuer yoke: and ye shall geue her vnto Eleazar the prest: / whiche shal buyng her without the hoost/ and cause her to be slayn there before hym.

And Eleazar the prest shal take of her bloude with his synger/ and spenke it seuen tymes/ thrayght towards the doore of the Tabernacle of witness: / and cause the fore to be burnt before him/ dooth her synne a her flesch/ and her bloude also with her vngue. And the prest shal take Cedar wood/ and Viope/ a purple wolle/ and cast it vpon the fore as the burneth/ and he shal wash his clothes/ and herb his body with water/ a then to into the hoost/ and be vncleane vntill the euen.

And he that burneth her/ shal wash his clothes also with water/ and bath his body in water/ and be vncleane vntill the euen. And one that is cleane/ shal gather vp the asbes of the forme/ and poure them without the hoost in a cleane place.

**Exo. xxx. d**  
**Leui. xxiij. c**

**Exo. xxx. d**

place/that they may be kept there for spen-  
kinge water: to the congregation of the chri-  
stien of Israel. For: it is a synofferynge. And  
be that gathered vp the asbes of the fire:/  
shal washe his clothes / & be vncleane vntill the  
euen. This shalbe a perpetual lawe vnto the  
children of Israel/ and to the straungers that  
dwel amonge you.

**¶** Who so now touched a dead man / shalbe  
vncleane seuen dayes: the same shall purifie  
him selfe here with/on the thyd daye/ and on y  
seuenth daye: and then shal be cleane. And  
if he purifie not hym self on the thyd daye/  
and on the seuenth daye/ then shall be not be  
cleane. But when any man toucheth a dead  
person/ and wil not purifie hym selfe: he be-  
syeth y dwelinge of the Lozde/ and the sa-  
me soule shalbe roued out of Israel/ because  
y spenkyng water is not spenckled vpon him/  
a be to vncleane/ as longe as he leeth not  
hym selfe to purifie therof.

**¶** This is y lawe. Whā a man dyeth in y tēte/  
whofouer goeth into y tēte/ a l is in y tēte  
shalbe vncleane seuen dayes: And euery open  
vessel that hath no lyd no: coveringe/ is vnc-  
cleane. And whofouer toucheth one that is  
slayne th the sword vpon the selde: or any o-  
ther dead: or a dead mā: bone: or: a graue/ the  
same is vncleane seuen dayes.

**¶** So now for the vncleane persone/ they shal  
take of the asbes of this burnt synofferyng / a  
pitt springing water theron into a vessel/ and  
a cleane man shal take y syffe/ a dippe it in  
the water/ and spenckle it vpon the carke/ a vpon  
all the vessels/ and all the soules that are therein.  
Likewise also vpon him/ that hath touched a  
dead mā: bone: or: a slayne person/ or a dead  
body/ or a graue.

And be that is cleane/ shal spenckle vpon the  
vncleane/ the thyd daye/ and y seuenth daye/  
and purifie hym on the seuenth daye. And he  
shal washe his clothes/ a bath hym selfe with  
water/ a so at euen he shalbe cleane.

**¶** But be that is vncleane/ and wil not puri-  
fye hym selfe/ the same soule shalbe roued out  
of the congregation. For: he hath despyed the  
Sanctuary of the Lozde/ and is not spenck-  
led with spenkyng water/ therfore to be vnc-  
cleane. And this shalbe a perpetual lawe vnto  
them. And he that spencketh th y spenkyng

water/ shal washe his clothes also. And who-  
soeuer toucheth y spenkyng water/ shalbe vn-  
cleane vntill the euen. **¶** And wharfover be  
toucheth/ shalbe vncleane: a lōfē what soule he  
toucheth/ shalbe vncleane vntill the euen.  
The. XX. Chapter.

**¶** And the children of Israel came with the  
whole congregation into the wilder nesse  
of Sin/ in the first moneth: and the people  
abode at Cadese. And there dyed Miriam / a  
was buried there. And the congregaciō had  
no water/ and they gathered them selfe to-  
gether against Moses and Aaron / and the  
people chode with Moses/ and sayd: Wolde  
God that we had perished / when our bre-  
thren perished before the Lozde. **¶** Wherfore  
hauē ye brought the congregaciō of y Lozde  
in this wilder nesse / y we shoulde be here th  
our carde: And wherfore hauē ye brought vs  
out of Egypt into this place / where men can  
not sowe/ where are neither sygges / nor vy-  
nes / nor: pomgranates / and where there is  
no water to drinke.

And Moses a Aaron went from the con-  
gregaciō vnto the vore of y Tabernacle of  
witness/ a fill vpon theyr faces. And y glo-  
ry of the Lozde appeared vnto them. And the  
Lozde spake vnto Moses/ and sayde: Take  
the staffe/ and gather the congregaciō to ge-  
ther/ thou and thy brother Aaron/ and spenck  
vnto the rocke before theyr eyes/ a it shal geue  
water. And thus shal thou prouide water out  
of y rocke/ and geue the congregaciō drinke/  
and they: catel also.

Then toke Moses the staffe before y Lozde/ B  
as he commaunded hym / and Moses and  
Aaron gathered the congregaciō together  
before the rocke/ and sayd vnto them: Heare  
ye rebellions: What we prouide you water  
out of this rocke? **¶** And y Lozde lysse vpon his  
hand/ and smote the rocke with the staffe  
twice. The came the water our abundantly/  
so that the congregaciō drinke/ and they: cat-  
tel also.

But the Lozde sayde vnto Moses a Aa-  
ron: Because ye haue not so lanctified  
me before the children of Israel/ ye shall not  
bringe this congregaciō into y lande that I  
shal geue them. **¶** This is y water of stryfe where  
y children of Israel stode with the Lozde/  
and

m. c  
p. b

4

Nū. xxxij

Deut. ij

Nū. xxi. c

Ex. xvi. j

De. xxxvij

Ex. xvij. b

J. v. and

# The serpent.

# Numeri.

and he was sanctified upon them.  
**J**dic. xi. c. And Moses sent messengers from Ca-  
**G**n. xxx. dea / unto the kynge of the Edomites: This  
 wordde sendeth the thy Brother Israel: Thou  
 knowest all the travayle þe happened unto us /  
 how that our fathers wente downe into E-  
 gypte / and how we have dwelt in Egypte a  
 long tyme / and how the Egyptians dealt  
 cruel with vs our fathers. And we cryed un-  
 to the Lorde / whiche herde our voyce / and  
 sent his aungel / a bair broughte us out of E-  
 gypte. And whosoevr / we are at Cades in the  
**Num. xxxi.** eynde with our borders of thy lande. **W**he  
**j. Mat. v. c.** do go thotoo thy lade / we wil not go thotoo  
 the feldes: nor wynter / nor: synke the wa-  
 ter out of the fountaynes. We wil go þe high  
 strete / a turne / myther to the ryghte hande / nor  
 to the left / unlesse we be past the borders of thy  
 countre.

**E**ge xxx. a. **T**hen the Edomite answered him: Thou  
**Abd. j. b.** shalt not go by us: for I wyl come againste þe  
 with the sword. The chyliden of Israel said  
**Deut. ii. a.** unto him: **W**e wil go: the countre bye  
 waye / and if we do oure carell synke of thy  
 water / we wil pay for it: we wil do nor synke  
 but passe thowen on foote onely. But he said:  
 Thou shalt not go thotoo. And the Edomi-  
 tes came out against them with a myghy  
 people / and a strong hand. Thus the Edomi-  
 tes denyed to graunt Israel passage / thowen  
 the borders of the lande. And Israel turned  
 awaye from them.

**D** And the chyliden of Israel brake vp from  
**Num. xxxij. d.** Cades / and came with the whole congrega-  
 tion unto mount Hore. And the Lorde spake  
 unto Moyses and Aaron at mount Hore / harde  
 upon the cofles of the lande of the Edomi-  
 tes / and sayde: **L**et Aaron be gathered unto  
 his people: for he shal not come unto the land  
 that I have geuen unto the chyliden of Isra-  
 el: because he were vnscheked: unto my mouth  
 at the water of siffre. **T**he Aaron and Elea-  
 sar and his sonne / and synke them vp unto  
 mount Hore / a stripe Aaron out of his vest-  
 ments / and put them upon Eleasar and his  
 sonne / and there shal Aard be gathered unto  
 hye people / and bye.

**E**ge xxx. c. **T**hen did Moyses as the Lorde commaun-  
 ded him / a they wente vp unto mount Hore  
 in the sight of the whole congregation. And

Moyses toke Aarons clothes / and put the vpe  
 on Eleasar his sonne. **1** And Aard died there /  
 euen aboute upon the mount. **2** And Moyses  
 and Eleasar came downe from the mount. **3**  
 And when þe whole congregation sawe þe Aard  
 was awaye / they mourned for hym xxx.  
 Daies / thowenout the whole house of Isra-  
 el. **Th. X. xl. Chapter.**

**S**Moyses toke Aard the kynge of the Ca-  
 thonites / which dwelt towarde þe South  
 herde that Israel came in by the waye that  
 the spyes had founde out: he soughte against  
 Israel / and toke some of them prisoners.  
 Then vowede Israel a vowe unto the Lorde /  
 and sayde: **I**f thou wilt geue this people into  
 my hande / I wyl utterly destroye they: eyes.  
 And the Lorde herde the voyce of  
 Israel / and destroyed them the Cananites /  
 and they utterly destroyed them with their  
 eyes also. **1** And he called the place Hore.  
**Judith.**

**T**hen departed they from mount Hore / on  
 the weye towarde þe read se: that they might  
 go about the lande of the Edomites. And the  
 soules of the people fainted by the weye / and  
 they spake against God / and against Moyses:  
**1** **W**herfore hast thou broughte us out of the  
 lande of Egypte / to lare us in the wilderness:  
 for here is neither bread nor water / a our  
 soules lonkeþ to thy lighte meate.

**T**hen sent the Lorde siffre serpentes a-  
 gainste the people / which bore the people / so  
 that theye dyed much people in Israel. **T**hen came  
 they unto Moyses and sayde: **W**e haue sinned /  
 because we haue spokene against the Lorde /  
 and against the. **1** **P**raye thou unto the Lorde /  
 that he take awaye the serpentes from vs. **2**  
 And Moyses prayed for the people.

**T**hen sayde the Lorde vnto Moyses: **M**ake  
 the a staffe serpent / and sette vp for a token.  
**1** **W**hosoever is bitten / and tokeþ vpon it / shal  
 lyue. **2** **T**hen made Moyses a serpent of brasse /  
 and sette it vp for a token: a when a serpent  
 had bitten any man / he shalde the brasse  
 serpent / and recovered.

**2** And the chyliden of Israel departed / and  
 pitched in Oboth. **2** And from Oboth theye  
 wente on / and pitched in Jym / by Abaram in  
 the wilderness: / so ouer against Moab / on the East  
 syde. **3** From thence departed they / and pitched  
 by

By the ryuer of Sared. From thence departed they/ and pitched on this side Arnon / which is in the wildernes/ and cometh out of the crosse of the Ammonites. For Arnon is the border betwixt Moab and the Ammonites. Wherefore it is spoken in the booke of the warres of the Lord. And go with violence/ both on the ryuer of Arnon/ and on the fountayne of the ryuer / which boweth youneuerde to the well at Zar/ and leaueh the rion/ to be the border of Moab.

And from thence they came to the well. This is the well/ whereof the Lord spake vnto Moyses. Gather the people together/ I will geue thee water. Then sange Israel this song / a they sange one after another ouer the well: This is the well/ that the prince digged: the nobles amonge the people haue digged it: the sheue the teacher and they: slauos.

And from this wilderness: they went vnto Marah/ and from Marah vnto Na- badib/ and from Nabadib to Bemoth/ from Bemoth vnto the valley that lyeth in the felde of Moab/ at the toppe of Pisga/ and turneth towarde the wilderness.

And Israel sent messengers vnto Sib-  
the kynge of the Ammonites/ a caused to saye  
vnto him: Let me goe throue thy lande/ we  
will not turne into the felde/ nor into the wy-  
nerdes/ neyther will we drinke the water of  
the wells/ neyther will we streke will we geue/ we be  
past the borders of thy countre.

17  
21  
31  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

14  
17  
21  
24  
27  
31  
34  
37  
40  
43  
46  
49  
52  
55  
58  
61  
64  
67  
70  
73  
76  
79  
82  
85  
88  
91  
94  
97  
100  
103  
106  
109  
112  
115  
118  
121  
124  
127  
130  
133  
136  
139  
142  
145  
148  
151  
154  
157  
160  
163  
166  
169  
172  
175  
178  
181  
184  
187  
190  
193  
196  
199  
202  
205  
208  
211  
214  
217  
220  
223  
226  
229  
232  
235  
238  
241  
244  
247  
250  
253  
256  
259  
262  
265  
268  
271  
274  
277  
280  
283  
286  
289  
292  
295  
298  
301  
304  
307  
310  
313  
316  
319  
322  
325  
328  
331  
334  
337  
340  
343  
346  
349  
352  
355  
358  
361  
364  
367  
370  
373  
376  
379  
382  
385  
388  
391  
394  
397  
400  
403  
406  
409  
412  
415  
418  
421  
424  
427  
430  
433  
436  
439  
442  
445  
448  
451  
454  
457  
460  
463  
466  
469  
472  
475  
478  
481  
484  
487  
490  
493  
496  
499  
502  
505  
508  
511  
514  
517  
520  
523  
526  
529  
532  
535  
538  
541  
544  
547  
550  
553  
556  
559  
562  
565  
568  
571  
574  
577  
580  
583  
586  
589  
592  
595  
598  
601  
604  
607  
610  
613  
616  
619  
622  
625  
628  
631  
634  
637  
640  
643  
646  
649  
652  
655  
658  
661  
664  
667  
670  
673  
676  
679  
682  
685  
688  
691  
694  
697  
700  
703  
706  
709  
712  
715  
718  
721  
724  
727  
730  
733  
736  
739  
742  
745  
748  
751  
754  
757  
760  
763  
766  
769  
772  
775  
778  
781  
784  
787  
790  
793  
796  
799  
802  
805  
808  
811  
814  
817  
820  
823  
826  
829  
832  
835  
838  
841  
844  
847  
850  
853  
856  
859  
862  
865  
868  
871  
874  
877  
880  
883  
886  
889  
892  
895  
898  
901  
904  
907  
910  
913  
916  
919  
922  
925  
928  
931  
934  
937  
940  
943  
946  
949  
952  
955  
958  
961  
964  
967  
970  
973  
976  
979  
982  
985  
988  
991  
994  
997  
1000

17  
21  
24  
27  
31  
34  
37  
40  
43  
46  
49  
52  
55  
58  
61  
64  
67  
70  
73  
76  
79  
82  
85  
88  
91  
94  
97  
100  
103  
106  
109  
112  
115  
118  
121  
124  
127  
130  
133  
136  
139  
142  
145  
148  
151  
154  
157  
160  
163  
166  
169  
172  
175  
178  
181  
184  
187  
190  
193  
196  
199  
202  
205  
208  
211  
214  
217  
220  
223  
226  
229  
232  
235  
238  
241  
244  
247  
250  
253  
256  
259  
262  
265  
268  
271  
274  
277  
280  
283  
286  
289  
292  
295  
298  
301  
304  
307  
310  
313  
316  
319  
322  
325  
328  
331  
334  
337  
340  
343  
346  
349  
352  
355  
358  
361  
364  
367  
370  
373  
376  
379  
382  
385  
388  
391  
394  
397  
400  
403  
406  
409  
412  
415  
418  
421  
424  
427  
430  
433  
436  
439  
442  
445  
448  
451  
454  
457  
460  
463  
466  
469  
472  
475  
478  
481  
484  
487  
490  
493  
496  
499  
502  
505  
508  
511  
514  
517  
520  
523  
526  
529  
532  
535  
538  
541  
544  
547  
550  
553  
556  
559  
562  
565  
568  
571  
574  
577  
580  
583  
586  
589  
592  
595  
598  
601  
604  
607  
610  
613  
616  
619  
622  
625  
628  
631  
634  
637  
640  
643  
646  
649  
652  
655  
658  
661  
664  
667  
670  
673  
676  
679  
682  
685  
688  
691  
694  
697  
700  
703  
706  
709  
712  
715  
718  
721  
724  
727  
730  
733  
736  
739  
742  
745  
748  
751  
754  
757  
760  
763  
766  
769  
772  
775  
778  
781  
784  
787  
790  
793  
796  
799  
802  
805  
808  
811  
814  
817  
820  
823  
826  
829  
832  
835  
838  
841  
844  
847  
850  
853  
856  
859  
862  
865  
868  
871  
874  
877  
880  
883  
886  
889  
892  
895  
898  
901  
904  
907  
910  
913  
916  
919  
922  
925  
928  
931  
934  
937  
940  
943  
946  
949  
952  
955  
958  
961  
964  
967  
970  
973  
976  
979  
982  
985  
988  
991  
994  
997  
1000

Wherefore it is sayd in the proverbe: Come vnto Hesbon/ let vs buyde/ and prepare the cyme of Hesbon/ for there is a fyre gone our of Hesbon/ and a flammie from the cyme of Hesbon/ which hath consumed Ar of the Moabites/ and the cytyens of the toppe of Ar. Wo vnto the Moab: thou people of Camos art vnder: His sounes are put to flight/ a his daughters bought captiue vnto Hesbon/ the kynge of the Ammonites. Their glory is come to nought/ from Hesbon vnto Hesbon: waysted are they vnto Hesbon/ whiche reacheth vnto Mediba. Thus saith the Lord in the lade of the Ammonites.

And Moyses sent out spyes vnto Jabsar/ and they take the towne/ belonginge thereto / and conquered the Ammonites that were therein. And they turned / and wente vnto the wege toward Basan. Then Og the kynge of Basan/ went out against them with all his people to fight in Eby. And the Lord sayd vnto Moyses: feare hym not/ for I haue geuen him with his lande / and people into thy hande / and thou shalt go with hym as thou dydest with Sihon/ the kynge of the Ammonites/ which dwelt in Hesbon. And they smote him / and his sounes / an all his people / so that there remained none. And conquered the lande. After ward wente the chyldren of Israel / a pitched in the felde of Moab / by the side of Jordan by Jericho.

#### The XXXII. Chapter.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
64

and lynch ouer agaynst me. Come now therefore/ curse me this people/ for they are to multiply for me/ if peradventure I might be able to smite them/ & to dyeue them out of the lande/ for I wote/ if whome thou blessest/ he is blesed/ & whome thou cursest/ he is cursed.

**B** And the elders of the Moabites wente out with f elders of the Mediamites/ & had the rewarde of the forsbaying in theyr handes/ & they came vnto Balaam/ and tolde hym the woices of Balaam. And he sayd vnto the: Laye here all night/ & I will byngne you wode agayne/ cuxen as the Lord: & shall saye vnto me. So f pynces of the Moabites abode w Balaam.

And God came vnto Balaam/ and sayd: What men are these/ which are with thee? Balaam sayd vnto God: Balaam the sonne of Beophor/ the fring off Moabites hath sent vnto me: Behold/ there is a people come out of Egypt/ and couereth the face of the earth/ Come now therefore/ and curse me them/ if peradventure I may be able to fyghe with them/ and to dyeue them out. But God sayd vnto Balaam: Go not with the/ and curse not that people/ for they are blesed.

**C** Then rose Balaam vp in the morning/ & sayd vnto the pynce of Balac: Get you vnto your lande/ for the Lord: weyl not suffice me to go with you.

And f pynce of the Moabites gat them vp/ came to Balaam/ and said: Balaam refusest to come with vs. Then sent Balac yet a greater company of pynces/ and more honorable the they. Whā they came to Balaam/ they tolde hym: Balaam the sonne of Beophor/ sendeth the woices: Wherefore/ wyl not to come vnto me/ for I wyl promote f vnto bye honour/ and weyl do wharsoeuer f sayest vnto me. Come I praye the/ curse me this people.

**Nu. 22. 13.** Balaam answered/ and sayd vnto f seruantes of Balac: If Balac wolde geue me his house full of siluer and golde/ yet coulde I not go beyond the woide of the Lord: my God/ to do lile or great. Neuerthelste/ tary ye here this night/ that I may wote/ what the Lord weyll saye more vnto me. Then came God to Balaam by night/ & sayd vnto hym: If f me are come to cal f/ get f vp the/ & go to the/ but whar I shal say vnto f/ thalt f do.

Then rose Balaam vp in the morning/ and saddled his asse/ & wente with f pynce of the Moabites. But the waly of God wroth w bare/ because he wente. And f aungel of the Lord stode in the waye/ to withstand him. But he rode vpon his asse/ & two seruantes w him. And the asse saw f aungel of f Lord standinge in f waye/ & his fyncard brayen in his hande. And f asse turned asyde out of the waye/ & wente into the filde. But Balaam smote her/ that she shoulde go in the waye.

Then stode the aungel of the Lord in the path by f pyncardes/ where there were walles on both f sydes. And whā the asse sawe f aungel of f Lord/ she wroth vnto f walle/ & thus Balaam smote vnto the walle. And he smote her agayne. Then wente f aungel of f Lord farther/ and stode in a narrowe place/ where there was no waye to turne/ wether to the right hande/ nor to f liffe. And when the asse sawe the aungel of f Lord/ the fild boome vnder Balaam. Then was Balaam wroth furiously/ & smote the asse with a staffe.

Then opened the Lord the mouth of the asse/ and the sayd vnto Balaam: What haue I done vnto the/ that thou hast smitten me now the pynce? Balaam sayd vnto the asse: Because thou hast mocked me/ Whar f had a fyncard now in my hande/ I wold fyll the. The asse sayd vnto Balaam: Am I not thyne asse/ which thou hast ryder vpon in thy tyme vnto this daye? Was I euer wroth to do so vnto the? He sayd: No.

Then opened the Lord the eyes of Balaam/ that he sawe the aungel of f Lord standinge in the waye/ and a dyauen fyncard in his hande. And he clynded him selfe/ and wente vnto his face. And f aungel of f Lord sayd vnto hym: Wharfore hast thou smitten thyne asse now the tyme? Beholde/ I am come out to resse the/ for thy wale is forwarde/ & contrary vnto me. And f asse saue me/ & wrothed fro me the tyme/ & els/ if she had not turned asyde fro me/ I had slayne h/ & saued the asse alyne.

Then sayde Balaam vnto the aungel of f Lord: I haue synned/ so/ I weyl not that thou stodest in the waye agaynst me. And now/ if it displeaseth the/ I weyl turne agayne. The aungel of the Lord sayd vnto him: Go with



with the men: but thou shalt speake norbinge else: then that I shal saye vnto the. So Balaam wente forth with the pynces of Balac. When Balac herde that Balaam came / he went out to mete hym (in the carye of the Moabites) that lyeth in the coast of Arnon / which is on the innermost Wyder / and sayd vnto hym: Whyd not I sende for the to call the? Therefore camest thou then vnto me? Thyngst thou that I am not able to promote the vnto honoure? Balaam answered him: Lo / I am come vnto the. ¶ But how can I say any thyngc clo: then that God punyssh in my mouth: that I must speake:

So Balaam went with Balac / and they came vnto a cyne on the border of the border of the lande. And Balac strewe oxen / and shepe / and fene for Balaam / and for the pynces that were with hym.

The XXXIII Chapter.

**I** N the morning / Balac toke Balaam / and they wente vp to the hye place of Baal / that from thence he myght se vnto the innermost parte of the people. And Balaam sayd vnto Balac: Buyde me here seuen aultars / and piouslyde me here seuen bullockes / a seuen rammes. Balac byd as Balaam sayd. And both Balac and Balaam offered on euey aultare a bullock and a ramme. And Balaam sayd vnto Balac: Stande thou by thy burntofferinge / I wyl go / shably ¶ Lord c wyl mete me / and call me / that I may tell the / what shal be the word of the Lord. And he went his waye as he sayd.

And the Lord mette Balaam. And Balaam sayd vnto hym: Seuen aultars haue I pypared / and offered on euey aultare a bullocke / and a ramme. The Lord put h wynde in Balaams mouth / and sayd: Wo agayne vnto Balac / and saye on thys wyse. And wha he came agayne vnto him / behold / he shode by his burntofferinge / with all the pynces of the Moabites.

**B** Then toke he vp his parable / and sayd: ¶ Balaam the kynge of the Moabites / hath caused to set me out of Siria / from the mountaynes towards the east / and sayd: Come / curse me Jacob / since the se my Israel. How shall I curse hym / whome God curseyth not? Howe hal I dese hym / whom the Lord blesyth:

nor: for from the toppe of the stony rockes I se hym / and from the bylles / I beholde hym. Beholde / the people shal dwel by them selles / and shal not be refened amonge the Hebreis. Who can tell the buss of Jacob / a the number of the fourth parte of Israel? My soule bye the deary of the ryghious / and my ende be as the ende of these.

Then sayd Balac vnto Balaam: What doest thou vnto me? I caused to se for the for to curse myne enemyes / a beholde / thou blessest them. He answered and sayd: Must I not kepe and speake / that which the Lord puttyth in to my mouth? Balac sayd vnto hym: Come with me yet vnto another place: from whence thou mayest se the innermost parte of them / and not se them al / and curse me them there.

And he toke hym vp to a free place / euen vnto the toppe of Disga / and builded seuen aultars / and offered on euey aultare a bullocke and a ramme. And he sayde vnto Balaam: Stande so by the burntofferinge / wyl I go yonder. And the Lord mette Balaam / and put the wynde in his mouth / and saye: Wo agayne vnto Balac / saye on thys wyse. And whan he came to hym / agayne beholde / he shode by his burntofferinge / with the pynces of the Moabites. And Balac sayd vnto him: What hath the Lord sayd?

And he toke vp his parable / and sayde: Kysse vp Balac and beare / make my restimony with thine eares / thou sone of Ziphor. ¶ God is not a man / that he shoulde lye / ne: a mans thide / that any thyngc shoulde repede hym. Shoulde he saye / and not be? Shoulde he speake / and not make it goode? Beholde / I am thoughte hitherto to blesse / I blesse / and can not go backe therto. There is no weerynesse fene in Jacob / in thier any labour in Israel. The Lord his God is with hym / and the kynge trumpe to amogge them. ¶ God hath brought them out of Egypt / his strength

is as an vnicoone. ¶ So: there is no secrecye in Jacob / and no seych / aser in Israel. Whan h

ymc comyth / it shalbe said vnto Jacob / a to Israel / that God voyd. Beholde / the people shal rye vp as a lyoness / and beate vp hym selfe as a lyon. He shal norise himselfe because of the praye / and synke the bloude of the:

¶ 173. ¶ 174. ¶ 175.

the sayne.

Then sayde Balaam vnto Balaam: Thou shalt neuer curse hym nor blesse hym. Balaam answered / and sayde vnto Balaam: Haue I not told thee: All that the Lord speaketh thou muste do: Balaam sayde vnto him: O come, I wil bringe thee to another place / if it maye happe please God / that thou mayest curse them there. And he thought him vp to the toppe of mount Peor: that looketh toward the wyderesse.

And Balaam sayde vnto Balaam: Byside me here / sit thou a while / and proude me foue bullockes / and twen rammes. Balaam dyd as Balaam sayde / and offered on enery aultare a bullocke / and a ramme.

The XXIII. Chapter.

**Q**UEN when Balaam sawe that it pleased the Lord / that he shoulde blesse Israel / he wente not / as he dyd before / to see whether he wold set his face straight toward the wyderesse / as he vp his eyes / a sawe Israel / how they laye / accordinge to theyr trybes / a the spere of God came vpon him / and he toke vp his parable / a sayde: Thus sayeth Balaam / the sonne of Beor: Thus sayeth the man / whose eyes are openede: Thus sayeth he / which heareth the wordes of God / whose face the vision of Almighty: which set vnto / a his eyes were openede.

How goodly are thy tentes / O Jacob / a thy habitacione / O Israel: Euen as yf Godd wales / as the gardenes by the water side / as the tentes / which the Lord hath plant / as at the Cedreces vpon the water. The water shall flowe out of his bouler / a his rye shall be a greate water. His ryege shall be hyer then wheat / a his kingdome shall be exalted: Godd shall haue brought him out of Egypt / his strength is as of an unicorn. He shall eate vp the Herben his enemies / a grinde they: bones to powder / a thou shalt owe the with his arrowes.

He hath layd him vnto as a Lyon / and as a Lyonesse. Who wyl raise hym vp / Blessed be he that blesseth thee / a cursed / that curseth thee.

Then was Balaam furious in wrath against Balaam / and smote his hedes together / and sayde vnto hym: I haue called thee / that thou shouldst curse myne enemies / a behold / thou

hast blessed the newe that myneste now get / hence to thy place: I thought that I wolde proude vnto honoure / but the Lord hath kepte the backe from that which I hope.

Balaam answered hym: Told I not thee the message / a whose thou sendest vnto me / a saye: I If Balaam wolde geue me his good full of silver and golde / yet coude I not go beyonde the wyde of the Lord / to do eyther euil or good / a mine owne heret / but what the Lord speaketh / that must I speake also / And now behold / soe much as I go to my people / come therefore / I will shewe thee / what this people shall do vnto thy people after this tyme.

And he toke vp his parable / and sayde: Thus sayeth Balaam / the sonne of Beor: Thus sayeth the man / whose eyes are openede: Thus sayeth he / which heareth the wordes of God / and that hath the knowledge of the byss / euen he that sawe the vision of the almyghty / and fell vnto / and his eyes were openede: I shall see hym / but not nye at now: I shall beholde hym / but not nye at hand. There shall as flare come out of Jacob / and a cypre shall come vp out of Israel: and shall synge the rulers of the gentes / and overcome all the chyldren of Seth.

Whom shall be his possion / and Scyth shall be his enemye / possession / a Israel shall be manifold. Out of Jacob shall come he that hath Romanus / and that shall be remanur of the gentes.

And when he sawe the Amalechites / he toke vp his parable / and sayde: Amalech / the first amonge the Kethites / but at the last / thou shalt perie the utterly. And wold be same the Gentes / toke vp his parable / and sayde: Stronge is thy dwelling / and on a rocke hast thou put thy nest / neuer belisse / thou shalt be a burninge vnto Baan / and I will take the prisoner.

And he toke vp his parable agayne / and sayde: Alas / who shall lye / when God vouch this: And shippes out of Cum shall subdue Assur / a Eber. He him selfe also / shall perie the utterly. And Balaam gat him vp / and departed / and came againe vnto his place / and Balaam wente his waye also.

The XXV. Chapter.

**A**nd Israel dwelt in Sin / a the people beganne to comitte whoredom with the daughters of the Moabites / which called the people vnto sacrifice of their goddes. And the people did eate and whoredom: they made gods. And Israel submitted himself vnto Baal Peor. Then the wrath of the Lord waxed more vnto Israel / and he said vnto Moses: Take of the rulers of the people / and hang them vp vnto the Lord / against the sunne / that the terrible wrath of the Lord may be turned awaye from Israel. And Moses sayd vnto the iudges of Israel: Every man slaye his captaine / that haue submitted them selfe vnto Baal Peor.

**A**nd Bebalde / one of the children of Israel / came in agaynst his brethren / and sayed hym selfe to a Moabish woman / in the sight of Moses / and of the whole congregation of the chyldren of Israel / which was before the Tabernacle of witness.

**W**hen Phineas the sonne of Eleazar / the sonne of Aaron the priest / sawe that he rose vp out of the congregation / a reule a sword in his hande / and wente after the man of Israel / into the whoredome / and thrust hym thorow / both the men of Israel / and the woman / vnto the belly of her. Then ceased the plague from the chylden of Israel / and there were slayne in the plague foure a thowsand.

**A**nd the Lord spake vnto Moses / and he sayde: Phineas the sonne of Eleazar / the sonne of Aaron the priest / hath turned my wrath awaye from the chylden of Israel / because he was zelous for his God / and made an atonement for the chylden of Israel.

**T**he man of Israel that was slayne with the Moabianish woman / was called Sinri / the sonne of Salu / a captyne of the house of the father of the Simconites. The Moabianish woman also that was slayne / was called Cozbi / the daughter of Zur / she was a ruler of

the people of a kynede amonge the Madianites.

**A**nd the Lord spake vnto Moses / and sayde: The Moabianites / and synce the / whereby they haue begyled you theowt Peor / a theowt they sister Cos / by the daughter of a captaine of the Moabianites / which was slaine in the daye of the plague / so: Peors sale / and the plague came after.

The XXXVI. Chapter.

**A**nd when the gyfte blood was shed / the Lord sayde vnto Moses / and vnto Eleazar the sonne of Aaron the priest: Take of the summe of the whole congregation of the chyldren of Israel / from twentye yere and aboue / after they: sather houses / that are able to goe forth to the warre in Israel. And Moses and Eleazar the priest spake vnto the / on the side of the Moabites / besyde Jordan / ouer agaynst Jericho / namely vnto all the that were twentye yere olde / and aboue / and the Lord commaunded Moses. And these are the chylden of Israel that were come out of Egypte.

**R**uben the first borne sonne of Israel. The chylden of Ruben were / Sanch: of whom cometh the kyned of the Sanchites. Dehuor: of whom cometh the kyned of the Dehuorites. Gerson: of whom cometh the kyned of the Gersonites. Carni: of whom cometh the kyned of the Carnites. These are the kynedes of the Rubenites. And the nombre of them was thec and fouretye thousand / seven hundred / and thretye. Fur the chylden of Dehu were Eliah: And the chylden of Eliah were Nemud: and Sarban: a thowt.

**T**his is that Sarban and thiram / those famous men / that congregated / which stode vp agaynst Moses and Aaron / in the company of Cozab / wher they rose vp agaynst the Lord / a the earth opened her mouth / and swale wch them with Cozab / when the company dyd / wher vnto as the fire consumed two hundred / and ftye men / and they became a token. Fur the chylden of Cozab were net.

**T**he chylden of Simcon in they: Ferni: of whom cometh the kyned of the Fernites. Gemim: of whom cometh the kyned of the Gemimites. Tami: of whom cometh the kyned of the Tamites. Iechi: of

the kyned of the Sanchites. Dehuor: of whom cometh the kyned of the Dehuorites. Gerson: of whom cometh the kyned of the Gersonites. Carni: of whom cometh the kyned of the Carnites. These are the kynedes of the Rubenites. And the nombre of them was thec and fouretye thousand / seven hundred / and thretye. Fur the chylden of Dehu were Eliah: And the chylden of Eliah were Nemud: and Sarban: a thowt.

Gen. xliij.

1. Para. viij.

1. Para. viij.

1. Para. viij.

off

## Israel in Moab.

## Numeri.

of whome cometh the kynred of the Zaphurites. Serah: of whome cometh the kynred of the Seraphites. Saul: of whome cometh the kynred of the Saulites. These are the kynredes of the Synconites: two and twenty: thousande/and two hundred.

The chyldren of Gad in theyr kynredes were: Zophon: of whome cometh the kynred of the Zophonites. Haggi: of whome cometh the kynred of the Haggiites. Sum: of whome cometh the kynred of the Sumites. Affen: of whome cometh the kynred of the Affenites. Len: of whome cometh the kynred of the Lenites. Arab: of whome cometh the kynred of the Arabites. Arick: of whome cometh the kynred of the Arickites. These are the chyldren of Gad: in theyr nombre: fourty thousande/and four hundred.

**C** The chyldren of Juda: in theyr kynredes were: Berth: of whome cometh the kynred of the Berthites. Sela: of whome cometh the kynred of the Selaunites. Phares: of whome cometh the kynred of the Pharesites. Serah: of whome cometh the kynred of the Seraphites. The chyldren of Phares: were: Hefson: of whome cometh the kynred of the Hefsonites. Hannul: of whome cometh the kynred of the Hannulites. These are the chyldren of Juda: in their nombre: six and twenty thousande/a fyve hundred.

The chyldren of Issachar in theyr kynredes were: Eholai: of whome cometh the kynred of the Eholaites. Phura: of whome cometh the kynred of the Phuraites. Jalsib: of whome cometh the kynred of the Jalsibites. Simron: of whome cometh the kynred of the Simronites. These are the kynredes of Issachar: in nombre: four and the scoe thousande/and thee hundred.

The chyldren of Zabulon in theyr kynredes were: Sered: of whome cometh the kynred of the Seredites. Elon: of whome cometh the kynred of the Elonites. Jabel: of whome cometh the kynred of the Jabelaites. These are the kynredes of Zabulon: in their nombre: the scoe thousande/a fyve hundred.

**E** The chyldren of Joseph in theyr kynredes were: Manasse: and Ephraim. The chyldren of Manasse were: Machir: of whome cometh

the kynred of the Machirites. And Machir begat Gilead: of whome cometh the kynred of the Gileadites. And these are the chyldren of Gilead. Giser: of whome cometh the kynred of the Giserites. Heloch: of whome cometh the kynred of the Helochites. Arick: of whome cometh the kynred of the Arickites. Schemites: of whome cometh the kynred of the Schemites. Simida: of whome cometh the kynred of the Simidites. Hopher: of whome cometh the kynred of the Hopherites. And Zelapheah was the sonne of Hopher: a had no sonnes: but daughteres: whose names were: Nahola/Na/Bagla/Milca/Thyza. These are the kynredes of Manasse: in theyr nombre: two and fifty thousande/a seven hundred.

The chyldren of Ephraim in theyr kynredes were: Surclach: of whome cometh the kynred of the Surclachites. Beker: of whome cometh the kynred of the Bekerites. Chaban: of whome cometh the kynred of the Chabanites. The chyldren of Surclach were: Erani: of whome cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim: in theyr nombre: two and thyrty thousande and v. hundred. These are the chyldren of Joseph in theyr kynredes.

The chyldren of Ben Jamin in theyr kynredes were: Bela: of whome cometh the kynred of the Belaites. Asbel: of whome cometh the kynred of the Asbelites. Thiram: of whome cometh the kynred of the Thiramites. Suphan: of whome cometh the kynred of the Suphanites. Gupha: of whome cometh the kynred of the Guphanites. And the chyldren of Bela were: Ard and Naeman: of whome cometh the kynred of the Ardites/and Naemanites. These are the chyldren of Ben Jamin: in theyr kynredes: in nombre: fyve and fourty thousande/and vj. hundred.

The chyldren of Dan in theyr kynredes were: Subam: of whome cometh the chyldren of the Subamites. These are the kynredes of Dan: in theyr generacions: they were altogether in nombre: four and the scoe thousande/and four hundred.

The chyldren of Affer in theyr kynredes were: Zennai: of whome cometh the kynred of the Zennaites. Jesui: of whome cometh

Num  
i. Pa

2

the

the kindred of Jesuites. Six of whom cometh  
the kindred of the Binites. And the chyl-  
dren of Bysaree Giber: of whom cometh  
the kindred of the Gubites. Michiel of whom  
cometh the kindred of the Melchilites. And  
the daughter of Assir was called Sarab. These  
are the kindredes of the chylidren of Assir / in  
their number: six thousande a hundred: and  
threescore.

The chylidren of Nephtali in their kindredes  
were Zabuel: of whom cometh the kind-  
red of the Zabegulites. Gunt of whom cometh  
the kindred of the Guntites. Jezer: of  
whom cometh the kindred of the Jezerites.  
Sillaim: of whom cometh the kindred of the  
Sillimites. These are the kindredes of the chyl-  
idren of Nephtali in their generacions in their  
number: six thousande and nigh hundred.

le. xij. b

This is the summe of the chylidren of Is-  
rael: six hundred thousande a thousande / seven  
hundred and threescore.

le. xij. b

le. xij. b

le. xij. b

le. xij. b

And the Lord spake vnto Moyses / and  
sayde: Vnto thise shall thou deuide the lande  
to inheritaunce / according to the number of  
the names: To many shalt thou geue a more  
inheritaunce / and to few the lesse: vnto eue-  
ry one shall geue according to theyr number:  
yet shall the lande be deuided by lotte. Accord-  
ing to the names of the wydes of theyr fa-  
thers shall they inherite it: for after the lotte  
shalt thou deuide theyr inheritaunce: both be-  
twixt many and few.

And this is the summe of the Leuites in  
theyr kindredes. Gerson: of whom cometh  
the kindred of the Gersonites. Sabar: of whom  
cometh the kindred of the Sabarites. Merari  
of whom cometh the kindred of the Me-  
rarites. These are the kindredes of Leui / the kind-  
red of the Libnites / the kindred of the Hebrai-  
nites / the kindred of the Malchilites / the kindred  
of the Misaites / the kindred of the Cosabites.

le. xij. c

le. xij. c

le. xij. c

le. xij. c

le. xij. c

le. xij. c

le. xij. c

le. xij. c

le. xij. c

Gabary begat Amram. And Amrams  
wyfe was called Jochebed a daughter of Le-  
uy / vnto whome was borne hym in Egypte: And  
vnto Amram the bare Aaron and Moyses /  
and Miriam theyr syster. And vnto Aaron  
were borne Nadab / Abihu / Elisafar / and Ithi-  
mar. As for Nadab and Abihu / they dyed /  
whan they offered straunge fyre before the  
Lord. And the summe of them was xxxij.  
thousand / all males from v. monethes and

above. For they were not numbred amonge the  
chylidren of Israel / for there was no inheri-  
taunce geuen the amonge the chylidren of Israel.

This is the summe of the chylidren of Is-  
rael / whom Moyses and Eleazar the pries-  
te numberd in the felde of the Moabites beyde  
Jordan: ouer agaynst Jericho: amonge  
whome there was not one of the summe of  
those chylidren of Israel / whom Moyses and  
Aaron the priesstes numberd in the wilderness  
of Synay. For the Lord sayde vnto them / that  
they shoulde dye in the wilderness. And there  
was not one of them left / save Caleb / the sonne  
of Iephune / and Josua the sonne of Nun.

The XXXVII Chapter.

Moses the daughter of the sonne of  
the sonne of Giber / the sonne of Gilead / the  
sonne of Machir / the sonne of Manasse / amonge  
the kindred of Manasse / the sonne of Joseph  
(whose names were Mahla / Noa / Koglah /  
Mila / and Thurga) came a flode before Mo-  
yses and Eleazar the priesstes / and before the rus-  
lers and the whole congregacion / euen before  
the doore of the Tabernacle of witness / sayde  
Oure father is dead in the wilderness / and  
was not in the company of them: that is to  
say agaynst the Lord / in the congregacion  
of Cosab: but dyed in his owne sinne / and had  
no sonnes. Wherfore shoulde oure fathers  
name perithe then among his kindred / though  
he haue no sonne? Geue vs a possession also  
amonge oure fathers brethren.

Moses broughte they: cause before the  
Lord. And the Lord sayde vnto hym: The  
daughters of Elaphad haue spoken right.  
Thou shalt geue them a possession to inherite  
amonge they: fathers brethren: a shalte turne  
they: fathers inheritaunce vnto them. And  
saye vnto the chylidren of Israel: Whan a man  
dyeeth a hath no sonne / ye shall turne his in-  
heritaunce vnto his daughter. If he haue no  
daughter / ye shall geue it vnto his brethren.  
If he haue no brethren / ye shall geue it vnto  
his fathers brethren. If he haue no fathers  
brethren / ye shall geue it vnto his nexte kyn-  
folke / whiche belonge vnto hym in his kind-  
red: that they maye possess it. This shal be an  
ordinaunce and a perpetual lawe vnto the  
chylidren of Israel / as the Lordde commaun-  
ded Moyses.

# Ceremonyes.

# Numeri.

**E** And the Lord spake vnto Moſes: Get thee vp into this mount Abarim: a beholde the land: whiche I ſhall geue vnto the chyldren of Iſrael. And when thou haſt ſene it: thou ſhalt be gathered vnto thy people: as Aaron thy brother was gathered: for ye were diſobedient vnto my worde in the wilderneſſe of Sin: in the ſtryke of the congregacion: when ye ſhould haue ſanctified me: whome we ſaw before them: This is the water of ſtryke at Edon: in the wilderneſſe of Sin.

And Moſes ſpake vnto the Lord and ſayde: O heere the Lord God of the ſpirites of all fleſh: ſet a man ouer the congregacion: which may go in and out before them: and to lead them out and in: that the congregacion of the Lord be not as the ſheepe without a ſhepheard.

And the Lord ſayde vnto Moſes: Take vnto the Joſia the ſonne of Num: which is a man: in whom is the ſpirc: and put thyne handes vpon hym: and ſet hym before Eleazar the priefte: and before the whole congregacion: and geue hym a charge in their ſightes: a bewyſe him with thy bewyſe: that the whole congregacion of the chyldren of Iſrael may be obedient vnto hym. And he ſhall ſtande before Eleazar the priefte: which ſhall ſe eueſday for hym: after the maner of the Tabernacle before the Lord. In the mouth of hym ſhall both he: and all the chyldren of Iſrael with hym: a the whole congregacion go in and out.

Moſes did as the Lord commanded hym: and ſet Joſia: and ſet hym before Eleazar the priefte: and before all the congregacion: and laide his handes vpon hym: and gaue him a charge: as the Lord ſayde vnto Moſes.

## The XXXIII. Chapter.

And the Lord ſpake vnto Moſes: and ſayde: Commande the chyldren of Iſrael: and ſaye vnto them: The offeringe of my bread: whiche is my offeringe of the ſweet ſauour: ſhall ye ſepe in his due ſeaſon: that ye maye offer vnto me. And ſaye vnto them:

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

A tenth deale of an Epha of ſyne flour: for a meate offeringe: mingled with beaten oyle: of the fourth parte of an Ekin: this is a daily burnt offeringe: whiche ye offered vpon mount Sinai: for a ſweet ſauour: of a ſacrifice vnto the Lord. And the tenth offeringe of the ſame: the fourth parte of an Ekin: is a lambe: a this ſhalbe poured in: a ſacrifice for a giſt vnto the Lord. The other lambe ſhalt thou prepare at euen: like as the meate offeringe in the morninge: and the tenth offeringe thereof: for a ſacrifice of a ſweet ſauour vnto the Lord.

On the Sabbath daye: two lambes of a year elde without blemiſh: a two tenth deales of ſyne flour: mingled with oyle: and the tenth offeringe thereof. This is the burnt offeringe of euey Sabbath: before a daily burnt offeringe: with his tenth offeringe.

On the firſt daye of your monethes: ye ſhall offer a burnt offeringe vnto the Lord: two yonge bullockes: or a ramme: ſeven lambes of a year elde without blemiſh: a awaye the tenth deales of ſyne flour: for a meate offeringe: mingled with oyle vnto euey bullocke: twentieth deales of ſyne flour: for a meate offeringe: mingled with oyle vnto the ramme: and a tenth deale of ſyne flour: for a meate offeringe: mingled with oyle vnto euey lambe. This is the burnt offeringe of a ſweet ſauour: a ſacrifice vnto the Lord.

In their tenth offeringe ſhalbe half an Ekin of wine vnto euey bullocke: the thyrd parte of an Ekin to the ramme: the fourth parte of an Ekin to euey lambe. This is the burnt offeringe of euey moneth in the yeare. There ſhall offered an hegoate alſo for a ſyn offeringe vnto the Lord: in the daily burnt offeringe with his tenth offeringe.

And on the fourteenth daye of the firſt month is the Feaſt vnto the Lord: and on the feſtiue daye of the ſame moneth is the Feaſt: ſeven dayes ſhall vnleuened breade be eaten. The firſt day ſhalbe an holy conuocation: to ſeruite mee: ſhall ye do therein: a ſyre ſhall offer a burnt offeringe vnto the Lord: two yonge bullockes: one ramme: ſeven lambes of a year elde: without blemiſh: with their meate offeringe: the tenth deales of ſyne flour: mingled with oyle to euey bullocke:

And there

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

## The XXXIII. Chapter.

Moſes did as the Lord commanded hym: and ſet Joſia: and ſet hym before Eleazar the priefte: and before all the congregacion: and laide his handes vpon hym: and gaue him a charge: as the Lord ſayde vnto Moſes.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

There is the offeringe that ye ſhall offer vnto the Lord: ſhalles of a year elde: which are without blemiſh: euey ſaye two for a bullocke: one lambe in the morninge: the other at eue.

locke/and two tenth Deales to the ram:/a one tenth Deale to every lambe/ among the seven lambe. And an hegoate for a synofferinge/ to make an atonement for you. And iosephal ye offre in the morninge / besides the burnt offeringe/which is a daily burnt offeringe. After this manner shal ye offer the bread every Daye/ seven Dayes longe for a offeringe of a sweete savour vnto the Lord/ to the daily burnt offeringe/ and vnto the offeringe also. And the seventh Daye shalbe called and holy conuocation with you: no seruile worke shal ye do therein.

And the Daye of the fyrst frute (whan ye offre the meato offeringe of the moneth / vnto the Lord in your weekes) shalbe an holy conuocation also: no worke of bondage shal ye do therein. And ye shal offer a burnt offeringe for a sweete savour vnto the Lord: two yonge bullockes/ a ramme/ seven lambe of a yere olde / with their meato offeringes : the tenth Deales of fyne flour/ myngled with oyle to every bullocke/ two tenth Deales to the ramme/ and one tenth Deale to every lambe of the seven lambe. And an hegoate to make an atonement for you. This shal ye do/ besides the daily burnt offeringe / with his meato offeringe / and his vnto offeringe. Without blemyshe shall they be all.

Ex. XXXI. Chapter.

¶ On the fyrst Daye of the seventh moneth/ shalbe with you an holy conuocation. No seruile worke shal ye do therein: for it is the day of your trumpet blowinge. And ye shall offre a burnt offeringe for a sweete savour vnto the Lord: a yonge bullocke / a ramme / seven lambe of a yere olde/ without blemyshe. And their meato offeringes: the tenth Deales of fyne flour/ myngled with oyle to ʒ bullocke/ two tenth Deales to the ramme / and one tenth Deale vnto every lambe of the seven lambe. An hegoate also for a synofferinge / to make an atonement for you / besides the burnt offeringe of the moneth/ and his meato offeringe/ and besides the daily burnt offeringe/ with his meato offeringe/ with their vnto offeringe/ according to the manner of them for a sweete savour. This is a sacrifice vnto the Lord.

¶ The tenth Daye of the seventh moneth

shalbe and holy conuocation with you also / a yonge bullocke your soules/ and so no seruile worke therein/ but offre a burnt offeringe vnto the Lord for a sweete savour : a yonge bullocke/ a ramme/ seven lambe of a yere olde/ without blemyshe/ with their meato offeringes/ the tenth Deales of fyne flour/ myngled with oyle to the bullocke: / two tenth Deales to the ramme/ and one tenth Deale to every one of ʒ seven lambe. And an hegoate for a synofferinge/ besides the synofferinge of the atonement/ and the daily burnt offeringe with his meato offeringe/ and with his vnto offeringe.

¶ The thirteenth Daye of the seventh moneth shalbe an holy conuocation with you/ no seruile worke shall ye do therein/ and seven Dayes shall ye kepe a fast: vnto the Lord. And ye shall offre the Lord a burnt offeringe for a sacrifice of a sweete savour vnto the Lord: thyrtyne yonge bullockes/ two rammes/ fourtene lambe of a yere olde/ without blemyshe/ with their meato offeringes/ the tenth Deales of fyne flour/ myngled with oyle to every one of the thyrtyne bullockes. Two tenth Deales to eether of the two rammes / and one tenth Deale to every one of the fourtene lambe : a hegoate for a synofferinge/ besides the daily burnt offeringe/ with his meato offeringe and his vnto offeringe.

¶ On the seconde Daye/ twelfe yonge bullockes/ two rammes / fourtene lambe of a yere olde/ without blemyshe / with their meato offeringes and vnto offeringes/ to the bullockes / to the rammes/ a to the lambe / in the number of them/ according to the manner. And an hegoate for a synofferinge/ besides the daily burnt offeringe/ with his meato offeringe/ and with his vnto offeringe.

¶ On the thred Daye/ cleuen bullockes / two rammes/ fourtene lambe of a yere olde/ without blemyshe/ with their meato offeringes / and vnto offeringes / to the bullockes / to the rammes/ and to the lambe/ in their number/ according to the manner. And an hegoate for a synofferinge / besides the daily burnt offeringe / with his meato offeringe and his vnto offeringe.

¶ On the fourth Daye/ ten bullockes/ two rammes / fourtene lambe of a yere olde/ without blemyshe / with their meato offeringes/

Leuiticus

Leuiticus

Leuiticus

B

C

Q

Q

gea and vntkefferingcs to the bullockes / to the rammes / and to the lambes in theyr numbre / accordinge to the maner. And an hegoate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe / and his vntkefferingc. On the sixth daye / in the bullocke / two rammes / foure lambes of a ycare olde / without blenshe / wth their meate offeringes / and vntkefferingcs / to the bullocke / to the rammes / and to the lambes in their numbre / accordinge to the maner. And an hegoate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe and his vntkefferingc.

On the seate daye / eight bullockes / two rammes / and lambes of a ycare olde / without blenshe / with theyr meate offeringes / a vntkefferingc / to the bullocke / to the rammes / and to the lambes in theyr numbre / accordinge to the maner. And an hegoate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe and his vntkefferingc.

On the seventh daye / seven bullockes / two rammes / and foure lambes of a ycare olde / without blenshe / with theyr meate offeringes and vntkefferingcs / to the bullocke / to the rammes / and to the lambes in theyr numbre / accordinge to the maner. And an hegoate for a sin offeringe / beside the dayly burnt offeringe / with his meate offeringe a his vntkefferingc.

On the eighth daye shall ye gather the people together. To seruike worke shall ye do therein. And ye shall offer a burnt offeringe for a sacrifice of a sweet savour vnto the Lord. A bullocke / a ramme / seven lambes of a ycare olde / without blenshe / with theyr meate offeringes and vntkefferingcs / to the bullocke / to the rammes / and to the lambes in theyr numbre / accordinge to the maner. And an hegoate for a sin offeringe / beside the dayly burnt offeringe / and his meate offeringe / a his vntkefferingc.

These thinges shall ye do vnto the Lord in your seaso / beside that ye vowe and geue of a fre wil for burnt offeringes / meate offeringes / vntkefferingcs / and vntkefferingcs. And Moses tolde the chylden of Israel all that the Lord commaunded hym.

The .XXX. Chapter.

And Moses spake vnto the rulers of the Tribes of the chylden of Israel a say: Thus is it that the Lord hath commaunded. If any man make a vowe vnto the Lord / or sweare an othe / so that he bynde his soule / he shall not breake his vowe / but he shall do all that is proceeded out of his mouth.

If a woman make a vowe vnto the Lord / and bynd her selfe / whyche she do in her fathers house / and unmarried / and her vowe is bonde that she maketh ouer her soule / cometh to her fathers care / as he holde his peace therto / then all her vowe is bounden / that the hath bounde her selfe / withall ouer her soule / shall stande in effect. But if her father forbidde her the same daye that he heareth it / then shall no vowe nor bonde / that she hath bounde her selfe / withall ouer her soule / be of value. And the Lord shalbe mercifull vnto her / for so much as her father forbidde her.

If she haue an husband / and hath a vowe vpon her / or if she haue lette go out of her lippes a bonde ouer her soule / and her husbande heare it / an holdeth his peace therto / the same daye that he heareth it / then her vowe and bonde / wherwith she had bounde her selfe / ouer her soule / shall stande in effect. But if her husband forbidde her the same daye that he heareth it / then is the vowe louse / if she hath vpon her / and the bonde also / that she hath lette go out of her lippes / ouer her soule / to the Lord shall be gracious vnto her.

The vowe of a veruow / and of her that is deuoced / all that she byndeth her selfe / withall ouer her soule / shall stande in effect vpon her.

If she vowe in her husbands house / and bynde her selfe with an othe ouer her soule / or her husbande heare it / she holde his peace therto / and forbiddeh it not / then shall all this be a vowe / and all that she hath bounde her selfe / withall ouer her soule / stande in effect. But if her husbande will vntunall it / the same daye that he heareth it / then is it of no vclur / that is proceeded out of her lippes / which she hath vowed or bounde ouer her soule / for her husbande hath made it louse / and the Lord shalbe gracious vnto her. And all women a othe / that bynde to humble the soule / maye her husbande stablish it or breake. Thus / if he holde his peace therto / from one daye to another / then shall



stablisheth be al her womes/a bodes & the harb upon her/becaus he helde his peace / thesame saye that he berde theim. But if she vsaunalle them/after that he hath berde them/then shall he take awaye her mynde.

These are the statutes that & Lo:de commaunded Moyses / betwene a man a his wyfe / a betwene the father a his daughter / whyle she is yet a damsell in her fathers hous.

The XXXI. Chapter.

2 **¶** And the Lo:de spake vnto Moyses / and **¶** sayd: I Auenge the chylden of Israel of the Madianites / that thou mayst afterward be gathered vnto the people. Then spake Moyses vnto the people / and sayd: Earnesse some men among you to the warre/agaynst & Madianites / that they may enuge the Lo:de vpon the Madianites. Out of euery trybe a thousande / that out of euery trybe of Israel ye maye sende some to the battayl. And from amonge the thousandes of Israel / they toke one of euery trybe / euen twelfe thousande / prepared vnto the battayl. And Moyses sent them with Phineas / the sonne of Eleazar the priest into the battayl / and the holy vessels / and the trompettes to blowe in his bande.

And they fought against the Madianites / as the Lo:de commaunded Moyses / and slawe all the males / and the kyngs of the Madianites slawe they also / among the other that were slayn manly / Eui / Rekem / Zur / Hur / and Reba / the fyve kynges of the Madianites. And they slawe Balaa the sonne of Beor with the sword. And the chylden of Israel toke fyve women of the Madianites / prisoners / and theyr chylden: all theyr cattell / all theyr substance / and all theyr goodes spoyled they / and all theyr cyties of theyr dwellinges / and castles burne they with fyre. And they toke all the spoyles / and all that they coulde catch / men and cattell / and brought them vnto Moyses and to Eleazar the priest / and to the congregation of the chylden of Israel (namely the prisoners / and the cattell that were taken / and the good that was spoyled / vnto the hoost / in the syle of & Madianites / which lyeth beyde Jordan / and agaynst Jericho.

4: **¶** And Moyses and Eleazar the priest / and all the captaynes of the congregations / went out of the hoost to meete them. And Moyses

was angrye at the officers of the hoost / which were captaynes ouer thousandes and hundredes / that came from the battayl / and sayde vnto them: Hane ye saved all the women alyue? Behold / Hane not they (thow Bealams busynesse) turned awaye the chylden of Israel / to synne against the Lo:de vpon Peori / and there came a plague ouer the whole congregation of the Lo:de. ¶ Now therefore slaye al the males amonge the chylden / and ysl al the women that haue knowen men / and lyeu with them. But al the women chylden that haue knowen no men / nor lyeu with them / kepe those alyue for your selues. And ledge ye without the hoost / Tall that haue slayne any man / or touched the slayne: that on the thrid and secuth daye / ye may purifie youre selues / and those / whome ye haue taken prisoners. And all the clothes / and all luffe that is made off synnes / and all maner furres / all vessels of wood shall ye purifie.

And Eleazar the priest sayd vnto & captaynes of the hoost / that went out to the battayl: This is the statute of the law / which & Lo:de commaunded Moyses: golde / syluer / brasse / yron / synne / and lech / and al & suffreth the fyre / shall ye cause to goe thowse in the fyre / and cleanse it / that it maye be purified with & synnfull water. As for all such as suffreth not the fyre / ye shall cause it to goe thowse the water / and shall washe your clothes vpon the fourth daye / and then shall ye be cleane. After that shall ye come into the hoost.

And the Lo:de spake vnto Moyses / and sayd: I Take the summe of the spole of those that are taken / both of the women and of cattell / thou and Eleazar the priest / and the chyfe fathers of the congregation / and geue the half vnto those that toke the warre / vpon them / and went out to the battayl / and the other halfe to the congregation. And of the men of warre that wente out to the battayl / thou shalt geue vnto the Lo:de one soule of fyve hundred / both of the women / ysen / asse / and shepe. Of theyr halfe parte shalt thou take it / and geue it vnto Eleazar the priest / for an heauy offeringe / vnto the Lo:de. But of the chylden of Israel halfe parte / thou shalt take one heauy of fyfty / both of the women / ysen / asse / and shepe / and of all the cattell / and shalt geue them vnto the

Jo. xxx. a Apoc. 4. c Jud. xij b

Jo. xij. b

Deut. xx. b and. xij. b Jo. viij. f y. Ma. iij. c

e

Leuites / that wayte upon the habitation of the Loꝛde.

And Moſes and Eleazar the prieft did as the Loꝛd commaunded Moſes. And ſpoyke a prayer which the men of warre had ſpoyled / was vi hundred thouſande / a lxxv thousand ſhepe / lxxv thousand oxen / and lxxv thousand aſſes: and the women that had ſerued no man: ſerued with them / were xxxv thousand ſoules.

¶ And the halfe parte / which belonged vnto them / that went to the warre / was in number this hundred thouſande / and xxxv thousand / and v hundred ſhepe: of the which the Loꝛd had vi hundred / and lxxv ſhepe. From xxxv thousand oxen / whereof the Loꝛd had lxxv. From xxxv thousand / and v hundred aſſes: whereof the Loꝛd had lxxv. From xxxv thousand ſoules of women: whereof the Loꝛd had xxxv. And Moſes gaue this becauſe offeringe of the Loꝛd vnto Eleazar the prieft / as the Loꝛd commaunded hym.

¶ As for the other halfe / which Moſes deuyded vnto the chyldren of Iſrael fro the men of warre (namely the halfe that fell to the congregation) it was alſo ii hundred thouſand and xxxv thousand / and v hundred ſhepe / xxxv thousand oxen / xxxv thousand / and v hundred aſſes / and xxxv thousand women ſoules. And of this halfe of the chyldren of Iſrael / ſaue Moſes one of every ſyſte / both of the cattell and of the women / and gaue them vnto the Leuites / that wayted vpon the habitation of the Loꝛd: as the Loꝛd commaunded Moſes.

¶ And the captaynes / ouer the thouſandes of the hoſt / namely they that were ouer thouſandes and ouer hundredes / came forth vnto Moſes / and ſayd vnto hym: Thy ſeruauntes haue taken ſlaine of the men of warre: that were vnder our bandes / and there lacked not one: therefore bringe we a preſent vnto the Loꝛd: what eury one hath ſoude of ſerues / of golde / ſerues / bracelets / rymbes / carnyces / and taches: that our ſoules maye be reconcyled before the Loꝛd.

And Moſes and Eleazar the prieft toke of them the golde of al maner ornaments. And all the golde of the beaue offeringe / that they

beaue vnto the Loꝛd: was xlv thousand / and vi hundred / and l. ſheles / of the captaynes ouer thouſandes and hundredes. For ſeke what eury one had ſpoyled: / was h. o. xlv. And Moſes with Eleazar the prieft / toke the golde of the captaynes ouer thouſandes and hundredes / and brought it into the Tabernacles of witneſſe / for a remembrance of the chyldren of Iſrael: before the Loꝛd.

## The XXXII. Chapter.

The chyldren of Ruben and the chyldren of Gad had an exceddinge great multitude of cattell / and ſawe the lande of Jaſar and Gilead: that it was a mere place for cattell / and came and ſpake vnto Moſes and to Eleazar the prieft / and to the captaynes of the congregation: The lande of Iſrahel / Sebon / Jaſar / Aunra / Eſdon / Elale / Seben / Hebo / and Beon / which the Loꝛd ſmote before the congregation of Iſrael: is a meede for cattell / and thy ſeruauntes haue many cattell. And they ſayd moreover: We haue ſoude fauour before the congregation: ſeruauntes the lande in poſſeſſion / and we will not go ouer Iordane.

Moſes ſayd vnto them: your brethren ſhall go to the warre / and will ye tary here? Wherefore turne ye the herde of the chyldren of Iſrael: that they ſhoude not go ouer into the lande: that the Loꝛd ſhall gene them. ¶ Thus ſaid your fathers alſo / when I ſent them out from Edesernes: to ſpye out the land. And when they were come vp to ſpye of Heſon / and ſawe the lande: they mended the herce of the chyldren of Iſrael: ſo that they wold not go into the lande: which the Loꝛd wold haue gene them.

And the Loꝛd was wroth at the ſame tyme / and ſware / and ſayd: ¶ Thoſe men that are come out of Egipte / from twentye yeare olde and aboue / ſhall not ſee the lande: which I ſware vnto Abraham / Iſaac / and Jacob / becauſe they haue not wholly ſoloued me: ſaue Caleb the ſonne of Iephune / the Kenite / and Joſua the ſonne of Nun / for they haue wholly ſoloued the Loꝛd. So the Loꝛd was wroth with Iſrael: / and let them wander in the wilderness foureye yeares: all the generation that had done euill before the Loꝛd.

Loide was consumed.

And behold/ye are risen vp in your fastures/stabes/to increase the number of synfull men/and to augment yet the wrath and indignation of the Lord against Israel. For if ye turne you backe from followinge hym/be that shall leaue them more in the wilderness/and so shall ye destroye all this people.

Then stept they to hym/and sayde: we will but buyde shepewolde here for oure shepe a cattell/and cytes for our chyldren. As for our selues/we will go ready armed before the chyldren of Israel/all we haue brought them into theyr place: Our chyldren shall remayne in the fenced cytes/because of the indwillers of the lande. We will not turne home agayne/all the chyldren of Israel haue taken entry one by one/wherby we shall haue our enheritaunce in possession: for we will not inheret with them beyonde Iordane: for oure enheritaunce shall fall vnto vs vpon this syde Iordane/Eastward.

Moses sayd vnto them: If ye wil do this that ye wil harness your selues to the warre before the Lord/then go ouer the Iordane before the Lord/whosoever is harness'd amonge you/ye shall haue shynen out his eyes before his face/ vntill the lande be subdued before the Lord/then shall ye returne/ a beynghly before the Lord/ as before Israel/ as so shall ye haue this lande in possession before the Lord. But if ye will not do so/ beholde ye shall offend against the Lord/ as be sure that your synne shall fynde you out. Buyde cytes now therfore for you chyldren/ as shepewolde/ as stables for your shepe a cattell/ as so ye haue spoken.

The chyldren of Gad/ and the chyldren of Ruben sayd vnto Moses: Thy seruantes shall be as my Lord hath commaunded. Our chyldren/wyfes/substaunce/ a all our cattell shall be in the cytes of Gilead. But we/ thy seruantes will go all harness'd for the warre/ vnto battayll before the Lord/ as my lorde hath sayd.

Then Moses commaunded Eleazar & priests/ as also the sonne of Nun/ as the chiefe fathers of the tribes of Israel/ as sayd vnto them: If the chyldren of Gad/ and the chyldren of Ruben/ go ouer Iordane with you/ all prepared to fight before the Lord/ as when the

lande is subdued vnto you/ then shall they the lande of Gilead be in possession. But if they go not ouer with you in battayll/ then shall they inheret with you in the lande of Canaan.

The chyldren of Gad/ and the chyldren of Ruben answered and sayd: As the Lord hath spoken vnto thy seruantes/ so will we do: we will go harness'd before the Lord/ vnto the lande of Canaan/ and possess our enheritaunce on this syde Iordane.

So Moses gaue vnto the chyldren of Gad/ and to the chyldren of Ruben/ as to the halfe tribe of Manasse/ the sonne of Joseph: the kyngdome of Sihon/ kyng of the Ammonites/ and the kyngdome of Og/ the kyng of Basan/ the lande with the cytes therof/ in all the coastes of the countrey round about. Then the chyldren of Gad buyded Sibon/ Zarath/ Arcti/ Zophan/ Jaser/ and Jegabeh/ Beninnar/ and Betharam/ stidg fenced cytes/ and shepewolde. The chyldren of Ruben buyded Hidon/ Eleale/ Amartham/ Nebo/ Hual/ Meon/ a turned the names/ and Sibamas/ and gaue names vnto the cytes/ which they buyded. And the chyldren of Machir/ the sonne of Manasse went vnto Gilead/ and conquered it/ and dwelt there. Then Moses gaue Gilead vnto Machir/ the sonne of Manasse/ and he dwelt therein. For the sonne of Manasse went and conquered the villages therof/ a called them Kenath Zar. Nodabh went/ and conquered Kenath/ with the towne belonging thereto/ a called it Nodabh after his owne name.

The XXXIii. Chapter.

These are the journeyes of the chyldren of Israel/ which went out of the lande of Egypt/ according to their armyes/ by Moses and Aaron. And Moses wrote their goinge out/ as they journeyed/ after the commaundement of the Lord. And these (namely) are the journeyes of their outgoynge. They departed from Ramesse/ vpon the fyfth daye of the first month/ when the morrowe after the Easter shewen in hye hande/ so that all the Egyptians sawe/ and buryed them their firstbornes/ and the Lord had slayn among them: for the Lord creawed iudgment also vnto their goddes. When they were departed

Rij from

Scut. ij. b  
Ios. xxxij. d

Gene. li

Exod. ij. f

The journeys of Israel.

Numeri.

**Exod. xxiij. d** From Kadesh they pitched in Succoth. **Exod. xxiij. a** Succoth they departed / and pitched in Itham in the edge of the wilderness. **Exod. xxij. a** From Itham they departed / and abode in the valley of Sheroth which is toward Baal Sheron. **Exod. xv. d** From Sheroth they departed / and were in the middle of the sea in the wilderness. **Exod. xv. d** From Itham they departed / and pitched in Marah.

**Exod. xvi. a** From Marah they departed / and came unto Elim / where there were twelve wells of water / and seventy palm trees / and there they pitched. From Elim they departed / and pitched in the wilderness of Sin. From the wilderness of Sin they departed / and pitched in Saphka. From Saphka they departed / and pitched in Alua. From Alua they departed / and pitched in Raphidim / where the people had water to drink. From Raphidim they departed / and pitched in the wilderness of Sinai.

**Exod. xxi. c** From Sinai they departed / and pitched at the Lustgraue. From the Lustgraue they departed / and pitched in Hazeroth. From Hazeroth they departed / and pitched in Ribma. From Ribma they departed / and pitched in Ramon Parai. From Ramon Parai they departed / and pitched in Libna. From Libna they departed / and pitched in Kissa. From Kissa they departed / and pitched in Nchelatha. From Nchelatha they departed / and pitched in mount Sapher. From mount Sapher they departed / and pitched in Harada. From Harada they departed / and pitched in Mafeloth. From Mafeloth they departed / and pitched in Tabath. From Tabath they departed / and pitched in Charah. From Charah they departed / and pitched in Mita. From Mita they departed / and pitched in Esimona. From Esimona they departed / and pitched in Mosseroth.

**Exod. xxx. b** From Mosseroth they departed / and pitched in Ben Jacson. From Ben Jacson they departed / and pitched in Hazegadgad. From Hazegadgad they departed / and pitched in Jarthatha. From Jarthatha they departed / and pitched in Abona. From Abona they departed / and pitched in Ezongaber. From Ezongaber they departed / and pitched in

the wilderness of Sin / which is Cadca. From Cadca they departed / and pitched in mount Hoi / on the border of the land of Edom. Then Aaron the priest wrote up unto mount Hoi / according to the commandment of the Lord. He died therein the fourth year / after that the children of Israel departed out of the land of Egypt in the first day of the first month / when he was an hundred and threescore eilde. And Brad the synge of the Canaanites / which dwelt in the south countie of Canaan / herde that the children of Israel came.

And from mount Hoi they departed / and pitched in Salimona. From Salimona they departed / and pitched in Phimon. From Phimon they departed / and pitched in Eloth. From Eloth they departed / and pitched in Iam by Abaram / upon the border of the lande of the Moabites. From Iam they departed / and pitched in Sibon Gad. From Sibon Gad they departed / and pitched in Sibon Sibarthama. From Sibon Sibarthama they departed / and pitched in the mannytynes of Abaram / ouer agaynst Ucho. From the mannytynes of Abaram they departed / and pitched in the felde of the Moabites / beside Jordane ouer agaynst Jericho. From Beth Jarcinath / vnto the playne of Sin / lay they in the felde of the Moabites.

And the Lorde spake vnto Mosca in the felde of the Moabites by Joidane / ouer agaynst Jericho / and sayde / Speake to the chyldren of Israel / a say vnto them / What ye are come ouer Joidane / in the lande of Canaan / ye shall see synne out all the inhabitants before your face / and plucke vnto all theyr pylles / a all theyr synnages of metal / and destroye at theyr place / as theyr synne / so take the lande in possession / a dwell therein. For I haue geuen you the lande to enioye it.

And the lande shall ye see / and ye shall see lone amonge your kynred. Vnto those that are many shall ye see the more. And vnto theyns that are fewe / shall ye see the lesse. For as the lot falleth there vnto / every one of shall he haue it / accordinge to the trybe of theyr fathero.

But if ye will not see / ouer the inhabiters of the lande before your face / then shall

Num. xx. a

Exod. xxiij. d

they whome ye suffice to remaine / shall become thines in your eyes / and heres in your eyes / and shall be: you in the lande where ye dwell. Then wylt come to passe / that I shall do unto you / as I thought to do unto them.

The XXXIII. Chapter.

¶ And the Lorde spake vnto Moses / and sayde: Commande the chyldren of Israel / and sey vnto them: When ye come into the lande of Canaan: the lande that falleth to your inheritance / shal haue her borders in the lande of Canaan. The fourth quarter shall beginne at the wyldernesse of Sin by Edom / so that your fourth quarter be from the edge of the salte see / which lyeth toward the East: and that the same quarter for a compass: from the South up to Acrabim / and go thowre Simma: and that his out goynge be from the South vnto Adin Bernea / and reache vnto Hazoi Dar / and go thowre Azmona / and stretch out from Azmona vnto the ryuer of Egypt: and that the ende thereof be at the great see.

But the West quarter that be this: name it by the great see / let that be your border toward the West.

¶ The North quarter shalbe this: Ye shal passe from the great see vnto mounte Hazoi. And fro mounte Hazoi ye shall compass eyll a man come vnto Emath: that the out goynge thereof be the coast of Zebada / and that the border of the same go out vnto Ephraim / and that the goynge out of it be at Hazoi Wana. Let this be your North quarter.

And your East quarter shall ye compass from Hazoi Emath vnto Ephraim / and let the easte go doune from Ephraim and Kibla / on the East syde of Sin. Then let it go doune / a reach vnto the syde of the see of Chimereth / Eastward: and come doune by Iordane / so that the goynge out of it be the salte see. Let this be your lande with the borders thereof rounde aboute.

¶ And Moses commanded the chyldren of Israel / and seyde: This is your lande: & ye shal becoue out amonge you by lot: which the Lorde hath commaunded to geue vnto the synnynges / and to the halfe trybe. & So: the trybe of the chyldren of Ruben / after their fa-

thers house / and the trybe of the chyldren of Gad / according to their fathers houses / a the halfe trybe of Manasse haue receaued their portion. Thus the two trybes and the halfe trybe haue their inheritance already on this syde Iordane / ouer against Jericho / Eastward.

And the Lorde spake vnto Moses / and sayde: These are the names of the men / which shall diuide the lande amonge you. Eleazar the priest / and Josua the sonne of Nun. And the captayne of euery trybe shal ye take / so doo ye the lande.

Stat. iij. c  
Jos. xii. a

And these are the names of the men: Caleb the sonne of Iephune / of the trybe of Iuda. Semuel: sonne of Ammybud / of the trybe of Simeon. Eldad the sonne of Kislo / of the trybe of Ben Iamin. Buki the sonne of Iagi / of the trybe of the chyldren of Dan. Samucl the sonne of Ephod / of the trybe of the chyldren of Manasse / amonge the chyldren of Joseph. Amuel the sonne of Ephraim / of the trybe of the chyldren of Ephraim. Elgaphan the sonne of Parnach / of the trybe of the chyldren of Zabulon. Palhucl the sonne of Man / of the trybe of the chyldren of Issachar. Abihud the sonne of Selom / of the trybe of the chyldren of Asser. Pedabel the sonne of Amibud / of the trybe of the chyldren of Nephtali. These are they whome the Lorde commaunded / that they shoulde diuide the inheritance vnto the chyldren of Israel / in the lande of Canaan.

The XXXV. Chapter.

¶ And the Lorde spake vnto Moses / in the syde of the Moabites by Iordane / ouer against Jericho / and said: I commaunde the chyldren of Israel / that they geue vnto the Leuites / of the inheritance of theyr possessions / cyces to dwell in. The suburbs also aboute the cyces / shal ye geue vnto the Leuites / that they may dwell in the cyces / and in the suburbs to haue theyr cattell / and substaunce / and all theyr bestee.

Jos. xii. a

The suburbs / which ye geue vnto the Leuites / shal reache from the walke of the cyce / out ward a M. cubites rounde aboute. Thus ye shal measure without the cite on the East syde / two thousand cubites: & on the South syde / two thousand cubites: & on the West syde /

The daughters.

Numeri.

side two thousand cubites / a on y Northside two thousand cubites / so that the cyte be in the middes. This ishalbe thes suburbs.

3:1:ff a And amonge y cytes / which ye shal geue unto the Lemites / ye shal geue them sixe fre cytes / that be whyche com murtherer a slaughter maye slye thyer. Besides the same ye shall geue them sixe two a fourty cytes / so that all the cytes / which ye geue unto the Lemites / be cyght a forty with they suburbs. And of the same ye shal geue the more from them / that haue much in possession / amonge the children of Israel: a the lesse from them / y haue litle in possession. Every one accordinge to his enherytaunce / that is deuided vnto hym / shal geue of hys cytes vnto the Lemites.

Exo: xxxi. b And the Lorde talked with Mosse and saye: vnto them: When ye come ouer Iordane / into the lande of Canaan / ye shal chose out cytes to be fre cytes / that whoso com miterly slaughter vnwares / maye slye thyer. And such fre cytes shalbe amonge you / because of y auenger of bloude / that he / which hath commyted slaughter / bye not / will be stande in iudgement before the congregation. And of these cytes / which ye shall geue there / shalbe sixe fre cytes. This shal ye geue on this side Iordane / and the in the lande of Canaan.

E These are the sixe fre cytes / both for the children of Israel and for the straungers / and so: such as dwell amonge you / that whoso euer hath slayne any soule vnwares / may slye thyer.

Exo: xxxi b The that smyterth any man with an yron weapon / that he bye / the same is a murtherer / and shal bye the deathe. If he cast at hym a stone / whether with any man maye be slayne / that he bye therof / then is he a murtherer / a shall bye that deathe. If he smyte hym with an hand weapon of wood / whether with any man maye be slayne / that he bye / then is he a murtherer / and shal bye the deathe. The auenger of bloud shall bringe the murtherer to deathe. When he fyndeth hym / he shall slaye hym. If he churth at hym of bare / or cast ought at hym with layenge of water / or smyte hym of enaye with his hande / that he bye / then shall he y hath slayne hym / bye the deathe: for he is

a murtherer. The auenger of bloud shal bringe hym to deathe / as sone as he fyndeth hym.

B If he churth at hym by chaunce / and not of enaye / or hurle ought at hym / without layenge of water / or cast at hym with a stone / whether of a man maye bye / and same it not / so that he bye / and is not his enemy / neither thoughte hym any euill / then shall the congregation iudge betwene hym that hath commyted the slaughter / a the auenger of bloude in such cases. And the congregation shal be lyner the deathe slayer from the bande of the auenger of bloude / and shall let hym come agayne to the fre cytes / whyther he was fled: and there shal he abyde vnto the deathe of the hye puelle / which was anoynted with holy oyle. But if the deathe slayer go out of the borders of hys fre cytes / that he was fled vnto / a the auenger of bloude fynde him without the borders of hys fre cytes / and kyll him / he shall not be gilty of bloude. For he shoulde haue hidden in his fre cyte vntill the deathe of the hye puelle / and after the hye puelle deathe to come agayne vnto the lad of his enheritaunce. This shalbe a statute of the lawe vnto you / amonge your posterites in all your dwellinge.

The deathe slayer shalbe slayne at the mouth of witness. One witness shal not aunswere ouer a soule to deathe. And ye shall receaue none attonement ouer the soule of the deathe slayer / for he is gilty of deathe. But he shall bye y deathe. And ye shal receaue none attonement of him / which is fled to the fre cytes / but he shoulde come agayne to dwell in the lande till the puelle bye. And doyle not ye the lad / whether ye dwell. For: who so is gilty of bloude / whether the lande: and the lande can not be reconciled from the bloud that is shed therein / but only thowen y bloud of hym that shed it. Doyle not ye y lande that ye dwell in / whether it dwell also: so: I am the Lorde / which dwell amonge the children of Israel.

The XXXVI Chapter.

U The chiefe fathers of the kyned / of the children of Gilead / the sonne of Madier / which was the sonne of Manasse / of the kyned of the children of Joseph / came forth / and spake before Mosse / and before the captaynes amonge the chiefe fathers of the children of Israel.

Deu: xxxi

Deu: xxxi and xxxi

**12. 17. 18. 19.** Israel/a sayde: **Ex. 17.** the Lorde hath com-  
manded/charge vs shoulde geue vs land by lotte  
**12. 17. 18.** a vnto the children of Israel to inherite. And  
**12. 17. 18. 19.** thou my lorde/hast commanded thovnto the

Lorde/that the inheritaunce of oure brother  
Zelaphead shoulde be geue vnto his wouther  
Bera. Now/sany men/out of the tribes of Is-  
rael take them to wises/when shal oure fathers  
inheritaunce be lesse: a as much as they haue/  
shal come to the inheritaunce of vs tribe / that  
they come vnto Thus shal the lotte of our in-  
heritaunce be ministred. So when the yeare  
of Jubilee cometh vnto the children of Is-  
rael/ then shal their inheritaunce come to the  
inheritaunce of the tribe/where they are. Thus  
shal oure fathers inheritaunce be ministred/  
as much as they haue.

**13.** Mosse charged the children of Israel/accor-  
ding to the commandment of the Lorde/  
and saide: The tribe of the children of Joseph  
hath said righte. This is it that the Lorde com-  
manded the daughters of Zelaphead / and  
sayeth: Let them marie as they like best/once  
that they marie in the kindred of the tribe of  
their father/that the inheritaunce of vs child-  
ren of Israel sal not fall one tribe to another. For  
euery one/amonge the children of Israel shal  
clue to the inheritaunce of the tribe of his fa-  
ther/and euery daughter that possesseth any  
inheritaunce amonge the tribes of Israel/  
shal be married vnto one of the kindred of vs tribe

**13. 1. a.**  
**13. 1. b.**

**13. 17. 18. b.**  
**13. 17. 18. b.**

of her father: that euery one amonge the chil-  
dren of Israel maye enioye his fathers in-  
heritaunce/and that vs inheritaunce sal not fall  
one tribe to another/ but that euery one maye  
clue to his owne inheritaunce/ amonge the  
tribes of the children of Israel.

As the Lorde commanded Mosse / eue so  
did the daughters of Zelaphead / a Mahla/  
Thura/ Hagla/ Milca a Lea. And were mar-  
ried vnto their fathers brothers sonnes of the  
kindred of the children of Manasse / the sonne  
of Joseph. So their inheritaunce remained  
in the tribe of the kindred of their father.

These are the commandmentes and law-  
es/which the Lorde commanded by Mos-  
se vnto the children of Israel / in the felde of  
Mabara by Iordā/ouer against Iericho.

¶ The ende of the fourth booke of  
Mosse/ called Numicus.

# The fiftth bo- ke of Mosse called Deuteronomium.

The first Chapter.



These are the wordes that  
Mosse spake vnto Is-  
rael / on the other syde  
Jordan in the wilderness/  
in the plaine felde toward  
the read see/ Betuene Dar-  
ren, Tophel/ Laban/ Ha-  
zereth/ and Elisabeb/ cleuen daies iourney  
from Horeb. By the waye of mount Sair/ vnto La-  
den Bernea. And it fortuned the first daye of  
the cleuenth moneth in the fourtyeth yeare/  
Mosse spake vnto the childen of Israel/ accor-  
dinge vnto al as the Lorde commanded him/  
after he had smyte Sichem/ the kyng of the  
Ammites/ & dwelt at Heshbon/ Ouis kyng  
of Basan that dwelt at Istaroth a ar Libai.

On the other syde Jordan/ in the lande of  
the Moabites/ began Mosse to declare the  
law/ and saide: The Lorde our God spake  
vnto vs vpon mount Horeb/ and sayd: Ye Num. 1. 16  
haue bene longe ynough vpon this mount-  
ayne/ turne you/ and departe hence/ that ye  
maye come to the mountaynes of the Amite-  
rites. a to all theyr neighboures / in the felde  
vpon mountaynes/ and in the valleyes to  
wade the South/ and toward the see / syde/  
of the lande of Canaan: and to mount Libanus/ a  
vnto the great water Euphrates.

Behold / I haue vsuured you the lande/ go  
in/ and take it in possession/ which the Lorde  
sware vnto your fathers Abraham/ Isaac/ a  
Jacob/ that he wold geue it vnto them/ and  
then saide I vnto you at some tyme: \*  
am not able to beare you my selfe alone / for  
the Lorde: youre God hath increased you / so  
that this daye ye are as the floure of heuene  
in multitude. ¶ The Lorde God of youre  
fathers make you yet many thousande more  
as now/ and blesse you/ as he hath promised  
you.

Israel/ he re-  
pesseth the  
law.

Num. 11. 16

Gen. 15. 16  
and 22. 16  
\* Ex. 32. 10

you) How can I alone beare such combailes/ and charge/ a sylee and ge you: Diouide here men of wisdom/ and vnderstanding / such as are know among your trybes / them wyll see to be heade vnto you.

Then answered ye me/ and sayde: It is a good thyng that thou sayest / thou wylt do. Then toke I the heade of your trybes / wyse and famous men/ and sette them ouer you to be heade ouer thousande / ouer hundredes / ouer fifty / and ouer ten: and officers amonge your trybes.

Job. viij. b  
Dec. xviij. b  
Dec. xviij. b

And I charged your iudges at the same tyme/ and sayde: Heare your brethren / I and iudge righteously betwene euery man and his brother/ a the stranger. Ye shal know a person in iudgement/ but shal beare the final as well as the greates / and be afrayed of no man: for the iudgement is Gods. But if any cause be to hard for you/ let it be brought vnto me / that I may beare it. Thus commaunded I you at the same tyme all that ye shoulde do.

Then departed we from Boichan / and walked throughte the whole wyldernesse / (whiche is greates a terrible as ye haue sene. by the waye to the mountaynes of the Ammonites / as the Lorde our God commaunded vs / a came vnto Cadoc Berca. Then sayde I vnto you: Ye are come to the mountaynes of the Ammonites / whiche the Lorde our God shall geue vs. Whiche / there is the land before the / whiche the Lorde thy God hath geuen vnto the: Go vp / and conquer it / as the Lorde God of thy fathers hath sayde vnto the: I fear not / and be not discouraged.

Num. xiiij. a  
Num. xij. e

Then came ye all vnto me / and sayde: Let vs sende men before vs / to spye vs out the land / and to bringe vs wordes agayne / by what waye we shal go vp / and to what citty we shal come. That pleased me well / a I toke wylde men from amonge you / of euery tribu one. Whiche whan they were departed / and wente vp the hie countre / and came to the riuer / scoll / they spied it out / and toke of the frute of the lande with them / and broughte it home vnto vs / a broughte vs wordes agayne / and sayde: This is a good lande / that the Lorde our God hath geuen vs.

But ye wold not go vp / and were diso-

bedient vnto the mouth of the Lorde your God / and murmured in your toures / and sayde: Because the Lorde hath vs / therefore hath he brought vs out of the lande of Egypt / to deliuer vs into the handes of the Ammonites / to destroye vs. Whiche shal we go vp? Cure brethren haue discouraged our hartes: a said: The people is greater / a of higher stature then we / the cities are greates / and walled euen vp to heauen. Therefore / we haue sene the chyliden of Enamlim.

But I said vnto you: feare not / and be not afrayed of them: for the Lorde your God goeth before you / and shal fight for you / lyke as he dealt with you in Egypte / before your eyes / and in the wyldernesse: where thou sawest / that the Lorde thy God bare the Ceun as a man beareth his owne sonne / thowmont all the waye that ye haue walked / yf ye came to this place. And yet for all this ye haue not belued vnto the Lorde your God / whiche wente before you / to search you out a place / where ye shoulde pitch your tentes by nyght in the frise / to shewe you the waye / wherein ye shoulde go / and on the daye syme in the cloude.

Whan the Lorde herde the voyce of your wordes / he was wroth / and sayde: There shal none of this euill generacyon see that good lande / whiche I sware to geue vnto you / your fathers / excepte Cakib / the sonne of Je phune / he shal se. And vnto hym wyl I geue: the lande / that he hath riden upon / and to his chyliden / because he hath perfectly followed the Lorde.

The Lorde was angry with me also / for I your sakes / and sayde: Thou also shalt not go in thither. But Josua the sonne of Nun / whiche standeth before the / he shal go in thither: Cou rage hym / so he shal deuide the enteraunce ouer vnto Iffad. And your childe / of whom ye said / they shoulde be a praye / and your sones / whiche this daye enberstide / neyther good nor bad / they shal go in thither / vnto them will I geue it / and they shall enioye it. But as for you / mine you / and take you iourne to the wyldernesse / tyein the waye to the red see.

Then answered ye / and sayde vnto me: We haue synned agaynst the Lorde / we will go vp / and fight / according to all that the Lorde



Loide hath commanded vs. Now/ when ye had prepared your selves/ every one in his burnt-offe/ and were at the paynt to go vp to the mountayne/ the Loide sayde vnto me: **S**peake vnto them/ that they go not vp/ and eiter fight not/ (for I am not amonge you) theye be no synners. Before your enemyes. When I tolde you this/ ye wold not heare/ a were disobedient vnto the woide off Loide/ and were presumptuous/ and went vp to the mountayne. Then the Ammonites/ that dwelt vpon the mountayne/ came against you/ and chased you/ as Bees do: and smote you at Scuten vnto Hoina. Now/ when ye came agayne/ and were before the Loide/ he wold not heare your voyce/ and enclined not his eare vnto you. **W**o ye abode in Cades a longe season.

**The 1. Chapter.**

**W**hen turned we vs/ and toke our iourneys to the wilderness/ euen the waye to the read sea/ as the Loide saide vnto me/ and compassed mount Scir a longe season. And the Loide sayde vnto me: **I**c haue compassed this mountayne now lge ynough/ turne you Northward/ and commaunde the people and saye: **Y**e shal go therow the coaste of your brethren/ the chyldren of Isau/ which dwel at Sciran/ and they shal be a frayd of you. But take diligent hede to youre selves/ that ye proude them not: for I wyl not geue you one fore bread of theyr lande. **F**or mounte Scir haue I geuen to the chyldren of Isau to possesse. **Y**e shal bye ricate of them for: money that ye maye care. And water shal ye bye of them for money/ that ye maye drinke. **F**or the Loide thy God hath blessed the in al the works of thy handes. **H**e hath considered thy iourneys/ thow eue this greete wilderness/ and this foureyeares hard the Loide thy God bene with the/ so that thou hast wanted nothinge.

**N**ow when we were departed from our brethren the chyldren of Isau/ that dwelte vpon mount Scir/ by the waye of the felde fro Elah and Lezon/ wher we turned vs/ and went by the waye of the wilderness of the Moabites. Then sayde the Loide vnto me: **T**hou shalt not warre the Moabites/ nor proude them vnto Bateyll/ for I wyl not geue

the of theyr lande to possesse. **F**or **A**r haue I geuen vnto the chyldren of Lot in possession. **T**he Emimms dwelt there before ninc/ which were a greate stronge people/ and byr of stature/ as the Enakims/ and were taken for gauntes/ as the Enakims. And the Moabites called them Emimms. **T**he Hoinas also dwelt in Scir afore tyme/ and the chyldren of Isau/ drove the out/ and destroyed them. **B**e fore them/ and dwelt in theyr steade: lyke as Israell dyd in the lande of his possession/ that the Loide gaue them.

**G**et you vp now/ and go ouer the ryuer E Sared/ and we went ouer. **T**he tyme that we were goynge fro Cades/ Bernca/ tyme we came ouer the ryuer Sared/ was eyght and thyrty yeres: tyme al the men of warre were wayfled out of the boos/ tyme as the Loide sware vnto them. **T**he hande off Loide also was against them/ so destroyed them out of the boos/ tyme they were consumed.

**A**nd when al the men of warre were consumed/ so that they were dead amonge the people/ the Loide spake vnto me/ and saide: **T**his daye shalt thou go therow the coast of the Moabites by Tr/ and shalt come nye vnto the chyldren of Ammon/ wher men steale Iudi. **I**f not ye geue not proude. **F**or I wyl not geue the of the lande of the chyldren of Ammon to possesse/ for I haue geuen it vnto the chyldren of Lot in possession. **I**t was taken for a lande of gauntes also/ and gauntes dwelt thern a fewe tyme. And the Ammonites called them Samiunims/ which was a people that was great/ many/ and of byc stature/ as the Enakims.

**A**nd these the Loide destroyed before the/ and let them possesse the same/ so that they dwelt in theyr steade. **L**ike as he dyd with the chyldren of Isau/ which dwel vpon mount Scir/ when he destroyed the Hoinas before them/ and let them possesse the same/ so that they haue dwelt in theyr steade vnto this daye. And the Ephraimms came out of Ephraim/ and destroyed the Ammms. **T**her dwelt at Bazanum euen vnto Gaze/ and there dwelt they in theyr steade.

**G**et you vp now/ and departe/ and go ouer the ryuer Arnon/ Echols/ I haue geuen Sibon the kyng of the Ammonites at Beled

Gen 104

Ge 117012

117012

Ge 117012

into thy hand: go to and conquer/and possess hym unto banayl. This daye wyl I deliuer/so I will alwayes vnder al the heauyl/shal feare and drede thein so much that wha they heare of the: they shal tremble a quake for thy cominge.

**Ex. xxii. c.** Then sent I messengers from the wilderness/into the East vnto Siban/ the kynge at Hesebon/ with peaceable wordes/ a cause to saye vnto him: I wil go but thow thy lande/ I wil go a lounge by the hie waye/ I wil neyther hurte to the right hande nor to the left. Thou shalt sell me meate for mony/char I maye eate/ and water shalt thou sell me for mony/ that I maye drinke. Only let me go thow by fote/ too the chydren of Esau (which dwelt at Enr.) dyd vnto me/ and the Madabites that dwelt at Arvners/ I be come ouer Iordan into the lade/ which the Lord your God shal geue vnto vs.

**Deut. xx. c.** But Siban/ the kynge at Hesebon wold not let vs go by hym: so the Lord thy God hardened his minde/ a made his herte tough/ that he myght deliuer him into thy hande/ as it is come to passe this daye.

**Num. xxxi. c.** And the Lord said vnto me: Behold/ I haue begonne to deliuer Siban with his lande before thee: go to and conquer/ and possess his lande. And Siban came our with all his people to fighte aganst vs at Jahza. But the Lord our God deliuered him into our handes: so that we smote hym with his chydren and all his people.

**Num. xxxi. c.** The toke we al his cities at the same tyme/ and destroyed vnto all synes/ men/ women and children/ and let none remaine: save the cattell/ which we caught to oure selles/ and the spoyle of the cities that we wanted from Arzer/ which lyeth upon the ryuer side of Arnon/ and from the cync on the ryuer vnto Gilead. There was no cime that could defende selfe from vs: The Lord our God deliuered vs from all besite vs. But vnto the lade of the chydren of Ammon thou comest/ not/ nor to al that was on the ryuer Iabod/ nor to the cities upon the mountaynes/ nor vnto whatsoeuer the Lord our God forbad vs.

**Num. xxxi. c.** The 111. Chapter.

**Num. xxxi. c.** And we turned vs/ and went vp the way vnto Basan. And Og the kynge of Basan came our with all his people to fighte aganst vs at Edrei. But the Lord our God deliuered vs from hym: so that we smote hym/ and all his people/ and all his lande/ as it is come to passe this daye.

**Num. xxxi. c.** Thus destroyed we all the cities/ and all the chydren/ and all the spoyle of the cities that we wanted from Arzer/ which lyeth upon the ryuer side of Arnon/ and from the cync on the ryuer vnto Gilead. There was no cime that could defende selfe from vs: The Lord our God deliuered vs from all besite vs. But vnto the lade of the chydren of Ammon thou comest/ not/ nor to al that was on the ryuer Iabod/ nor to the cities upon the mountaynes/ nor vnto whatsoeuer the Lord our God forbad vs.

**Num. xxxi. c.** The 111. Chapter.

**Num. xxxi. c.** And we turned vs/ and went vp the way vnto Basan. And Og the kynge of Basan came our with all his people to fighte aganst vs at Edrei. But the Lord our God deliuered vs from hym: so that we smote hym/ and all his people/ and all his lande/ as it is come to passe this daye.

And we destroyed vnto all synes/ men/ women and children/ and let none remaine: save the cattell/ which we caught to oure selles/ and the spoyle of the cities that we wanted from Arzer/ which lyeth upon the ryuer side of Arnon/ and from the cync on the ryuer vnto Gilead. There was no cime that could defende selfe from vs: The Lord our God deliuered vs from all besite vs. But vnto the lade of the chydren of Ammon thou comest/ not/ nor to al that was on the ryuer Iabod/ nor to the cities upon the mountaynes/ nor vnto whatsoeuer the Lord our God forbad vs.

Then wanted we at the same tyme al his cities/ and there was not one cync/ that we tele not from hym/ vnto the cync/ and the whole region of Argob/ in the kyngdom of Og/ at Basan. All these cities were stronge with he wallles/ gates/ and darres/ besyde many other walled roundes.

And we vnto the destroyed them/ as the Lord thy God shal geue vnto vs. And we destroyed vnto all synes/ men/ women/ and children. But al the cattel and spoyle of the cync caught we for our selfe.

Thus toke we at the same tyme the lande/ out of the hande of the two kynges of Ammon/ beyonde Iordan/ from the ryuer of Arnon/ vnto mount Hermon/ which the Edreites call Sirion. But the Ammonites call it Senuir. All the cities upon the playne/ and all Gilead/ at Basan vnto Gilead/ and Edrei/ the cync of the kyngdom of Og at Basan. So: onely Og/ the kynge of Basan remainyd ouer of the gyauantes. Behold/ his wyf was here at Khabah/ among the chydren of Ammon/ myne cubites lounge/ and foure cubites broad/ after the cubite of a man.

This lande conquered we at the same tyme from Arzer/ that lyeth on the ryuer of Arnon/ vnto the Rubenites and Gadites. I gave half myne Gilead with the cities therof/ vnto the remnant of Gilead/ and al Basan the kynge of Og/ gaue I vnto the half myne of Manasse. The whole region of Argob/ with all Basan was called the gyauantes lande.

Then the sonne of Manasse toke all the region of Argob/ vnto the coastes of Giffon and Madaban/ and Basan called he Senoir. After his owne name/ vnto this daye. But vnto Madur I gaue Gilead. And vnto

the

the

the

the Rubenites and Gaddites I gave one part of Shiloh unto the ruler of Iron: and the middes of the ruler to the border: and unto the ruler of Soba: which is to the border of the children of Ammon: the feild also / a Jordanic (which is the coast) from Ecrech unto the sea: in the feild: namely the salt sea / vnder mount Pisga: Eastward.

**¶** And I commaunded you at the same tyme / and sayde: The Lord your God hath given you this lande to take possession of it: / your waye is to be as I have said: / because ye were Iordish / barnast: because your brethren the children of Israel: all ye that be mete for the warre: / he for your trees: and children: and camel: / for I know that ye haue much cattel: / for they remaine in your land: / which I haue given you: / onely the Lord your God haue thoughte your brethren to reite also: / so well as you / that they also maye take possession of the lande: / which the Lord your God shall geue them beyonde Iordane: / and then shal ye turne againe to your owne possession / which I haue given you.

**¶** And I warned Josua at the same tyme / and sayde: Thus eyes haue sene all that the Lord your God hath done vnto these two synages: / euen so shal the Lord do also vnto all the synagomes: / whether thou goest: / feare them not: / for the Lord your God shal fight with you.

**¶** And I besought the Lord at the same tyme / and sayde: O Lord I beseeche thee: / thou hast begonne to shewe thy seruant thy greatness: and thy myghty hande. / For where is there a God in heauen and earth: that can do after thy woordes: / or after thy power? / O let me go: / for that good lande beyonde Iordane: / that goodly by countree: / a Libanus.

**¶** But the Lord was angry with me for your sakes: / or woulde not beare me: / but sayde vnto me: Be content / speake no more to me of this matter. / ¶ Get thee vp to the toppes of mount Pisga: / and lyste vp thine eyes toward the West: and toward the North: and toward the South: and toward the East: / and behold it with thine eyes: / for thou shalt not go ouer this Iordane. / And geue Josua these charges: / and charge him: / be den hym: / for he shal go ouer Iordane. / Be ore the people: /

that shal be vnto them the lande: / that thou shalt see. / ¶ And so we abode in the valley: / ouer agaynst the house of Deo.

The IIII. Chapter.

**¶** And now hearken Israel vnto the ordinaunces and lawes: which I reade you: / that ye do them: / that ye maye lyeue and come in: / and take possession of the lande: / which the Lord your God of youre fathers geuech vnto you. / ¶ Ye shal put nothyng vnto the word: / which I commaunde you: / neither ye oughte there from: / that ye maye kepe the commaunde: / which the Lord your God / which I commaunde you. / Your eyes haue sene what the Lord hath done with Baal Peor: / all them that walked after Baal Peor: / which the Lord thy God destroyed from amonge you. / But ye that cleue vnto the Lord your God: / are all alyue this daie. / Behold: / I haue taughte you ordinaunces and lawes: / such as the Lord my God commaunded me: / that ye shoulde do: / euen so in the lande: / in the which ye shall come to possesse it.

Take them now therefore: / or do them: / for that is your wisdom: / or vnderstandinge: / in the sighte of all nacions: / which / when they haue herde all these ordinaunces: / shal saye: O what a wise and vnderstandinge folke is this: / and how excellent a people: / for where is there so excellent a nation: / that hath goddes: / or ye hym: / as the Lord our God is: / vnto vs: / so as we see all vpon him: / and where is there so excellent a nation: / that hath so righteous ordinaunces and lawes: / as all this lawe: / which I laye before you this daie.

Take heed to thy selfe now: / or kepe well thy selfe: / that thou forget not the synages: / which thine eyes haue sene: / and that they departe not out of thy heart: / all the dayes of thy lyfe.

¶ And thou shalt reade them thy children: / or thy childrens children: / in the daye: / when thou shaldest seeke the Lord thy God: / by mount Sion: / when the Lord had vnto me: / Whether me the people together: / that I might make the heere my woordes: / which they shal learne: / that they maye feare me: / all the dayes of theyr lyfe: / vnto earth: / and that they also maye teach their children.

¶ And ye came nye: / and stode vnder the mount: / but the mount burnt euen vnto the middes

¶ 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

midde of heauen/and there was darkenesse/  
cloudes/and myst. And the Lozde spake  
vnto you out of the midde of the fyre. The voyce  
of his woordes ye herd/In euery chelleyse/ sawe  
no ymage/But herde the voyce onely. \* And he  
declared vnto you his conuenaunce / which he  
commaunded you to do/namely/the ten ver-  
ses/and wrote them vpo two tables of stone.  
And the Lozde commaunded me at the same  
tyme/to teach you ordinaunces and lawes/  
that ye might do thereafter in the lande / into  
the which ye go to possesse it.

**C** Take wyl youre soules therfore/for ye sawe  
no maner of ymage/in the vaye when the  
Lozde spake vnto you out of the fyre/upon  
mount Sion/ that ye destroye not your sel-  
fes / and make you any ymage / that is lyke a  
man/ or woman/ or best upon earth/ or fershe-  
red foule vnder the heauen/ or wombe upon  
the grounde / or fyre in the water vnder the  
carth: that thou lyte not up thine eyes to  
warde heauen/ and se the Sonne and the  
Mooone/and the starres/and the whole host  
of heauen/and be deceaued/and worshippes/  
a seruice them/ which the Lozde thy God hath  
made to serue all nations vnder the whole  
heauen.

**B**ut you hath the Lozde taken / and  
thought you out of the yon forsaue/ mainly  
out of Egypt / ye should be the people of his  
conuenaunce / as it is come to passe this day.  
† And the Lozde was angry with me for  
your sake/ so that he swaue: that I should  
not go ouer Iordane/ nor come into the good  
lande / which the Lozde thy God shall geue  
the to enheritaunce. So for me/ I must dye  
in the lande/ and shall not go ouer Iordane.  
But ye shall go ouer / a shall haue that good  
lande in possession.

**T**ake heede therefore vnto your selues/ that ye  
for get not the conuenaunts of the Lozde your  
God/ that ye make no ymages of any maner  
of fashion / as the Lozde thy God hath  
commaunded. \* for the Lozde thy God is a  
consuming fyre/ and a gelous God.

**I**f whan ye haue begotten chyldren/ and  
chylders chyldren/ and haue vnderre in the lan-  
de/ ye marre your selues/ and make you yma-  
ges of any maner of fashion / and do euell in  
the sight of the Lozde your God/ so proude

hym: † I cal heauen and earth to recorde ouer  
you this daye/ that ye shall shortly perishe/ sed  
the lande/ into the which ye go ouer: I ordne  
to possesse it. Ye shall not dwell longer therein/  
But shall utterly be destroyed. † And the Lozde  
shall scatter you amonge the nations / and ye  
shall be like a smal people among the Heathen/  
whither the Lozde shall bunge you. There  
shall ye serue goddes/ which are the woikes of  
mens handes/ euen woodde and stone/ whiche  
neither se nor heare/ nor eate/ nor smell.

**B**ut if thou see the Lozde thy God  
there/ thou shalt find him/ yee/ if thou see him  
with thy whole herte/ and with all thy soule.  
Whan thou shalt be strayly troubled / and  
whan all these thynges shall come vpon the  
in the later daies / the shall thou mine agayne  
to the Lozde thy God/ and be obedient vnto  
his voyce. For the Lozde thy God is a mercifull  
God/ he shall not forsake thee/ no: desloye  
the: neyther shall he forgette the conuenaunt  
with thy fathers/ which he swaue vnto the.

**F**or as after the tymes past/ whiche haue  
bene before the tence the vaye that God cre-  
eted man vpon earth/ from one ende of hea-  
uen vnto the other / whether there was er  
any suche great thynges done/ or any lorde/ life  
herde: that a people hath orde the voyce of  
God/ spake out of the fyre/ as thou haste hard  
and yet lyeud. **O**: whether God steyed  
to go and take vnto hym a people / out of the  
midde of a nation / to showe temptacions/  
to showe tokens/ to showe wordes / to showe  
warre / and to showe a myghty hande / and  
to show a stretch/ out arme / a showe great  
visions / according vnto all / as the Lozde  
your God hath done with you in Egypt/ be-  
fore thine eyes.

**T**hou hast seie it that thou mightest knowe /  
that the Lozde is God: a that there is none  
other/ but he onely. \* Out of heauen is  
to hear his voyce/ that he might nurture  
the: and vpon earth be shewed the his great  
fere/ and out of the sic thou herdest his wo-  
des. Because he loued thy fathers/ and chise  
they: se de after them. And he: might the out  
with his presence/ thouto to his myghte power  
out of Egypte / to bryng out (Before the) na-  
tions/ greater and myghtier then thou / and  
to bunge the in/ that he might geue the  
lande

i. 3. h. m. b.

\* Exo. 31. a

Deut. 10. a

Deut. 10. b  
Deut. 17. a  
Job. 31. c

Gen. 1. b  
i. 11. v. c  
Mat. 1. c

Deut. 1. c  
and. 31. d  
Nu. 31. e  
i. 1. f  
a. 1. d. e

Deut. 31. g  
a.

Exo. 31. a  
Deut. 17. a  
Job. 31. d

Deut. 17. d  
Deut. 31. b

lande to embraunee / as it is come to passe thise daye.

Therefore shalte thou knowe thise daye / and thou shalt not into thine hart / that the LoRDE is God aboue in heauen / a beneth vpon earth / and that therein is no mo. Repe his ordinauntes therof / and commaundements / which I commaunde the thise daye / then shalt it go well with the and thy chyldren after the / so that thy lyfe shall longe endure in the lande / which the LoRD thy God geueth the thy lyfe longe.

¶ Then separated Moyses the ciues beyond Jordan towarde the Sunne rising / that he might spee thither / which had slayn his neighbours a boure in warres / and hated him not afore tyme that he might flye into one of these ciues / and liue. Hezer in the wilderness in the playne countre / amonge the Rubenites / and Ramoth in Galaad / amonge the Gadites / and Golan in Basan / amonge the Manassites.

This is the lawe / which Moyses layed before the chyldren of Israel / these are the testimonies / ordinauntes and lawes / that Moyses spake vnto the chyldren of Israel / after they were departed out of Egypte / beyonde Jordan in the valley / ouer agaynst the house of Peor in the lande of Sihon / kynge of the Ammonites / which dwelt at Heshbon / whom Moyses and the chyldren of Israel smote / after they were departed out of Egypte / and conquered his lande / and the lande of Og / kynge of Basan / two kynge of the Ammonites / which were beyonde Jordan / towarde the Sunne rising / from Troce / which lyeth vpon the ryuer syde of Arad / vnto mounte Sion / which is Hermon / and all the playne felde beyonde Jordan / Eastward vnto y see / in the playne felde vnder mount Draga.

#### The. V. Chapter.

¶ And Moyses called all Israel / a sayde vnto them / Heere Israel the ordinauntes and lawes / which I speake in your eares thise daye / learne them / and kepe them for thyre do ther after. The LoRD our God made a conuenant with vs at Houbbe / he made not his conuenant with our fathers / but with vs / that are here thise daye / and thus euery one of us shall be vs face to face / our of the syde vpon y mount. I stode at the same tyme betwixt the LoRD and you / that I might shewe you the

woide of the LoRDE. For ye were afrayed of the syde / and went not vp to the mount / and he spake.

I am the LoRD thy God / which haue broughte the out of the lande of Egypte / our of the house of bondage. Thou shalt haue no other goddes in my sight. Thou shalt make the no grauen ymage of anye maner of likeness / of the thinges that are aboue in heauen / and beneth vpon earth / and in the water vnder y earth. Thou shalt not honoure them / nor serue them. For I the LoRD thy God am a gelous God / visitinge the synne of the fathers vpon the chyldren / vnto the thirde and fourth generation / of them that hate me / and shewe mercy vpon many thousandes / of them that loue me / and kepe my commaundements.

Thou shalt not take the name of the LoRD thy God in vayne / for the LoRD shall not holde hym vngiltye / that taketh his name in vayne.

¶ Repe the Sabbath daye / that thou shalt kepe it / as the LoRD thy God hath commaunded the. Sixe dayes shalt thou labour / and do all thy worke / but vpon the seventh daye it is the Sabbath of y LoRD thy God: do no maner worke / shalt thou do in it / thou / and thy soune / and thy daughter / and thy seruants / and thy mayden / and thyne esse / and all thy cattell / and the steuanger / whiche is within thy gates / that thy seruant and thy mayden maye rest as well as thou. For thou shalt remember / that thou thy selfe also wast a seruant in the lande of Egypte / and how that the LoRD thy God broughte the out from thence / with a mighty hande / a stretched out arme. Therefore hath the LoRD thy God commaunded the to kepe the Sabbath daye.

¶ Honour thy father and thy mother / as the LoRD thy God hath commaunded the / that thou mayest lyue longe vpon earth / and it maye go well with the in the lande / which the LoRD thy God shall geue the.

¶ Thou shalt not kill.  
Thou shalt not break wedlocke.  
Thou shalt not steale.  
Thou shalt beare no false witnesse agaynst thy neyghboure.

Exo. 20. 2  
Deut. 5. 16

Deut. 5. 16

Deut. 5. 16  
Exo. 20. 2

Exo. 20. 2

E

Exo. 20. 2  
Mat. 23. 4  
Eph. 6. 2

Mat. 23. 4  
Rom. 13. 9

**R. in. vi. b** Thou shalt not lust after thy neyghbours  
**a. 10. q. b** neyfe.

Thou shalt not lust after thy neyghbours  
 house/lands/seruaunts/maydes/oxe/asse/ou whar  
 souer he hath.

These are the wordes of the Lord to  
 all your congregation/ upon the mount/  
 out of the grete of the cloude and darkness/  
 with a great voyce/ added nothyng thereto.

**Exo. xxx. d** And he wrote them upon two tables of  
 stone/ a beuereed them vnto me.

But when ye herde the voyce out of the  
 darkness/a saw the mount burne with fyre/  
 ye came vnto me all ye rulers amonge your me  
 bes/and your elders/and sayde: Behold/ the  
 Lord our God hath shewed vs his glory/  
 a his greatnesse/ we haue herd his voyce out  
 of the fyre. This voy haue we sene that God

**Job. i. c**

maye talke with a man/ as he yet liue. And now  
 whether should we dye/ that his fyre should  
 consume vs? If we should heare the voyce  
 of the Lord our God any more/ we should  
 dye. For what is all flesh/ that it should be  
 eble to heare the voyce of the liuinge God  
 speakyng out of the fyre/ as we haue done/  
 and yet liue? Go to thou and heare all that

**Exo. xix. b**  
**Exo. xx. d**

the Lord our God sayth/ and tell vs: All  
 that the Lord our God sayth/ and tell vs: All  
 that he saith vnto the/ that will we  
 heare/ and do. When the Lord herde the  
 voyce of your wordes/ which ye spake vnto  
 me/ he sayd vnto me: I haue herde the voyce  
 of the wordes of this people/ which they haue  
 spoken vnto the. It is all good that they haue  
 spoken.

**Jer. xxx. b**  
**and xxx. f**

But who shall giue them such an  
 heare/ that they may feare me/ a kepe all my  
 commaundmentes as long as they liue/ that it  
 maye go well with them/ and with theyr chy  
 lden for euer? Go and saye vnto them: Get  
 you in to your tentes agayne. But thou shalt  
 stande here before me/ that I may tell the all  
 the commaundmentes/ and ordinaunces a  
 lawes/ which thou shalt teache them/ that they  
 maye do therafter in the lande/ which I shall  
 giue them to possesse. Take hede now therfore  
 that ye do/ as the Lord your God hath

**Dea. vi. c**

commaunded you/ wch vnto me nor a syde/ nei  
 ther to the right hande/ nor to the left: but  
 walke in all the wayes/ which the Lord your  
 God hath commaunded you/ that ye maye  
 liue/ and that it maye go well with you/ a that

ye maye liue longe in the lande/ which ye shal  
 haue in possession.

The VI. Chapter.

These are the commaundmentes/ or ordi  
 naunces and lawes/ which the Lord  
 your God hath commaunded/ that ye should  
 heare them/ and do therein/ the lande whither  
 ye go to possesse it/ that thou mayest feare the  
 Lord thy God/ and kepe all his ordinaun  
 ces and commaundmentes/ which I com  
 maunded the/ thou and the chylders chyldren  
 all of thyce of your lyfe/ that ye maye liue longe.  
 Thou shalt heare (O Israel) and take hede  
 that thou do therafter/ that it maye go well  
 with the/ and that thou mayest multiplye greatly/  
 as the Lord God of thy fathers hath pro  
 misyd the a lande/ that floweth with milke  
 a honey. Heare O Israel/ the Lord our God is  
 one Lord onely. And thou shalt loue the  
 Lord thy God with all thyne heart/ with all  
 thy soule/ and with all thy might. And these  
 wordes/ which I commaunde the this daye: kepe  
 thou well to hert/ a shalt rechearse them  
 vnto thy chyldren/ a shalt talke of them when  
 thou sitest in thyne house/ a when thou wal  
 kest by the waye/ when thou lystest done/ and  
 when thou risest vp. And thou shalt bind  
 them for a signe vpon thyne hande/ a they shalbe  
 a token of remembraunce before thy eyes/ when  
 and thou shalt wyte them upon the postes of  
 thyne house/ and upon thy gates.

Now when the Lord thy God shall  
 bringe the into the lande/ wherof he swore vnto  
 thy fathers Abraham/ Isaac and Jacob/ and  
 shall giue the great and goodly cyties/ which  
 thou hast not buylde: a houses full of all goo  
 des/ which thou hast not fylled: a digged tres  
 ses/ which thou hast not digged: a yncarna  
 des a olyue trees/ whiche thou hast not plant  
 ed/ so that thou eatest/ a art full: then beware  
 that thou forger not the Lord/ which brought  
 the out of the lande of Egypte/ from the house  
 of bondage/ that thou shalt feare the Lord  
 thy God/ and him onely shalt thou serue/ and  
 shalt sweare by his name. And ye shall not folow  
 the other goddesses of the nacion/ whiche are  
 aboute you (for the Lord by God is a ge  
 loue God/ in the middelt of the) that I  
 the Lord thy God wyte not whote ouer  
 the/ a destroye the from the earth.

1 Ye shall not tempt the Lord your God / as ye tempted him at Massa: but kepe the commandmentes of the Lord your God / and his witnesses / as his ordinances / which he hath commanded the / that thou mayest know that which is right / and good in the sight of the Lord / that thou mayest prosper / as that thou mayest go in / as conquer that good land / which the Lord swaie vnto thy fathers / so he may place our al thine enemies before the / as the Lord hath sayd.

2 Know when thy sonne aske the to daye of us / and sayeth / What meane these witnesses / ordinaunces / and lawes / that the Lord our God hath commaunded you: Then shalt thou saye vnto thy sonne: We were Chanaan bondmen in Egypt / as the Lord brought vs out of Egypt with a mighty hande / as the Lord his great auell reke us a wonders in Egypt / vpon Pihahor / and his house before our eyes / as brought vs from thence to bring vs in / and to geue vs thy lande / that he swaie vnto our fathers. And therfore hath the Lord commaunded vs to do / accordinge vnto all these ordinaunces / that we might feare the Lord our God / that we might prosper all the dayes of our life / as it is come to passe this daye. And it shalbe righteousness vnto vs before the Lord our God / if we kepe and to all these commaundmentes / as he hath commaunded vs.

## The VII. Chapter.

1 When the Lord thy God bringeth the into the lande / wherein thou shalt come to possesse it / and rethor thou many nations before thee: the Hittites / Gergisites / Ammonites / Canaanites / Pherezites / Hittites and Jebusites / seven nations / which are greater / and mightier then thou: as when the Lord thy God deliuereth them before thee / that thou mayest inuite them: thou shalt utterly destroye them / so that thou make no covenant with them / nor shalt thou fauour / and shalt make no marriage with them. Ye shall not geue your daughters vnto they / sonnes / nor take they / daughters vnto your sonnes: for they will make your sonnes to depart from / to serue straunge goddes: then shall the wrath of the Lord rage against you / and he will destroye you shortly.

2 But thus shall ye do with them: ye shall destroye their altars / break downe their pylles / cut downe their grones / as burne theyr images with fyre. For thou art an holy people vnto the Lord thy God. The hart and reyn of the Lord thy God choseth / that thou shalt be his onlye peculiar people / from amonge all nations that are vpon earth.

3 It was not because of the multitude of you above all nations / that the Lord had lust vnto you / and chose you: for ye were the least amonge all nations: but because he loued you / and that he might kepe the oath / which he swaie vnto your fathers / he brought you out with a mighty hande / and deliuered you from the house of bondages / out of the hande of Pharaon / kynge of Egypte.

4 Thou shalt vnderstande now therfore / that the Lord thy God is a mighty and true God / which keepeth covenant and mercy vnto them that loue him / and kepe his commaundmentes: euen thow thou art a house of gentes: and rewardeth them that hate him before his face / that he maye destroye them: it will not belonge in reuenge towards the before his face / that hatre him. Ape now therfore the commaundmentes / as ordinaunces and lawes / which I commaunde the this daye / that thou do therafter.

5 And if ye shall heare these lawes and kepe them / and do therafter: then shall the Lord thy God also kepe the covenant / as mercy with the / which he swaie vnto thy fathers: and shall loue the / as the multitude / and the frute of thy lande / as by come / weyne and oyle / the frute of thy fyne / and the frute of thy shepe / in the lande that he swaie vnto thy fathers to geue the. Blessyd shall thou be above all nations / there shall no vnfruitfull person be in the / nor amonge thy canell. The Lord shall put from the all manner of vncleanness / and shall bringe vpon the none of the cruelle sinnes of Egypte: which thou shalt see: but thou shalt put them vpon all those that here the.

6 Thou shalt heare no sougth all the nations / which the Lord thy God shall deliuer the. Thine eye shall not spare them / and they: Goddes shall thou not serue / that shall be thy decay. If thou shalt lay in thine

Gene. 32. c

Exod. 33. a  
Gen. 32. cExod. 32. c  
Leu. 25. c  
Gen. 32. c

Exod. 33. a

D

L. q. b. c. d.

**Preceptes**

**Deuteronomium.**

**Deut. 17. a** **Jos. vii. a** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50**

bert. These nations are more then I show can  
I vyne them out. I feare them nor. Kenem-  
bie whar the Loide thy God vnto Pha-  
rao/a to el the Egypciā/ show great tem-  
ptacione C whiche thou best sine with thyne  
eye. I thore tokens and wonder / show a  
mighty hand/a stretched our arme / wherwith  
the Loide thy God brought the out. Euen  
so shall the Loide thy God do vnto all the  
nations / of whome thou art afrayed.

nor do make the knowe / that man liueth nor  
by bread onely / but by all that proceedeth out of  
the mouth of the Loide. Thy clothes are not  
waxed olde vpon the / thy fete are not fre-  
len this fourtye year.

Vnderstande therefore in thyme here / that  
as a man nurourth his sonne / euen so hath  
the Loide thy God nurourth the. Bepe  
therefore the commandementes of the Loide  
thy God / that thou walke in his wayes / and  
feare hym. For the Loide thy God bringeth  
the into a good lande / A lande / wherein are  
rivers of water / fontaynes and springes /  
floues by the hilles / a valleye / A lande  
where in is wheate / barley / vynes / figge trees / and  
pomegranates / A lande / wherein greue olyue  
trees and honye / A lande / where thou shalt  
not eat bread in scarcenesse / and where thou  
shalt lacke nothinge / A lande / where the flo-  
res are yron / where thou shalt be safe  
out of bylles. That whā thou hast cast a ar  
filled / thou mayest proue the Loide thy God  
for the good lande / which he hath geuen the.

**Exo. 33. b** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50**

The Loide thy God also shall finde hee  
netto among them / vntill they that remaine /  
and hysd them selfe from the / be destroyed.  
Be not thou afrayed of them: for the Loide  
thy God is in the midde of / euen the mighty  
and fearfull God. Bec' euen the Loide thy  
God / shall rote out the nations before the / by  
little and litle. Thou canst not consume them  
at one tyme / that the beastes of the felde in-  
crease nor vpon the. The Loide thy God shall  
deliuer thee before the / and shall smyre them  
with a great slaughter / till they be destroyed.  
I And he shall deliuer they: fringes into  
thyne hande / and thou shalt destroy theyr na-  
mes from vnder heauen. There shall no man  
make resistance before the / vntill thou haue  
destroyed them.

Be ware now therefore / that thou forget  
not the Loide thy God / that thou woldst  
not kepe his commandementes / and his  
dinances / and lawes / which I commande  
the this daye: that when thou hast eaten  
and art filled / with / and hast buyrd goodly boues /  
and swellet therein / and when thy beastes  
and sheepe / and slyce / and golde / and all that  
thou haste / increaseth / thyme bette rise nor  
then / Tend thou forget the Loide thy God  
which brought the out of the land of  
from the house of bondage / and let the  
thore we his great terrible wilderness / where  
were serpentes that spourd fyre / and sco-  
pions / and scouth / and where there was no  
water / a brought the water out of the stene  
and fed the in the wilderness with / Manna  
whereof thy fathers knew not / that he myght  
chasse the / and proue the to do the good  
offere / and lest thou saye in thyme here: My  
power and the myghte of myne owne hande  
hath done me this good. But that thou  
thynke vpon the Loide thy God. For this  
which geueth power to exerce / strength  
that he may performe the euincunt / which  
he sware vnto thy fathers / as it is come to  
passe this daye.

The images of theyr goddes shall thou  
burne with fyre / a shalt not despye the siluer  
of a golde that is on them: / to take it vnto /  
that thou snare not thy selfe therein: for it is  
dominacion vnto the Loide thy God. There-  
fore shalt thou not buynge the abhominacion  
into thyne house / that thou be not dampned  
as it is / but shalt reuerly despye it / and abhorre  
it / for it is dampned.

**The VIII. Chapter.**

**Deut. 17. g** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50**

Of the commandementes / which I com-  
mande the this daye / shall ye kepe / so that  
ye do thereafter / that ye maye lyue and multi-  
plye / and come in / and take possession of the  
lande / which the Loide de sware vnto your fa-  
thers: and thynke vpon all the wayes / thore we  
which the Loide thy God hath led the  
this fourtye yearas in a wilderness / I that he  
myght chasse the / and proue the / to woe that  
were in thyn herite / whether thou woldst kepe  
his commandementes or no. He chastened  
the / and let the hunger / and fed the with  
Manna / which thou and thy fathers knewe

not / that thou woldst  
not kepe his commandementes / and his  
dinances / and lawes / which I commande  
the this daye: that when thou hast eaten  
and art filled / with / and hast buyrd goodly boues /  
and swellet therein / and when thy beastes  
and sheepe / and slyce / and golde / and all that  
thou haste / increaseth / thyme bette rise nor  
then / Tend thou forget the Loide thy God  
which brought the out of the land of  
from the house of bondage / and let the  
thore we his great terrible wilderness / where  
were serpentes that spourd fyre / and sco-  
pions / and scouth / and where there was no  
water / a brought the water out of the stene  
and fed the in the wilderness with / Manna  
whereof thy fathers knew not / that he myght  
chasse the / and proue the to do the good  
offere / and lest thou saye in thyme here: My  
power and the myghte of myne owne hande  
hath done me this good. But that thou  
thynke vpon the Loide thy God. For this  
which geueth power to exerce / strength  
that he may performe the euincunt / which  
he sware vnto thy fathers / as it is come to  
passe this daye.



But if thou shalt forget the Lorde thy God / and followe other Goddes / and serue them / and worshippe them: I testifie ouer you this daye / that ye shall certeynly perishe. Euen as the Hyrcan / whome the Lord Destroyeth before your faces / shal ye perishe also / because ye are not obedient vnto the voyce of the Lord your God.

The IX Chapter.

**I**sræll hearken. This day shalt thou goe vnto your Iordā / that thou maiest come in / to conquer the nations / which are greater and mightier then thou / great cyrces / walled vp vnto heauen / a great people / and of byc slave / namely the chyldren of Enakim / whome thou hast knowne / and of whome thou hast herd saye: Who is able to stande agaynst the chyldren of Enakim? Therefore shalt thou knowe this daye / that the Lorde thy God goeth before the / a consumingme fyre. He shall destroye them / and shall subdue them before the / and shall tryue them oute / and shortly shall he bringe them to naught / as the Lorde hath promised the.

None whan the Lorde thy God hath expelled them before the / saye not than in thy herte: The Lorde hath brought me in / to take possession of this lande for mine owne righteousnesse sake / where as the Lorde yet tryueth oute the Hyrcan before the / because of theyr vngodlinesse.

For thou comest not in / to take theyr lande in possession / for thine owne righteousnesse sake / and because of thy righteous herte / but the Lorde tryueth oute these Hyrcan for theyr owne vngodlinesse sake / and that he may performe the word / which the Lorde hath sworne vnto thy fathers / Abraham / Isaac / and Jacob.

Understande nowe therfore / that the Lorde thy God geueth not the thys lande to possesse it / for thine owne righteousnesse sake / for thou art a sinner people.

Remember / and forget not how thou displeasest the Lorde thy God in the wilderness. Hence the daye that thou departedst out of the lande of Egypt / till ye came vnto this place / haue ye ben disobedient vnto the Lorde.

For in Horeb ye angered the Lorde / so that

of wrath he wolde haue destroyed you / whan I was gone vp to the mount / to receaue the tabels of stone / namely the tabels of the conuenant / which the Lord made with you / and I chode fourty daies and fourty nightes vpon the mount / and did eate no breade / and dranke no water: And the Lord gaue me the two tabels of stone / written with the finger of God / and in them was accordinge to all the wordes / which the Lord sayd vnto you vpon the mount / out of the heuē in 7 daye of the gatheringe together.

And after the fourty daies and fourty nightes / the Lorde gaue me the two tabels of stone / namely the tabels of the conuenant / and sayde vnto me: Up / and get the Stone quickly from hence for the people / whome thou broughtest out of Egypt / haue marred them / for they are fowne gone out of f wawe / which I commaunded them / and haue made them a molten ymage.

And the Lord sayd vnto me: I see thys people / that it is a stiffnecked people: let me alone / that I maye destroye them / and put out theyr name from vnder heauen. I will make of the a people / mightier and greater than thys is.

And as I turned me / and wente down from the mount / which diuēt with fyre / and had the two tabels of the conuenant in both my handes / I beheld / and beholde / ye had synned agaynst the Lord your God / so that ye had made you a molten calfe / and were fowne turned out of the wawe / which the Lord had commaunded you. Then toke I the two tabels / and cast them out of both my handes / and brake them before your eyes / and I fell before the Lorde / euen as at the first tyme.

fourty dayes and fourty nightes / a member did eate bread / nor dranke water / because of all youre synnes which ye had sinned / whan ye did such euell in the sight of the Lorde / to provoke hym vnto wrath. For I was afraied of the wrath and indignacion / wherwith the Lorde was angry with you / when to haue destroyed you. And the Lorde herde me at that tyme also.

Moreover the Lorde was very angry with Aaron / so that he wolde haue destroyed hym / but I made intercession for Aarō also at that tyme.

Deut. v. a

Exod. xij. i and xxi. a Deut. xv. b

Exo. xxxij. b

Exo. xxxij. b

Exo. xxxij. b

Ex. xxxij. a Ex. xxxij. b

Deut. x. b

111. c



the stranger / to geue hym foode/and rayment. Therefore shall ye loue a stranger / for ye were selfe alid were strangers in the lande of Egypte.

¶ **Exo. vi.** I shall feare the Lord thy God/ hym onely shalt thou serue / wnto hym shalt thou due/and serue by his name. He is thy praye and thy God/which hath done for thee the great & terrible thinges / that thynne eyes haue sene. Thy father wente downe into Egypte with fewe soules / but now hath the Lord thy God made the / as the starres of heauen in multitude.

The XI. Chapter.

¶ **Deu. x.** Therefore shalt thou loue the Lord thy God/and kepe his commandementes/ his ordinaunces / his lawes / and his peccetres all thy life longe. And vnderstande this daye / that which your chyliden knowe not: whiche haue not sene the nurture of the Lord your God/ and his greatnesse / and his myghty hande / as his stretched out arme / and his tofens and aces / whiche he did amonge the Egyptians/ vnto Pharaon the kynge of Egypte/ and so al his lande/ as whiche he did to the power of the Egyptians/ and vnto their heuies and charrettes / I wntan be broughte the waters of the reed see vpon them: so they flowed after you / and howe the Lord hath broughte them to naughte vnto this daye / and whar he did vnto you in the wilderness / vntill ye came vnto this place: I whar he did vnto Sarhan and Thiram the chyliden of Elilab/ the sonne of Kube/ howe the earth opened her mouth / and swallowed them with theyr houlholtes a tenne/ and all their good that they had in the middes/ amonge all Israell.

¶ For your eyes haue sene the great workes of the Lord/ which he hath done. Therefore shall ye kepe all the commandementes/ whiche I commaunde you this daye / that ye maye be stronge to come in / and to cōquere the lande / wherby ye go to possesse it / that ye maye lye longe in the lande/ whiche the Lord swore vnto your father / to geue vnto them / and to their seds / eny a lande that sheweth rich mylke and honey. I you the lande/ wherby ye come in to possesse it / is not as the lande of Egypte/ wherby ye came out / where thou so

weest thy seds/ and wateredest it at thy foote/ as a garde of herbes / but it hath hylles and valleyes / whiche thynke water of the reyne of heauen / a lande that the Lord thy God careth for. And the eyes of the Lord thy God are alwayes therein / from the beginninge of thye yeare vnto the ende.

¶ I ye shall heren therfore vnto my commaundementes/ whiche I commaunde you this daye / that ye loue the Lord your God / and serue hym with al youre hart / with al youre soule / with all your rayne vnto your lande in the daye / that ye shall eate a late / that thou mayest gett theer in thy come / thy wyne / and thynne oyle / a lande / whiche I will geue grasse vnto thy felde / for thy cattel / that ye maye eate and by fyllen.

¶ But beware / that your herte be not deceued / that ye go a side / and serue other goddes / and worshippe them / and then the wrath of the Lord waxe vnto you vnto / as he that vnto the heauen / that there come no rayne / and in the earth geue no her increase / and ye perish and your a shortly from the good lande / whiche the Lord hath geuen you.

¶ Put up therfore / these my wordes in your hertes / and in your soules / and bynde them for a signe vpon your handes / that they maye be a token of remembrance before your eyes / and teache them your chyliden / so that thou talke theer of / when thou sittest in thynne house / or walkest by the waye / whiche thou lyst / whiche a when thou risest vp / and writte the vpon the postes of thynne house / and vpon the gates / that thou and thy chyliden maye lye longe in the lande / whiche the Lord swore vnto thy father / to geue them / as longe as the dayes of heauen endure vpon earth.

¶ For if ye shall kepe all these commandementes / whiche I commaunde you this daye / thereafter / that ye loue the Lord your God / and walke in all his wayes / and cōquere vnto hym / then shall the Lord thynne out all these nacions before you / so that ye shall conquere greater and mightier nacions then ye your selfe are.

¶ All the place that the soles of your feete treade vpon / shall be yours / from the wilderness / and from moūt Lebanon / and from the rauer Eubrates / vnto the uttermost sic / shall your coastes be. Woman shall be able to worke  
L iiij stande

114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500

stand before you. The Lord your God shall see the face and side of you come upon all the lande wherein ye goe/like as he hath promised you.

Deut. xxxi. c  
\*E. xvij. d

Beholde / I laye before you this daye the blessing and the curse. The blessing / if ye be obedient vnto the commaundementes of the Lord your God / which I commaunde you this daye. The curse / if ye will not be obedient to the commaundementes of the Lord your God / but turne out of the way / which I commaunde you this daye / so that ye walke after other goddes / whome ye knowe not.

Deut. xxxij. b

When the Lord thy God hath bidden thee into the lande / whether thou comest into the lande / which are beyonde Jordan / the waye towards the goinge downe of the Sunne / in the lande of the Canaanites / which dwell in the plains / seld / ouer against Gulgath / beside the Ceftrone of More. For ye shall go ouer Jordan / that ye maye come in / to take possession of the lande / which the Lord your God hath giuen you / to conuercit / and to dwell therein. Take heede now therfore that ye do / according vnto all the ordinance and lawes / which I laye before you this daye.

The XII. Chapter.

These are the ordinance and lawes / which ye shall keepe / that ye do thereafter in the lande / which the Lord your God of thy fathers hath giuen / to possess / as loege as ye linc vpon earth.

Deut. vij. d

Destroye all the places / wherein the heathen / whome ye shall conuercit / haue sacrit / their goddes / whether it be vpon hie mountaynes / vpon hilles / or amonge grentrees. And ouerthrowe their altars / and breake downe their pylers / and burne their grones with fyre / and burne downe the ymagines of their goddes / and bynge the names of hem to naughte / out of the same place. Ye shall not do so vnto the Lord your God :

Deut. x. d  
Deut. x. d

but the place / which the Lord your God shall chosse out of all your trybes / that he maye let his name dwell there / shall ye see / and come thither / and thither shall ye bringe your burnt offerings / and youre other offerings / and youre tithes / and the heate offerings of youre handes / and your vowe / and youre frewill offerings / and the first borne

of your oren and shepe : and there shall ye eate before the Lord your God / and reioyce with all that ye / and youre heuies / haue and haue giuen vnto your handes / because the Lord thy God hath blessed the. Ye shall do none of the thynges / that we haue here this day / euery man / what semeth him good / in his owne eyes. For ye are not yet come to rest / nor to the inheritance / which the Lord thy God shall giue the.

But ye shall go ouer Jordan / and dwell in the lande / that the Lord your God shall chosse out vnto you / and he shall giue you rest from all your enemies rounde about / and ye shall dwell safe. Now when the Lord thy God hath chossen a place / to make his name dwell there / ye shall bringe thither all that I haue commaunded you / namelye your burnt sacrifices / youre other offerings / or your tithes / or the heate offerings of youre handes / and all your frewores / which ye shall bringe vnto the Lord : and there shall ye eate / and reioyce because the Lord your God / ye and your sonnes / and your daughters / and your seruantes / and your maydens / and the Leuite that are within your gates / for they haue no portion : no inheritance with you.

Take heede vnto thy self / that thou offer not thy burnt offerings / in whatsoeuer place thou fyndest / in the place / which the Lord shall haue chossen in one of thy trybes / there shalt thou offer thy burnt offerings / as do all that I commaunde the. Norwithstanding / when thou mayest fynd and eate flesh within all thy gates / after al desyre of thy soule / accordinge to the blessing of the Lord thy God / which he hath giuen the / both the cleane and vncleane maye eat it / as of the roe a harte / once ly the blood / that thou note not / but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the ritche of thy cow / of thy wyne / and of thy oyle / nor of thy fyreshoone of thyne / or of any of thy ritche / or of any of thy ritche / which thou hast tored / or of thy frewill offerings / or heate offerings of thy handes : but before the Lord thy God shalt thou eate them : in the place / which the Lord thy God shall chosse / and thy soune / and thy daughter / thy seruante / thy mayden / and the Leuite : that is within thy

thy gates and thou shalt reioyce before the  
Lo:De thy God/ouer all that thou puttell  
thyne hande vnto. ¶ And beware that thou  
forfake nor the Remite/as longe as thou liuest  
vpon the earth.

But when the Lo:De thy God shall en-  
large the borders of thy lande/so he hath pro-  
mised the A: th: thou say: I will eat flesh/C for so  
much as thy soule longeth to eat flesh/when  
eat flesh/according to all thy desire of thy soule.  
But if the place that the Lo:De thy God hath  
chosen to let his name be there/Be farre from  
th: then kill of thy oxen and of thy sheepe/which  
the Lo:De hath giuen thee/as he hath com-  
manded the/and eat it within thy gates/see-  
cording to all thy desire of thy soule. ¶ When as  
a roo or heert is eaten/mayest thou eat: both  
the cleane and the vncleane maye eat it in-  
differently. ¶ Only beware that thou eat not  
the blood: for the blood is the life. Therefore  
shalt thou not eat the life with the flesh/ but  
shalt pour it out lyke water vpon the earth/ &  
thou mayest prosper/and thy child: after the  
whan thou hast done/ that which is right  
in the sight of the Lo:De.

¶ When thou hast welldoughte that is  
thyne/ or makest a uow: thou shalt take it/and  
bring it vnto the place/that the Lo:De hath  
chosen/and laye thy burnt offerings with the  
flesh and blood vpon the altare of the Lo:De  
the God. The bloude of thyne offering  
shalt thou poure vpon the altare of thy Lo:De  
thy God/and eat the flesh. Take heed/and  
heare all these wordes/ which I commande  
the/that it maye goe well with the/and thy chil-  
dren after the for euer/whan thou hast bene/  
that which is right and acceptable in thy sight  
of the Lo:De thy God.

¶ When the Lo:De thy God hath roted out  
the wicked before thee/whether they committ  
into concuence the/and dwellst in their lande:  
beware then that thou fall not in the snare  
after them/whan they are despoiled before the/and  
that thou are not after their goddes/and saye:  
Why so these nations haue sinned their gods/  
des/so wil I do also. ¶ Thou shalt not do so  
vnto thy Lo:De thy God. For al is abhominat-  
ion vnto thy Lo:De/and that he hateth/ & same  
haue they done vnto their goddes. For they  
haue burnt euen theyr sonnes a their daugh-

ters with fyre vnto theyr goddes.  
¶ All that I commande you/shal ye kepe & obser-  
ue therafter. ¶ Ye shal put nothing thereto/ &  
nor take ought there from.  
The XIII. Chapter.

¶ If there rise vp a prophet or dreamer  
among you/and geue thee a token or wonder/ &  
saye: Let vs go after other goddes/ whom  
thou knowest not/ a let vs serue them: Thou shalt not hearken  
vnto his wordes of such a prophet or dreamer.

¶ For the Lo:De your God proceyth you/  
to wete whether ye loue him/ & all your her-  
te/ and with all your soule. ¶ For ye shal walke  
after the Lo:De your God/and feare him/and  
kepe his commandementes/ and herke vnto  
his voyce/and serue him/and cleue vnto him.  
¶ To so: that prophete or dreamer/ he shal dye:  
because he hath spoken to turne you away  
from the Lo:De your God/ which brought  
you out of the lande of Egypte/ and deliuered  
you from thy house of bondage/ to thusse  
the out of the reare/ which thy Lo:De thy God  
commanded the to walke in/ so shalt thou put  
away the euil from the.

¶ If thy brother/ the sonne of thy mother/ or  
thyne owne kinne/ or thy daughter/ or thy  
sister/ or the frende whiche is vnto  
the/ as thyne owne soule/ entice the secrete/ &  
and saye: Let vs go and serue other goddes/  
which are amonge the nations rounde about  
you/ whether they be nye vnto the/ or fere  
fro the/ from the one ende of the earth vnto  
the other: consente not vnto hym/ and hea-  
ken not vnto hym. ¶ Thyne eye shall not pitye  
hym/ and thou shalt haue no compassion  
vpon hym/ no: kepe hym secrete/ but shalt cause  
hym to be slayne/ thyne hande shal be first  
vpon hym/ to cause hym to be slayne/ and then  
the handes of all the people. ¶ He shal be stoned  
to death/ because he wente aboute to thusse  
the awaye from the Lo:De thy God/ which  
broughte the out of the lande of Egypte/ from  
the house of bondage: ¶ That all Israell maye  
heare and feare him/ and do no more: suche  
euil amonge you.

¶ If thou heere in any cite/ which thy Lo:De  
thy God hath giuen the to dwell in/ that it is  
sayd:

13. vii. a  
13. vii. c  
13. vii. d  
13. vii. e  
13. vii. f  
13. vii. g  
13. vii. h  
13. vii. i  
13. vii. k  
13. vii. l  
13. vii. m  
13. vii. n  
13. vii. o  
13. vii. p  
13. vii. q  
13. vii. r  
13. vii. s  
13. vii. t  
13. vii. u  
13. vii. v  
13. vii. w  
13. vii. x  
13. vii. y  
13. vii. z

Deu. vii. a  
Deu. vii. b  
Deu. vii. c  
Deu. vii. d  
Deu. vii. e  
Deu. vii. f  
Deu. vii. g  
Deu. vii. h  
Deu. vii. i  
Deu. vii. k  
Deu. vii. l  
Deu. vii. m  
Deu. vii. n  
Deu. vii. o  
Deu. vii. p  
Deu. vii. q  
Deu. vii. r  
Deu. vii. s  
Deu. vii. t  
Deu. vii. u  
Deu. vii. v  
Deu. vii. w  
Deu. vii. x  
Deu. vii. y  
Deu. vii. z

sayd: There are certayne men/ the chylidren of  
Bliald gone out from amonge you/ and haue  
deceaued / & inhabitors of theye eyre/ and saide  
let us go/ and serue other goddes / wpon me  
D. ii. xij. b. Inuoc. n. 1. The spale thou sele/ make search  
and enquire diligently.

E And if it be founde of a traeth/ that it is so  
in dede/ that such abhominacion is wrought  
amonge you/ then shalt thou smyte / & indue-  
lers of the same eyre/ and theye cattell/ with  
the edge of the sowerde/ and slaine the eyre  
with all that is therein/ and all the spoyle ther-  
of shalt thou gather together in / myddes of  
the sterres of it / and burne it with fyre/ both  
the eyre/ and all the spoyle therof: gather vnto  
the Lord thy God/ that it maye lyc upon  
an heape for eare / and neuer be builded any  
more. I And let nothinge of the damned  
thynges cleue into thy hande/ that the Lord  
maye be turned from the indignacion of his  
wrauth/ and graunte the mercy/ and haue com-  
passion on the/ and multiplye the Cas. be hard  
sworne into thy fathers / Because thou hast  
broken into the voyce of the Lord thy  
God/ to kepe all his comm. undementes / w  
I comynde the this way: / that thou wouldest  
the thynges/ which is right in the syght of the  
Lord thy God.

The XIII. Chapter.

**M**E are the chylidren of the Loide youre  
God/ / but not your selles therfore / and  
make you no baldness: berweene youre eyre  
ouer any vrede. For thou art a holy people  
vnto the Lord thy God. \* And the Loide  
hath chosen the to be his owne peculiar pro-  
ple/ from amonge al the nationes that are vpon  
the earth.

E thou shalt eat no abhominacion. These  
are the Beastes which ye shal eate/ oxen / shepe  
goates/ hert/ roo/ Bugle/ wyde goate/ vnicorn/  
ougen/ and camelion. And every Beaste that  
vndeth his claw/ and chewed cudde/ shal ye  
eate. Vnter these/ these shal ye not eate of the  
beare/ chace/ eud/ and veuie. nor the doke into  
two clawes: The camel/ the haye/ and the  
conye/ for though they chere cud/ yet veynde  
they not the hofe/ therefore shal they be vnclean  
vnto you. The swyne / though he veynde  
the hofe/ yet he chere be not eud/ he shal be vnclean  
vnto you: ye shall not eate of the fle

of them/ and they shal eate of all that is  
in the water: All that hath fyngres and feet  
like shal ye eate. But wpon anye other  
no: scales / that shal ye not eate/ so: it is  
vnclean vnto you.

Eate of al cleane foules. But these are they /  
whereof ye shal not eate: The Eagle/ the goshawk  
haue/ the comynaut/ the yon/ the vulture/ the  
fyre/ with his fynde / and all rauen in theye  
fynde/ the chrich/ the night crowe / the cocow/  
the spaw/ hawk with his fynde/ the lute/ the  
the great owle/ the backe/ the biture/ the swaine/  
the pellicane/ the gyre/ the stakke/ the heron/ the  
tare with his fynde/ the vungge/ the swalowe:  
And all foules that crepe/ shal be vnclean vnto  
you/ and ye shal not eate the/ but every cleane  
byde it shal ye eate.

Ye shall eate of no thyng / & vich alone/ thou  
mayest geue it vnto the straunger within thy  
gate/ that he eate it/ as it is to a straunger. For  
thou art a holy people vnto the Lord thy  
God. I Thou shalt not seeth a kid wyllye it  
sucketh his mother.

Thou shalt separate out the tythe of all the  
encreafe of thy sode/ that cometh out of thy  
felde every yere / and shalt eate it before the  
Loide thy God / in the place / whiche he shal  
chuse/ that his name may dwell there / Namely  
of the tythes of thy come of thy wyne/  
of thy oyle/ and of the fyftheome of thyne oyle  
of thy shepe/ that thou mayest learne to feare /  
the Lord thy God all thy life longe.

I But if the waye be to muche for the / and  
the place / whiche the Lord thy God hath  
chosen/ to set his name there/ be to farr from  
the/ and thou canst not carry it/ that the Lord  
thy God hath blessed the vnto the: Then  
geue it for money / and rafe the money in  
thyne hande/ and geue it into the place / whiche  
the Loide thy God hath chosen / and geue the  
money for all that thy soule desireth/ whether  
it be oyle/ shepe/ wyne/ streg/ wite/ or: for what  
soever thy soule desireth/ and eate there before  
the Lord thy God/ and be merry / thou and  
thyne housholde/ and the Leuite that is with  
in thy gates. Thou shalt not forsake hym/  
for he hath no poyson nor enprouance:  
with the.

Deu. vii. c  
Jof. vii. a  
ii. Ma. xij. c

Leui. i. b  
Deu. vii. a  
and xvij. b  
E. x. xij. a

Leui. xij. a

Leui. xij. a

Leui. xij. a

Leui. xij. a

**2771c** In the thide yeare shalt thou dyngre forth all the tythes of thyne increase / of the same yeare / and shalt laye it within thy gates. Then shall the Leuite / which hath no portion nor inheritance with the Land / the stranger / and the fatherlesse / and the widowe / which are within thy gates / come and eate / and fill them selves / that the Lord thy God maye bless the in all the woordes of thy handes / which thou speakest.

## The XV. Chapter.

**2771d** In the seventh yeare shalt thou make a fre yeare. This is the manner of fre yeare. Whosoeuer lendeth ought with his hande vnto his neyghboure / shall not require of his neyghboure or of his brother: for it is called the fre yeare vnto the Lord. Of a stranger manst thou require it: but vnto him that is thy Brother / shalt thou remitte it.

**2772a** There shall be no begger amonge you: for the Lord thy God shall bless the in thy lande / which the Lord thy God shall geue the to inheritance / to take it in possession / such that thou hearken vnto the voyce of the Lord thy God / and kepe all these commaunders / which I commaunde the this day / that thou mayest prosper. For the Lord thy God shall bless the: so he hath promised the. Thee shalt thou lende vnto many nations / and shalt serue of no man. Thou shalt raygne ouer many nations / and noman shall raygne ouer the.

**2772b** When one of thy Brethren is waxed poore in any citty within thy lande / which the Lord thy God shall geue the / thou shalt not harden thine heart / nor withdraw thine hande from the poore Brother: but shalt open thine hande vnto him / and lende him / accordinge as he hath neede.

**2772c** Beware that there be not a point of Beldie in all thyne heart: that thou woldst saye. The seventh yeare of freedom is at hande: for if thou lokest not freshly vpon thy poore Brother / and gressest hym nothing: then shall he crye out vnto the Lord / and it shall synne vnto the: But thou geue hym / and let it not greue thine heart that thou gressest him. For the cause of which the Lord thy God shall bless the in all thy woordes / and in all that thou puttest thine hande vnto. The lande shall neuer be

without poore: therefore commaunde I the a say: that thou open thine hande vnto thy Brother: which is needy and poore in thy lande.

**2772d** If thy Brother an Ebrue / or Scheweite be sold vnto the: he shall serue the first yeare in the seventh yeare shalt thou let him go free. And when thou deliuerest him free / thou shalt not let him go from thy empne: but shalt geue hym of thy shepe / of thy conee / and of thy reyne: so that thou geue hym of that / whiche the Lord thy God hath blessed the withall. And remember that thou also wast a seruall in the lande of Egyp: and borne of the Lord thy God deliuered: therefore commaunde I the this thinge to saye.

**2772e** But if he saye vnto the: I will not go out awaye from the: for I loue the and thine house in so much as he is to eate with the: then take a barker / and bore him thre: so his care to thy house / and let him be thy seruante for euer. And with thy mayden shalt thou likewise. And let it not seme greuous vnto thy to let him go free from the: / for he hath serued the sixe yeares as a double byred seruitt: then shall the Lord thy God bless the in all that thou doest.

**2772f** All first borne that come of thine oxen / and shepe / are males: shalt thou halow vnto the Lord thy God. Thou shalt not plowe thine field with the first borne of thine oxen / and shalt not choppe the first borne of thy shepe: before the Lord thy God shalt thou eate them every yeare: in that place that the Lord thy God shall chuse thee.

**2772g** But if thou have a Besomite / so that it is lame / or blind / or hath any other out blemish: thou shalt not offer it vnto the Lord thy God: but shalt eat it within thine owne gates: whether thou be vnto cleane or cleane: as the roo and herte. Onlye that thou eate not of the floude thereof: but put it out as water vpon the grounde.

## The XVI. Chapter.

**2773a** Besure the monthe Abib: hat thou offre the first borne vnto the Lord thy God: in the monthe Abib / the Lord thy God brought and putteth the out of Egyp: by night. And for the cause of that thou shalt offer vnto the Lord thy God: thou shalt offer vnto the Lord thy God: the first borne of thy shepe / in the place / which the Lord thy God shall chuse: that his name maye be well there.

Thou shalt b. p. e

**Preceptes.**

**Deuteronomium.**

Thou shalt eate no leuended bread in þe feast. **E**uen dayes shalt thou eate þe unleuended bread of thy rybulacion: for with sorrowfull harte camest thou out of the lande of Egypt: that thou mayest remembre the dayes of þe departinge out of the lande of Egypte at thy life longe. In seven dayes shal there no leuended breade be sene within all thy coast: and of þe flesh that is offered þe firste daye at euen: there shall nothyng be lefte ouer nyghte: vntyly the morninge.

Thou mayest not offre Easter within any of thy gares/whiche the Lord thy God hath geuen thee: vntyly in þe place/whiche the Lord thy God hath chosen / that his name maye dwel there: there shalt thou offre this Easter at euen: when þe Sonne is gone downe: euen in some founteyn þe thou camest out of Egypte. And thou shalt vngite it/and eate it in þe place that þe Lord thy God hath chosen: and thou warte the on þe morrowe/and go home into thy entre. **S**ix dayes shalt thou eate unleuended breade: and on þe seventh daye is þe gatheringe together of the Lord thy God. Thou shalt do no worke therein.

Exo. xxiii. b  
Leui. xxiii. c  
Actu. ii. a

**E**uen weekes shalt thou number vnto the/and begynne þe number whi the feate begynneth in þe euen: / and thou shalt kepe the þe feate of weekes vnto the Lord thy God: that thou geue a freewill offeringe of thine hande: accordinge as þe Lord thy God hath blessed thee: and shalt reioyce before þe Lord thy God: thou and thy sonne/ thy daughter/ thy seruante/ thy mayden: and þe Leuite that is within thy gares/ þe stranger/ the fathers lesse / and the widow: that are amonge you in the place/whiche þe Lord thy God hath chosen: that his name maye dwel there. And remembre that thou wast a seruaunt in Egypte: so that thou kepe / and do these obseruaunces.

Exo. xxiii. d  
Leui. xxiii. e  
Actu. ii. b

**T**he feaste of Tabernacles shalt thou kepe seven dayes: when thou hast gathered in the frutes of thy barnes/ and of thy wynepress: / a thou shalt reioyce in thy feaste / thou and thy sonne/ thy daughter/ thy seruante / thy mayden/ the Leuite / þe stranger / the fatherlesse / and the widow: that are within thy gares. **E**uen dayes shalt thou kepe the feaste vnto the Lord thy God / in the place that he

hath chose. For thy Lord thy God shal blesse the in all thy frutes / and in all the worke of thy hande. Therefore shalt thou be glad.

**T**hese tymes in the yeare shall all thy males appere before the Lord thy God / in þe place that he shal chose: namely in the feate of unleuended bread: in the feate of weekes: and in the feate of Tabernacles. He shall not appere emptye before the Lord: but euery one after the gyfte of his hande / accordinge to the blessing that the Lord thy God hath geuen the.

Exo. xxiii. f

**The XVII. Chapter.**

**J**udges and officers shalt thou ordeyne vntyly in all thy gares / whiche the Lord thy God geueth the: amonge thy tribes: / that they maye iudge the people with righteous iudgement. **T**hou shalt not miste the lawe: / thou shalt knowe no personne also / no take gyfte. For gyfte blynde the eyes of the wyse / and peruerce the righteous cause. **L**oke what right is / that shalt thou followe: that thou mayest lyue / and possesse the lande / whiche the Lord thy God shal geue the.

De. iii. d  
I. Reg. i. b  
I. Reg. iii. c  
I. Reg. iii. d

**T**hou shalt plante no groue / of whatsoeuer tree: it be wyne vnto the altar of þe Lord thy God: whiche thou shalt make þe. **T**hou shalt set the up no pillar: whiche þe Lord thy God hateth. **T**hou shalt offer vnto the Lord thy God no oyle: / nor shepe that hath a blemish: / nor any euel fauoured best: on it: for that is abomination vnto the Lord thy God.

I. Reg. ii. b  
I. Reg. iii. e  
I. Reg. iii. f

**I**f there be founde amonge you / withyly in any of the gares/whiche the Lord thy God shall geue þe / a man or woman / that worketh wickednesse in the syghts of the Lord thy God: so that he transgresseth his couenaunt and geth / and struth other goddes / a mooshippeth them / whether it be Sonne or daughter: / or any of þe hooff of beuast / whiche I haue not commaunded / and it is tolde þe / and thou hearest of it: **T**hen shalt thou make diligent searche thereof. And if thou fyndest that it is so / a trouth: that such abomination is wrought in Israel / then shalt thou bringe forth the same man / or the same woman / whiche haue done such euill / vnto thy gares / and shalt stone them to deathe. **I**n the mouth of the

Exo. xxiii. g  
I. Reg. ii. c  
I. Reg. ii. d

Deuter. xxi. a  
Deuter. xxi. b  
Deuter. xxi. c



two or three witnesses shall be by: that is more  
thy of death. At the mouth of one witness  
shall he not dye. The bandes of the witness  
shall be by: to the first to the last; and then the han-  
des of all the people that thou mayest put a-  
waye the euill from the.

If a maner be to hard for the in iudgemēt/  
Betwixt blawde and bloude / Betwixt place a  
place Betwixt stroke and stroke / and if there  
be matters of stryfe within thy gates / then  
thou shalt rise / and go vp vnto the place that  
the Lord thy God hath chosen / a shalt come  
to the iudges / the Leuites / and to the iudge /  
which shall be at that tyme / and shalt say: They  
shall betwixt the how to iudge / and thou shalt  
do thereafter / as they said vnto thee in the place  
which the Lord hath chosen: and thou shalt  
take heed that thou do according vnto all that  
they teach thee. According to the lawe that  
they teach thee / and after the iudgement that  
they tell thee / shall thou do: / so that thou turne  
not aside from the same / neyther to the right  
hande nor to the left.

And if any man deale presumptuously / so  
that he be kerne / nor vnto the iust / which  
standeth to do seruice vnto the Lord thy  
God: do to the iudge / the same shall dye: and  
thou shalt put awaye the euill from Israel /  
that all the people maye heare / and feare / and  
be nerne presumptuous.

What thou arte comēt to the lande / which  
the Lord thy God shall geue thee / and it fall  
in thy possession / and dwellst therein / and shalt  
saye: I will see a kynge ouer me / as all the  
nations haue about me: then shalt thou set  
him to be kynge ouer thee / when the Lord  
thy God shall chose.

One of thy brethren shalt thou set to be  
kynge ouer thee. Thou must not see a stran-  
ger ouer thee / which is not thy brother. Only  
thy kyn not haue many desires that he bring  
nor the people agayne into Egypte / whom  
the multitude of I offise / for so much as the  
Lord hath said vnto you / that from hence  
forth ye should come n more this waye againe.

Ye shall not haue many wyes / also / wher  
the borne be not turned awaye. Neither shall  
he geue his sun / and his seed to manye.

And when he is set vnto the feet of his  
kingdome / he shall take of the iudges / the Le-

uites / the seconde lawe / and cause it to be  
written in a booke / and that shall be haue by hym / and  
he shall rede therein all the dayes of his lyfe /  
that he maye learne to feare the Lord thy  
God / to kepe all the wordes of this lawe / and  
at all thy ordinances / so that he do thereafter.

He shall not lift vp his hert aboute his  
children / and shall not turne aside from the com-  
maundement / neyther to the right hande nor  
to the left: that he maye prolonge his dayes in  
his kingdome / he and his children in Israel.  
The. XVIII. Chapter.

The iudges / the Leuites / and all the trybe  
of Leuit shall haue no parte nor inheri-  
taunce with Israel. The offeringes of the  
Lord and his inheritance shall they receiue.  
Therefore shall they haue no inheritance a-  
monge their brethren / because the Lord be  
they: inheritance / as he hath said vnto thee.  
This shall be the iudges duty of the people /  
and of the office / whether it be one / or / sepe /  
so that they gaue vnto the iust the souldier  
and both the heles / and the best. And if first  
frues of they come / of thy wyne / and of thy  
oyle / and the first of thy sheepe shearinge. / For  
the Lord thy God hath chosen hym out of  
all thy tribes: to stand a minister in the name  
of the Lord thy God / and his sonnes / at the  
dece of theyr life.

If a Leuite come out of any of thy gates /  
or out of any place of all Israel / where he is  
a gesser / and cometh with all the desire of his  
feuler / vnto the place which the Lord hath  
chosen / to minister in the name of the Lord  
thy God / like as of his brethren the Leuites  
whiche stande there before the Lord: then  
shall he haue like portion of meate with the  
other: besides that which he hath of the solde  
good of his fatheres.

When thou comest into the lande / which  
the Lord thy God shall geue thee / thou shalt  
not learne to do the abominacions of these  
nations: that there be not found amonge you /  
that maketh his sonne / or daughter to be  
rowe the fyre: / or a peepster / or a doofer out  
of deues: / or that regardeth the foules crient /  
or a wych / or a conuener: / or for the for: / or an  
equynder of tolines: / or that doeth any thinge  
of the seed.

For whosoeuer doth such / is an abominacion

Josua i b

Num. iij. b  
Deut. x. b  
y. d. x. ij. c  
De. xliij. d

Num. iij. b  
Deut. x. b

Leu. xvij. a  
and xv. d  
Deut. xv. b  
and xviij. b  
iij. x. a  
Iere. viij. a  
and f. a

unto the Lord: and because of such abominations both the Lord thy God dyce them out before thee. But thou shalt be perfect with the Lord thy God. For these nations whom thou shalt conquer / whom the Lord thy God hath given thee / to the chiefe out of wayes / and to the fourth dayes: but so shalt thou go unto the Lord thy God.

**E**t prophet lye onto me / shall the Lord thy God raise thep euen out of / and from amonge thy brethren / unto him / shall be taken / according as thou desiredst before the Lord thy God in Houb / in the daye of the gathering together / a Iudasest. Let me heare the voyce of the Lord my God no more / as I remember this great tye / that I doe not. And the Lord sayd unto me: They haue well spoken: I will raise them up a prophet / from amonge they brethren lye unto the / and wyl put my wordes in his mouth / he shall speake unto them all that I shall commaunde hym.

**T**And whosoeuer wyl not hearken unto my wordes / which he shall speake in my name / of him wil I requere it.

**B**ut if a prophet presume to speake ought in my name / which I haue not commaunded him to speake: and he shall speake in the name of another godde / the same prophet shall dye. But if thou see in thyne brethren / how can I knowe what word the Lord hath not spoken: As I see when the prophet speaketh in the name of the Lord / and the thinge foloweth not / and cometh not to passe: the same is the worde / that the Lord hath not spoken. The prophet hath spoken it presumptuously / therefore he is not afraid of byni.

The .Xl. Chapter.

**W**hen the Lord thy God shall haue rote out the nations / whose land the Lord thy God hath geue the / so that thou hast conquered them / as I woldell in theyr cines / a hour / so / thou shalt appoint the out the cyne in middes of the land / that the Lord thy God shall geue the to possesse. Thou shalt prepare a waye / and purre the castles of they land / which the Lord thy God shall geue the out unto the / into three partes / if whosoeuer hath committed murder / may flye thither a heue: And this shall be the cause / that the slayer shall flye thither and be saued.

ther and be saued.

**I**f any man smyte his neighbour vnwarily / as if a man goeth unto a woode with his neighbourre / to hewe downe timber / and he turneth his side with the axe / so he hewe downe the wood / and if non flyppeth from it / deliuered / and by these his neighbourre / that he dyeth / the same shall flye into one of these cyne / that he maye liue. Let it auenger of blood folowe after the slayer while his heere is white / a ouertake him while the waye is so farre / and slaye him: for so muche as he hated hym not in nunc passid. Therefore commaunde I thee: that thou appoynt out the cyne.

**And** when the Lord thy God enlarge thy borders / as he hath sworne unto thy fathers / and geueth the all the land / which he promised thy fathers to geue / so that thou seepe all these commaundementes / and do that I commaunde thee this daye: if thou loue the Lord thy God / and walke in his wayes / all thy lye longe: when shalt thou adde yet the cyne / unto these three / that in ceter shalde be not shedd in thy land / which the Lord thy God geueth the to inheritaunce / and so shalde come vpon the.

**But** if any man heare here against his neighbourre / and layeth waye for hym / and requere a gage of hym / and smyeth hym / that he dye / and flyeth into one of these cyne / then shall the elders of the same cyne / finde theyr / and cause him to be fettered from thence / and vdyce hym to the handes of the auenger of shalde / that he maye dye: thynne eye shall not pyne hym / and the gyfte shalde be thou put awaye fro Israell / that thou mayest prosper.

**Thou** shalt not remoue thy neighbourre mark / which they of olde tyme haue set in the land: thynne inheritaunce / which they of olde tyme haue set in the land: / which the Lord thy God hath geuen the to possesse it.

**One** witness shall not stande up alone against a man / ouer any trespass: for thou shalt not remoue any witness / for a man can be false: what manner of witness fouer it be / a man can be false: what in the mouth of two or three witnesses / shall euery matter be stablyed.

**But** if an vnrighteous witness stande  
up

wp against any man / to testify any trespass  
 upon hym/then shal both y men y stroye to-  
 gether/stande before the Lord/before y iudges  
 and iudges/which shal be at same tyme.  
 ¶ And the iudges shall make diligent inquisi-  
 tion: and if the witness be founde false / and  
 hath given false witnessse against his brother/  
 then shall ye do vnto him/when so he thoughte  
 to do vnto his brother/that thou mayest put  
 awaye the euill from the / that other maye  
 feare and feare/ and take nomore vpon them  
 to do such wycked pnyce amonge you.  
 ¶ Hence eye shall not spyne dym. 1 Soule for  
 soule/eye for eye/tooth for tooth/hande for hande/  
 foote for foote.

The XX Chapter.

¶ **W**hen thou goest out to battayl against  
 thine enemies/and seest hoise a char-  
 rettes of y people/more then thou/Be not  
 frayd of them for: The Lord thy God/ which  
 broughte the out of y lande of Egipte/with  
 the cloud/wher ye are come nye vnto the bat-  
 taylor/ shall step forth/and speake to the  
 people/and saye vnto them: Feare Israell: Ye  
 go this waye into the battail against your e-  
 nemies/let not your here saynt. 1 Feare  
 not/be not afrayd/not chaffed of them. 2 For  
 the Lord your God goeth with you / to  
 fight for you against your enemies/that he  
 maye saue you.

¶ And the captaynes shal speake to y people/  
 and saye: Who so hath builded a newe house/  
 and hath not dedicate it/let hym go/and hyde  
 in his house/that he dye not in the battail/and  
 his other dedicate it / who so hath plantid a  
 vineyard/and hath not yet made it edmune/  
 let hym go/and abyde at home / that he dye  
 not in the battail/ and another make it com-  
 mune. 1 Who so hath spoused a wyfe/and hath  
 not yet broughte her home/let hym go / and  
 abyde at home/that he dye not in y battayl / g  
 another bringe her home.

¶ **B**ut the captaynes shal speake further vnto  
 y people/and saye: Let that feareth/and hath  
 a saynt here/let hym go/and hyde at home/  
 that he make not his brethren here saynt  
 also/for as hee here is. And when y captay-  
 nes haue made an ende of speaking vnto the  
 people/they shal set y rulers of the heeill before  
 y people in the forefront.

¶ When thou comest nye vnto a citty thum it  
 to fight against it/ thou shalt offre them peccer. Deu. 4  
 ¶ If they answer the peaceably / and open  
 vnto y / then shall all y people that is founde  
 therein be tributarye vnto the/ and serue the.  
 But if they will not be take peaceably with  
 the/and will warre with the/then beslege it/  
 and when the Lord thy God besurth  
 it into thy hande/ thou shalt smyte all males  
 that are therein with the edge of the sword:  
 saue the women and the children. 1 As for Josu. vii. 4  
 y cattell and all that is in y citty/ and all the and y  
 spoyle / thou shalt take them vnto thy selfe/  
 and eate the spoyle of thine enemyes / which  
 the Lord thy God hath given y. Thus  
 shalt thou do vnto all the ctyes y are nye  
 farre from y/ and are not of the ctyes of these  
 nacions.

¶ But in y ctyes of these nacions/ which  
 the Lord thy God shall geue the to inher-  
 taunce/ thou shalt leaue nothinge slue y hath Deu. 20. 16  
 ther/ but shalt utterly destroye them / namely Josu. vi. 2  
 y Geryzites/ Amozites/ Cananites/ Hittites/ y  
 Gittites/ Hittites / and Jebusites / as the Lord Iudic. 1  
 thy God hath commaunded y/ they trade Deu. 20. 16  
 you not to do all the abhominacions/ which  
 they do vnto they: goddes/ and so y to sinne  
 against the Lord your God.

¶ When thou must lye a longe season be-  
 fore a citty against it/ which thou must warre  
 to take it/ thou shalt not destroye y trees there  
 of: thou shalt leaue them vnto the / that  
 are for thy must eat thereof: a therfore shalt  
 thou not breake the downe. For it is but wood  
 vpon y felde/and no man: and can not come  
 a be builded against the. But the trees/ which  
 thou knowest that men eate not of/ those shalt  
 thou destroye/ and rote out/ and make bulwooke  
 ther of against the citty y warrest with y / till  
 thou haue overcome it.

The XXI Chapter.

¶ **W**hen there is one slayne founde in the  
 lande/ wher the Lord thy God shall  
 geue the to possess it / and lye in the felde/  
 and it is not knowne who hath slayne hym/  
 then shalt the elders and iudges go forth/ and  
 mete from the slayne vnto the ctyes that he  
 sounde about. Loke which ctye is the neyest/  
 the elders of the same shall take a yonge boye/  
 which hath not bene laboured / nor hath  
 Deu. 21

Daunen in the poete/and they shal dunge her  
into a valley/where as is neither earne/ge/no  
so wyng/and styre of her beade there in the  
valley.

Then shal the pistles the children of Leui  
come forth. ¶ For the Lord thy God hath  
chosen them/ to sturk him/ and to prayse his  
name: and at theyr mouth shal all plects and  
stripes be ryed. ¶ And all the elders of the

same cyte shal come forth vnto the slayne/ a  
walse theyr hades ouer y<sup>e</sup> yonge fow/ whose  
beade is striken of in the valley/ and shal aun-  
swere and saye: Oure handes haue not shed  
this blande/ neither haue our eyes sent it. Be  
mercifull. ¶ O Lord vnto thy people of Is-  
rael/ whome thou hast deliuered/ lase no inno-  
cent bloude vnto thy people of Israels  
charge: then shal they be reconcyled from the  
bloude. Thus shal thou put away the inno-  
cent bloude from the/ in that thou dost the  
thyng/ which is right in the syght of the  
Lord.

¶ When thou goest forth to warre agaynst  
thyne enemies/ and the Lord thy God de-  
liuereth them into thyne hades/ so that thou  
carryest away theyr pisoners/ and sellst a-  
monge the captiues a beaunfull woman/ and  
hast a desyre vnto her/ to take her to thy wyfe/  
then dunge her home to thine house/ and let  
her shauce her head/ and pare her nayles/ and  
put of her clothes/ that she was taken pris-  
oner in/ and let her sit in thyne house/ a mouen  
for her father and mother a moneth longe:  
after that tyme with her/ and mary her/ and let  
her be thy wyfe. But if thou haue no fauoure  
vnto her/ then shalte thou let her go whither  
she wyll/ and not to sell her/ nor to make the  
vseuance of her/ because thou hast visonou-  
red her.

¶ If a man haue two wyfes/ one that he lo-  
ueth/ and one that he hateth/ and they beare  
hym children/ both the beloued and the hated/  
so that the first borne be hers/ that is hated/ a  
the tyme cometh that he dealeth out the in-  
heritance vnto his chyldren: then can he not  
make the sonne of the beloued first borne/ be-  
fore the first borne sonne of the hated/ but he  
shal knowe the sonne of the hated for: the first  
sonne/ so that he geue him double of all that  
he is a parte: for the same is y<sup>e</sup> begynning of

his strength/ and y<sup>e</sup> first byrth right is his.  
¶ If any man haue a subborne and disobe-  
dient sonne/ which perteyneth not vnto the  
voyce of his father and mother/ and when  
they teach hym manoure/ wyll not folowe  
them: then shal his father and mother take  
hym/ and bryng hym to the elders of theyr  
cyte/ and vs y<sup>e</sup> geate of the same place/ and say  
vnto the elders of the cyte: This our sonne  
is subborne and disobedient/ and hearkeneth  
not vnto our voyce/ and is a ryoter/ and a  
dionhard. Then shal all y<sup>e</sup> men of the same  
cyte stone hym to death: and thus shalt thou  
put awaye the euil from y<sup>e</sup> land of Israell/ as  
the lawe and feare.

¶ If a man haue committed a synne that is  
worthy of death/ and is put to death/ so y<sup>e</sup> he  
is hangd on a tree/ then shall not his body  
remayne all night on the tree/ but thou shalt  
burye him the same day. ¶ For curst is he of  
God that is hangd y<sup>e</sup> thou defyle not thy  
land/ which y<sup>e</sup> Lord thy God geueth the to  
inheritaunce.

¶ If thou se thy brother ore/ or shepe ge  
strayd/ thou shalt not withdrawe, thy  
selfe from them/ but shalt dunge them agayne  
vnto thy brother. But if thy brother be not  
nye vnto the/ and thou knowest hym not/ the  
shalte thou take them into thine house/ y<sup>e</sup> they  
maye be with thill thy brother age after them/  
and then deliuer hym thym agayne. In lyke  
maner shalt thou do with his asse/ or his oxe/  
when and thou euer loost thynges of thy bro-  
ther/ whiche he hath lost/ and thou hast founde  
it/ thou mayest not withdrawe thy selfe.

¶ If thou se thy brother ore/ or asse fallen  
downe by y<sup>e</sup> waye/ thou shalt not withdrawe  
thy selfe from him/ but shalt helpe him vp.  
¶ A woman shall not weare that whiche is  
pertayneth to a man: neither shal a man put  
on womanis rayment. For whosoeuer doth  
suche/ is abhominacion vnto the Lord thy  
God.

¶ If thou chaunce vpon a byrden nest by the  
waye in a tree/ or on y<sup>e</sup> ground/ th yonge  
with egges/ and y<sup>e</sup> dame lymng/ vpon the  
yonge/ or vpon the egges/ thou shalt not take  
y<sup>e</sup> dame with y<sup>e</sup> yonge/ but shalt let the dame  
flye/ and take the yonge/ that thou mayest pro-  
pce

Gene. 31. 15  
155

Gen. 31. 15

Ex. 21. 17

Ex. 21. 17

Leu. 19. 14

Ex. 22. 26

per and lyne longe.

¶ When thou buidest a new house / make a banement about thy rof: / that thou lade not bloud upon thyne house / if any man fall throu.

*ff. c.* ¶ Thou shalt not plowe thy vyneyarde with thyne sctes / that thou halowe not to the full offeringe the sctes / whiche thou hast sowne with the increace of thy vyneyarde.

¶ Thou shalt not plowe with an oxe and an ass together at one tyme.

*ff. c.* ¶ Thou shalt not weare a garment that is myxe with wollen and linnen together.

*ff. d.* ¶ Thou shalt make gardenes upon the foure quarters of thy garment / to here with thou comest thy selfe.

*ff. b.* ¶ If a man take a wyse / and hate her / whan he hath lycn with her / and layeth any shamefull thynge vnto her charge / and humgeth vp an euill name vpon her / and sayeth: I toke this wyse / and whan I came to her. I founde her not a mayden: Then shall the father and the mother of the damsell take her / & bringe forth the witness of the damselfe virginite before the Elders of the cytye / euen vnto the gate. And the damselfe father shall saye vnto the Elders:

I gaue this man my daughter to wyse. Now hath he her / and layeth a shamefull thynge vnto her charge / and sayeth: I founde her not a mayden. And lo these are the witnesses of my daughters virginite. And they shal speake out the cloth before the Elders of the cytye. So shall the elders of the cytye take that man / and chastise hym / & put a penance vpon hym of an hundred sickeles of siluer / and giue the same vnto the father of the damselfe / because he hath brought vp an euill name of a mayden in Israel / and he shall take her to wyse / so that he maye not forsake her all his lyfe longe. But if it be of a trauer / that is damselfe is not founde a virginite / then shall she be brought forth vnto the doore of her fathers house / and the men of the cytye shall stone her to death / because she hath wrought folly in Israel / and played the whore in her fathers house. And so shalt thou put awaye the euill from the.

*ff. b.* ¶ If a man be founde lycinge with a womā / that is a married husband / and they be both the man & woman that he hath lycn withall. And so shal they put a waye euell fro Israell.

¶ If a mayden be handfasted to any man / and another man getteth her in the cytye / and lycn with her / ye shall bringe them both out vnto the gate of the cytye / and stone them both that they dye. The damselfe / because she cryed not / beinge in the cytye. The man / because he hath brought his neighbours wyfe to shame: And then shalt put awaye the euill from the.

¶ But if a man get an handfasted damsel vpon the felde / and take her / and lye with her / then is man that laye with her shall dye alone / and vnto the damselfe thou shalt do no harme: for she hath done no synne wityth of death. Like as ysaia did vsage agaynst his neighbours / and slewe hym / euen so is this also. So: he tomd her in the felde / & the handfasted damsel shall crye / and there was no man to helpe her.

¶ If a man fynde a mayden / it is not handfasted / and take her / and lye with her / and be founde / then shall he that laye with her / geue her father ffiftye sickeles of siluer / and shall haue her to wyse / because he hath shamed her: he maye not forsake her all his lyfe longe.

¶ A woman shall take his fathers wyfe / not vnto her fathers conyugence.

The XXIII. Chapter.

¶ Here shall none have bys stoncs blyssed: / neither shall no gelded come into the congregacion of the Lord. There shall no whorow / whiche also come into the congregacion of the Lord / no / not after the tenth generacion of the Lord / neuer come in to the congregacion of the Lord: The Timonites / & Moabites shall not come into the congregacion of the Lord / no / not after the tenth generacion / but neuer come in / because they were yet not with bread a water in the way / when ye came out of Egipte: And besides this they byed agaynst you Balam the soune of Beor / the interpreter out of Mesopotamie / to curse the Lord: & the Lord thy God wolde not heare Balam / & he turned the curse to blessinge vnto the because the Lord thy God loued the: Thou shalt weise hym / neither prosper nor health al thy lyfe longe for euill. Thou shalt not adhoure an Idolatrye: for he is thy brother.

¶ An Egiptian shall thou not adhoure / for he is a straunger in thy lode. The childre / whome they beget in the thre generacions / shall come into the congregacion of the Lord.

¶ ¶ ¶ ¶ ¶

ff. p. q. a

Lcu. xxiij. c. Deu. xxxij. c.

Lcu. xxi. c.

Lcu. xxiij. a

Lcu. xxi. a

Lcu. xxxij. c.

ff. b

1-Cor. 5. a  
Ephes. 6. b

When thou goest out to fighte agaynst thyne enemyes, kepe the from all wickednesse.

If there be any man among you, which is vncleane / so that any thyng is chaunced to hym by might / the same shal goe out of thy boos / vnll he haue barbed hym selfe with water before euill : and when the Sunne is gone downe the shal come into the boos agayne.

And reuote the boos / thou shalt haue a place to reuote vnto for necessite / a thou shalt haue a shouell vnder thy myddel / a when thou wyste it the vaine without / thou shalt bygge therewith : a when thou hast done thyne case-ment / thou shalt cower that / which is separated from the so: the Lord thy God walketh in thyne hoos / to velsuer the / and to geue thyne encurse before thee. Therefore shal thy boes be holy / that be no vncleane thyng in the / and so mure hymselfe from thee.

Thou shalt not velsuer vnto his master the semail / which is escaped from hym vnto thee. He shall breell with the in the place / he choseth within any of thy gates / for his wealth / a thou shalt not vete hym.

1-Cor. 11. b  
1-Cor. 11. c  
1-Cor. 11. d

There shall be no whore among the voughers of Israel / neyther whore / keper amonge the soumes of Israel. Thou shalt not buyge into the byre of an whore / no: the price of a voughge into the house of the Lord thy God / for any manner of vewe / for they both are abhominacion vnto the Lord thy God.

1-Cor. 11. e  
1-Cor. 11. f  
1-Cor. 11. g

Thou shalt occupye no vsurye vnto thy brother / neyther with money / no: with foode / no: with any manner thyng that vsurye maye be vset withall. Vnto a straunger thou mayest lende vpon vsury / but not vnto thy brother / that the Lord thy God maye blisse. In all that thou takest in bande / in the lande whether thou comest into possesse it.

1-Cor. 11. h  
1-Cor. 11. i  
1-Cor. 11. j

When thou makest a vowe vnto the Lord thy God / thou shalt not be slacke to performe it: for the Lord thy God shal requyre it of thee / and it shal be sinne vnto thee. If thou leane vpon wyne / then is it no sinne vnto thee. But that which is proceeded out of thy lips / pou shalt thou kepe / and so thereafter: accordinge as thou hast vowed vnto the Lord of a fre will / which thou hast spoken with thy mouth.

When thou goest into thy neyghbours vncleane / thou mayest ease of the grape / accordinge to thy desire / till thou haue enough. But thou shalt put none into thy vessell.

When thou goest into thy neyghbours countre / thou mayest plucke the eys / with thyne hande / but with a sickle mayest thou not rape it herin.

The XXXIII. Chapter.

Can a man take a wyfe / and marrye her / and she syndeh no fauoure in his eyes / because of any vncleane / then shall he lende a byll of deuocement / and geue it her in her hande / and sende her out of his house. If when she is gone out of his house / she goe and be another mans wyfe / and the same keconde man haue her also / and weyre a byll of deuocement / and geue it her in her hande / she be out of his house: And if the same keconde man strem hys toke her to wyfe / then her hys / has bande that put her awaye / may not take her agayne to be his wyfe / in so much as she is despyed / for that is abhominacion before the Lord: that thou make not the lende to synne / which the Lord thy God hath geuen the to inheritaunce.

When a man hath newly taken a wyfe / he shall not go a warfare / neyther shal he be charged withall. He shal be fre in his house one yere logs / that he may be merry with his wyfe / which he hath taken.

Thou shalt not take the necker most / and uppermost myllston to pledge / for he hath set the his myllstone to pledge.

If any man be founde that stealer one of the of his brethren / from amonge the chyldren of Israel / a seller hym to pledge / or seller hym / swyche thee / shal dye / that thou mayest put awaye the euell from thee.

Kepe the from the plague of leprosie / that thou shalt observe diligently / and do accordinge vnto all the preceptes the Lawe teach thee. I haue commaunded thein / that shall observe and do the same. Remember that the Lord thy God byd vnto Miriam by the waye / when ye were come out of Egipt.

If thou lendest thy brother any / thou shalt not go into his house / and take a pledge / but shall stande without / and he to whome thou lendest / shall buyge out his pledge vnto thee.

**C**ursif it be a poore body / thou shalt not lye  
Dounce to slepe with his pledg / but shalt vety-  
uer bym his pledge agayne / when the Sunne  
goth downe / so he maye slepe in his owne  
rayment and bless the / so shal the same be re-  
kened vnto the for righteousnes before the  
LORD thy God.

**T**hou shalt not withdrawe the hye of  
the necke and poore amonge thy bretheren / or  
stranger / is in thy lande / or within thy gar-  
res / but shalt geue bym his hye the same / yee  
shar the Sunne go not downe theron / for so  
much as he is nedye / a his lyfe susteyned / ther  
with / that he call not upon the LORD agaynst  
the / as it be synne vnto the.

**T**he fathers shal not dye for the chyldren /  
as a nor the chyldren for the fathers / but every one  
shall dye for his owne synne.

**T**hou shalt not wrest the right of the straun-  
ger and of the fatherlesse. And the widowes  
rayment shalt thou not take to pledge. For  
thou shalt remembre / that thou wast a seruante in  
Egipte / and how that the LORD thy God  
Redeemed the from thence / therfore commaunde  
I the to do this.

**W**hen thou hast reaped dounce thyne har-  
uyst in the feilde / and hast forgotten a shefe in  
the feilde / thou shalt not turne agayne to fetch  
it / but it shalbe for the straunger / the father-  
lesse / and the widowe / that the LORD thy  
God maye bless the in all the woikes of thy  
hande.

**W**hen thou hast plucked thyne Olyue  
tree / thou shalt not plucke them vp cleane  
afterward / it shalbe for the straunger / the fa-  
therlesse / and the widowe. When thou hast  
gathered thy tynesard / thou shalt not gar-  
ther vp cleane afterward / it shalbe for the straun-  
ger / the fatherlesse / and the widowe. And  
thou shalt remembre that thou wast a seruante  
in the lande of Egipte / therfore commaunde  
I the to do this.

### The XXV. Chapter.

**W**hen there is a stryfe betwene men / they  
shalbe brought before the laue and  
iudges / and the iudges shal iustifie the righte-  
ous / and cōdemne the vngodly. And if the  
vngodly haue desired stryces / the iudges  
shall commaunde to take hym dounce / and  
they shall beare hym before hym / accordyng

to the measure and nombre of his trespass.

**W**hen they haue geuen him fourty stryces /  
they shall beate hym no more / lest / (if there be  
more stryces geuen hym) he be beate to mudd  
and thy brother be horrible before thyne eyes.

**T**hou shalt not mofell the mouth of the  
oyle that treadeth out the olue.

**W**hen bretheren dwell together / and one  
of them dye without chyldren / then shall not  
the wyfe of the deade take a straunger with-  
out her kynsman shall go in vnto her / a  
take her to wyfe / and the fyrst sonne that she  
beareth / shall he set vp after the name of his  
brother / which to dead / that his name be not  
put out of Israell.

**B**ut if the man will not take his kynswoman  
man / then shall his kynswoman go vp vnto  
the gate vnto the Elders / and saye / My kyns-  
man refuseth to steepe vp a name vnto his bro-  
ther in Israell / and will not marrye me. Then  
shal the Elders of the cite call hym / and coo-  
men with him. If he stande then and saye / I  
will not take her / then shall his kynswoman  
steppe forth vnto hym before the Elders / and  
loose a shoe fro his foote / and spere in his face  
and shall answer and saye / Thus shall it be  
done vnto every ma that will not buyde his  
brothers house. And his name shalbe called in  
Israell the vnsobd house.

**I**f two men stryue together / and the wyfe  
of the one runne to / to Redeye her husbande  
from the hande of hym that stryeth hym / a  
putt saith her hande / and take hym by the se-  
cretes / then shalt thou cut off her hande / and  
thyne eye shall not purre her.

**T**hou shalt not haue in thy bagge two  
maner of weyghtes / a greater a a small. Neys  
ther shalt thou haue in thyne boufe twoe  
mesures / a greater a a small. Thou shalt haue  
a perfecte and iust weight / and a perfecte and  
iust measure / that thy lyfe maye be longe in the  
lande / whiche the LORD thy God shal geue  
the. For whosoeuer both iust / yee all they that  
do well / are abdonnation vnto the LORD  
thy God. Remembre what the Amaleytes  
did vnto the by the waye / what re were  
departed out of the Egipte / howe they buckled  
with the by the waye / and smote thy hymnall /  
euen as I were feble / whiche came after / whā  
thou wast weyre and saynte / a they feared

nor God. Note when the Lord thy God bringeth thee to rest from all thine enemies round about in the lande; which the Lord thy God geueth thee for inheritance to possess / then shalt thou put out the remembrance of the Amalchites from vnder heaven: for get not this.

## The XXVI. Chapter.

**W**hen thou comest in the lande that the Lord thy God shall geue thee to inheritance: and enioyest it / and dwellest therein / thou shalt take of all manner of firstfrutes of the lande / that come out of thy ground: which the Lord thy God geueth thee: and shalt put them in a munde / and go vnto the place / whiche the Lord thy God shall direct: (that his name may dwell there) and thou shalt come vnto the priest: in whiche shall be at that tyme / and saye vnto him: I knowlege thy Name vnto the Lord thy God: that I am come vnto the lande / whiche the Lord sware vnto our fathers to geue vs / and the priest shall take the munde out of thyne hande / for it is donne before the altare of the Lord thy God.

**W**hen shalt thou answer: and say before the Lord thy God: The Sennans wolde haue destroyed my father / whiche wente vnto into Egypte / and was a stranger there with a small flocke / and became there a nation great: multiplyng / and ful of people. ¶ But the Egyptians entreated vs euill / and troubled vs / and layed a hard bondage vpon vs. Then cryed we vnto the Lord: the God of oure fathers. ¶ And the Lord herde our cryenge / and looked on our aduersite / labour / and oppression. ¶ And brought vs out of Egypte with a mighty hande / and a stretched out arme / and with great terriblest: shewing tokens and wonders: and hath brought vs vnto this place / a lande geuen vs this lande that floweth with mylke and hony. Therefore bringe I now the firstfrutes of the lande / whiche the Lord hath geuen vs. And thou shalt leaue them before the Lord thy God / and geue thanks before the Lord thy God / and reioyce ouer all the good: that the Lord thy God hath geuen thee / and thine house:

thou and the Leuite / and the stranger that is with thee.

¶ When thou hast broughte together all the firstfrutes of thine increase in the thyrde yeare: whiche is a yeare of tythe / thou shalt geue it vnto the Leuite / to the stranger: to the fatherlesse / and to the widowe / that they maye eate within thy gates / and be fylled. And thou shalt saye before the Lord thy God: I haue brought that halowed is out of my house / a haue geuen it vnto the Leuite / the stranger: the fatherlesse / and the widowe / accordinge to all thy commandementes / whiche thou hast commaunded me. I haue not transgressed thy commaundementes: nor forgotten them. I haue not eate thereof in my heauynesse / nor taken awaye thereof in violence. I haue not geuen thereof vnto the dead. I haue bin obedient vnto thy voyce of the Lord my God: and haue done all as he hath commaunded me. ¶ Take youne from thy holy habitation from heauen: and blesse thy people of Israel: and the lande that thou hast geue vs: as thou swarest vnto our fathers: a lande that floweth with mylke and hony.

In the daye when the Lord thy God commaunded thee so accordinge vnto all these ordinancees and lawes / that thou shouldest kepe them: and so thereafter with all thy heart / and with all thy soule. ¶ These me saye my lord: I will thou a promise vnto the Lord / that he should by thy God: a that thou wouldest walk in all his wayes: and kepe his ordinancees / his commandementes / and his lawes: a to be seen vnto his voyce. ¶ And the Lord promised to be his owne peculiar people: / yf he kepe and obeye vnto the / so that thou kepe all his commandementes: and that he wolde make the by him precious: and he woulde aboue all nations: whiche he hath made: that they maye be an holy people vnto the Lord thy God: as he hath sayde vnto thee.

## The XXVII. Chapter.

**M**oses with the Elders of Israel: commanded the people and sayde: Kepe all the commandementes / which I commaunded you this daye. ¶ And when tyme shal come: ye shall go ouer Jordan: vnto the lande that the Lord thy God



shal geue the / thou shalt set up greate stones / and playster them with playster / and write vnto the all the wordes of this lawe: / when thou art come oute of the iordan: / when thou art come into the lande: / which the Lord thy God shall geue thee: a lande that floweth with mylke & hony: as the Lord thy God of thy fathers hath promysed thee.

10. When thou shalt passe Jordan: / thou shalt set up these stones: / wherof I commaunde you this daye: / vpon mount Ebal / and playster them with playster: / and there shalt thou builde vnto the Lord thy God an altare of stones: wherupon thou shalt sacrifice a bullocke: / and thou shalt offer burnt offering: / and thou shalt offer thankes offerings: / and eate thereof: and reioyce before the Lord thy God: / and vpon the stones thou shalt write all the wordes of this lawe: / manfully and well.

B And Moses with the priests and Leuites spake vnto all Israel: / and sayd: / Take heede and heare: / O Israel: / this daye arte thou become the people of the Lord thy God: / that thou mayest be obedient vnto the voyce of the Lord thy God: / and do accordinge vnto all his commaundementes & obseruaunces: / which I commaunde the this daye.

11. And Moses charged the people the same daye: / and sayd: / These shall stande vpon mount Garizim to blisse the people: / when ye are gone oute Jordan: / Simeon / Leui / Iuda / Issachar / Joseph / Ben Iamin. / And these shall stande vpon mount Ebal to curse: / Ruben / Gad / Asser / Zabulon / Dan and Neftaluy. / And the Leuites shall beginne: / & saye vnto every man of Israel with a loude voyce.

12. Cursed be he / that maketh any cruell Idoe: / for molten image: / Can abhominacion of the Lord thy God: / of the handes of the craftsman: / and putteth it in a secret place: / and all the people shall answer and say Amen.

13. Cursed be he / that curseth his father and mother: / and all the people shall say Amen.

14. Cursed be he / that remoueth his neighbours marke: / and all the people shall say Amen.

15. Cursed be he / that maketh a blynde man

go out of his waye. / And all the people shall say Amen.

16. Cursed be he / that wresteth the right of the widow: / or of the fatherlesse: / and weddow. / And all the people shall say Amen.

17. Cursed be he / that lyeth with his fathers wife: / to vncover his fathers couerynge. / And all the people shall say Amen.

18. Cursed be he / that lyeth with any maner beaste: / and all the people shall say Amen.

19. Cursed be he / that lyeth with his sisters: / which is the daughter of his father: / or of his mother: / and all the people shall say Amen.

20. Cursed be he / that lyeth with his mother in law: / and all the people shall say Amen.

21. Cursed be he / that slayeth his neyghbour secretly: / and all the people shall say Amen.

22. Cursed be he / that receaueth giftes to slaye the soule of innocēt bloude: / and all the people shall say Amen.

23. Cursed be he / that continueth not in all the wordes of this lawe: / to do them. / And all the people shall say Amen.

The XXXVIII. Chapter.

1. And if thou shalt hearken vnto the voyce of the Lord thy God: / to obserue and do all his commaundementes: / which I commaunde the this daye: / then shall the Lord thy God set the on hye aboue all nations vpon earth: / and all these blessinges shall come vpon thee: / and ouertake thee: / because thou hast been obedient vnto the voyce of the Lord thy God. / Blessed shalt thou be in the towne: / a blisse in the felde: / Blessed shall be the frute of thy body: / the frute of thy grounde: / and the frute of thy cattell: / and the frute of thy open / & a frute of thy sheepe: / Blessed shall be thy basket: / & thy store. / Blessed shalt thou be when thou goest out: / and thine enemies that rise vp against thee: / shall be as they that flye before thy face: / they shall come oute against the one waye: / and flye before the face of thee.

The Lord shall commaunde the blessing to be with thee in thy ciuities: / and in all that thou takest in hande: / and shall blisse thee in the lande: / that the Lord thy God hath giuen thee. / The Lord shall set thee vp to be an holy people vnto hym selfe: / as he hath sworne vnto thy fathers: / when thou kepte the commaundementes

16

17 18 19 20 21 22 23

of the Lord thy God: so that all nations vpon earth shall see that thou art called after the name of the Lord: and they shall asrayed of you. And the Lord shall make the plenteous in goodra in the frute of thy wombe: in the frute of thy carell: and in the frute of thy ground in the lande that the Lord swaue vnto thy fathers to geue thee.

**Deut. xi. d** And the Lord shall open vnto the his good treasure: to open the heauen to geue raine vnto thy lande in due season: and to prosper

**Deut. x. a** all the workes of thyne handes. And thou shalt receiue vnto many nations: but thou shalt become of woman. And the Lord shall set the before: and not behynd: and thou shalt be as becke onely: and not benefite: if thou be obedient vnto the commandementes of the Lord thy God: which I commaunde the this daye

**Deut. xii. a** and xiiij. c To kepe: and to do them: and if thou shouldest not asyde from any of these wordes: which I commaunde the this daye: whether to the right hande: or to the left: that thou wouldest walke after other goddes to serue them.

**Leuit. xxiij. b** But if thou wilt not hearken vnto the voyce of the Lord thy God: to kepe and to do all his commandementes: / and obseruaunces: / whiche I commaunde the this daye: / then shall these curses come vpon thee: and euery take thee.

**Deut. xxi. b** Cursed shalt thou be in the torent: and cursed in the felde: cursed shalt thy basket be: the foare: Cursed shalt be the frute of thy body: the frute of thy lande: the frute of thyne eye: the frute of thy sheepe. Cursed shalt thou be: when thou goest in: a cursed shalt thou goest out: The Lord shall sende into the consuming and consuming: and consuming in all that thou shalt in hande to do: till he haue destroyed thee: / a shortly brought the iongathe: because of thy wicked inuencions: in that thou hast forsaken me.

**Deut. xxi. c** The Lord shall make the pestilence to be delong: with thee: till he haue consumed the car of the lande into the which thou commaund to possesse it. The Lord shall smyte the with scallynge: feures: heat: burnyng: beynne: drought: and paleynes: and shall persecute: they shall be haue destroyed thee. The heauen shall to cover thy heade: / the heke of heauen: and the earth vnder the feet of thee. The Lord shall geue thee: the wide heke for raine: and the

from heauen vpon thee: vntill thou be brought to naught. The Lord shall cause thee to be smytten before thyne enemyes. Thou shalt come out one way: agaynst them: / and thou shalt wayes shalt thou flye before them: / a shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shall be meate vnto all maner fowles of the eye: / and to all the beastes vpon earth: and there shall be no man to freye them awaye.

**Deut. xxv. d** The Lord shall smyte the with the bot: / the of Egypt: with ymerodes: with scall: / and maingnyesse: / that thou shalt not be healed thereof. The Lord shall smyte the with madnesse: / and blindness: / and basing of knees: / and thou shalt grope at the noone day: / as the blynde gropeth in darkness: / and shalt not profere in thy waye. And thou shalt suffer violence: and wronge: all thy life long: / a woman shall hyspe thee. Thou shalt spoue a woman: / but another shall be with her. Thou shalt buye an house: / but another shall dwell therein. Then shalt plante a vineyard: / but shalt not make it continue.

Thyne eye shall layne before thyne eye: / but thou shalt not care thereof: / thyne ass shall be violently taken awaye: / euen beefore thy face: / and shall not be restored the agayne. Thy sheepe shall be geuen vnto thyne enemyes: / and woman shall helpe thee. Thy sonnes: and thy daughters shall be geuen vnto another nation: / and thyne eyes shall see it: / and shalt see upon them all the daye longe: / and thy hande shall not be able to deliuer them. The frute of thy lade: / and all thy labour: / that a nation eat: / whiche thou knowest not: / and thou shalt not onely be that shall oppressed: / and suffice wronge all the dayes of thy life. And thou shalt be clean besyde the selte for the sight: / whiche thyne eyes shall see.

The Lord shall smyte the with a muschuous botche in the fures: and legges: / so that thou shalt not be healed: / euen from thy sole of thy foote: vnto the crone of thy heade.

**Deut. xxv. d** The Lord shall bringe thee and thy kyng: / whiche thou shalt for ouer thee: vnto a nation: / whome thou knowest not: / neither thy fathers: / and there shalt thou serue: / euer good: / to waye: / and become thy weede: / and a leu

thyngs stock among all nations / whether **f**  
Lo:De hath cared for.

**Thou shalt carry out much seed into the**  
field / **thou shalt gather but little in:** for the great  
hoppers shall destroy it. **Thou shalt plant vineyards and olive trees / but thou shalt neither thyne of the vine nor gather of the grapes:** for the worms shall consume it. **Thou shalt have olive trees in all thy coastes / but shalt not be anointed with the oyle:** for thyne olive trees shall be rated out. **Thou shalt give sonnes and daughters / and yet not have them:** for they shall be carried away captives. **Thy tree and fruit of thy land shall be marred with blaynne.**

**The stranger that is with thee shall chime upon thee / and be as thy brother:** thou shalt come into his vineyard and olive orchard. **He shall be as thou / but thou shalt not be as he:** he shall be as thou / but thou shalt be as thyne. **And all these curses shall come upon thee / and shall overcome thee / and overthrow thee:** all thou shalt be destroyed / because thou hast not kept the voice of the Lo:De thy God / to keep his commandments and ordinances / which he hath commanded thee. **Therefore shall there be tokens and wonders upon thee / and upon thy seed for ever / because thou hast not served the Lo:De thy God / with a joyfull and good heart / when thou haddest abundance of all thyngs. And therefore shalt thou serve thyne enemy / whiche the Lo:De shall send upon thee in hunger / and thirst / in nakedness / and ride of all thyngs / and he shall put a yocke of iron upon thy neck / until he have brought thee nought.**

**The Lo:De shall bynge a nation upon thee from farre / even from the ende of the world / as a flyenge Eagle people / whose speache thou canst not understand / an hard favoured people / whiche regarde not the personage of the old one: have compassion on the young.** **And they shall cate up the fruit of thy cattell / and the fruit of thy land / till they have destroyed thee / and shall keane the noyngs in come / wine / oyle / in the frate of thy oxen / and hope / until they have brought thee to nought / and shall have thee into the webbe. It thyngs / till they call thine thyngs / as theye walles / when thou trustest tho-**

row out of thy lande. **And thou shalt be besegged within all thy portes / and row out of thy lande / which the Lo:De thy God hath given thee.**

**Thou shalt cate the frute of thyne own body / the flesh of thy sonnes / of thy daughters / of thyne / whiche the Lo:De thy God hath given thee / in that strayntness / and sege / wherewith thyne enemy shall besige thee:** so that it shall greve the man / that eateth hard tenderly and in voluptuousness / amonge you / to loke upon his brother / and upon his wyfe that lyeth in his bosome / for in the same that is left over his sonnes / lest he should give any of them of the flesh of his body / when that he cateth / in as much as there is nothinge left him / in that strayntness / and sege / wherewith thyne enemy shall besige thee / in all thy gates. **And the woman that eateth hard tenderly and voluptuously amonge you / that she durst not for the sake of her face upon the ground for indignitee / and voluptuousness / shall be greued to loke upon her husbande that lyeth in her bosome / and on her sonne / and on her daughter / even because of her daughters / whiche she hath nourished betwixt her legges / in her lappe / because of her sonnes / that she hath borne for her: shall cate them secretly / for very fearfulness of all thyngs / in the strayntness / and sege / wherewith thyne enemy shall besige the within thy gates.**

**If thou wilt not be diligent to do all the wordes of this lawe / whiche are written in this booke / that thou mayest feare this glorious and fearful name / even the Lo:De thy God / then shall the Lo:De encrease the numberous / and plagues upon thee / and thy seed / ever / with great and continual plagues / with ene and continual sicknesses / and shall bringe upon thee all the sicknesses of Egypte / wherof thou wast afraid / and they shall come onto thee. **Thereof all manner sicknesses a plague / whiche thou art written in the booke of this lawe / shall the Lo:De thy God cause to come upon thee / until he have destroyed thee / and thou shalt be left but a few people of you / which thou wert as the stables of beaumen in multitude / because thou hast not hearkened unto the voice of the Lo:De thy God.****

**And as the Lo:De did to the children of Israel / so shall he do to you / if ye will not hearken unto the voice of the Lo:De thy God.**

a foer to do you good / a to multiply you: eif so shall he reioyce ouer you / to destroy you / a to bringe you to naughte / a ye shall be wasted from the lande / whether thou goest now to possess it. For the Lorde shall scatter the armie of a nation / from the one ende of the world vnto another / a there shalt thou see other goddes / whome thou knowest not / nor yet thy fathers / euen wood and stone.

And amonge those same name shalt thou haue no quietnes / neyther shalt the sole of thy foote haue any rest: for the Lorde shall geue thee a threare full hert / and dasyng of eyes / a a troubled soule / so that thy lyfe shall hang before the: Nigh and Vaye shalt thou feare / and shalt haue no trust in thy lyfe. In the morning thou shalt say: Who shall geue me the euenyng? And at euen thou shalt say: Who shall geue me the morninge: for t very greate feare of thine here / whiche shall make the a frayd: a for I sight of thine eyes / whiche thou shalt see.

And the Lorde shall bringe the again into Egypt by shipfulke / euen thow the way wherof I sayd vnto the: Thou shalt see it no more: a there shall ye be solde vnto youre enemies / a there shall be solden to youe seruants: a there shall be solden to youe seruants.

The XXX. Chapter.

These are the wordes of the conuenaunt / whiche the Lorde commaunded Moyses to make with the chyldren of Israel / in the lande of the Moabitico: Beside the conuenaunt whiche he made with them in Horeb. And Moses called all Israel / and sayde vnto them: Ye haue seene all that the Lorde did before your eyes in the lande of Egypt / vnto Pharaos with all his seruantes / a all his lande / the great terrors / whiche thine eyes haue seene: a that were greate tokens a wonderes: And yet vnto this daye hath not the Lorde given you an herte that vnderstandeth / eyes that see / and eares that heare.

Dec. viij. a The heathen said: you to walke foure yeeres in the wilderness: your clothes are not waxed olde vpon you / neyther is thyltue waxed olde on thy foote. Ye haue eaten no bread / and drinke no wyne / in a strange lande / that ye might knowe that he is the Lorde your God.

And when ye came vnto this place: Sihon the kynge of Hesbon / and Og the kynge of Basan / came out against vs vnto battayl / and we smote them / and toke their lande / and gaue it to inheritaunce vnto the Rubenites and Gadites: a to the half tribe of the Manassites. These now therefore the wordes of this conuenaunt / a of the covenent / that ye maye haue vnderstandinge in all that ye see.

Ye stande this daye all before the Lorde your God / the chiefe rulers of youre tribes / your elders / your officers / eury man in Israel / your chyldren / your wyues / the strangers that are in thine booste / from the brewe of the wood / vnto the shewe of the water: that thou shouldest entre into the conuenaunt of the Lorde thy God: a into the oath whiche the Lorde thy God maketh with this daye: that he might see the vp this daye to be a people vnto hym selfe / and that he might be thy God: as he hath sayde vnto the land / a as he saide vnto thy fathers / Abraham / Isaac and Jacob.

For I make not this conuenaunt and this oath with you onely / but both with you that are here this daye / and stande with vs: for the Lorde our God / a also with them that are not here with vs this daye. For ye knowe howe we haue dwelt in the lande of Egypt / and howe we came thow the middea of the Redden / whome ye passed by / and sawe theyr abhominacions / and theyr Idole wood and stone / silver and gold / whiche were with them. All these be amonge you man or woman: in a heuylde: a a tyde / whiche turneth awaye his herte this daye from the Lorde our God: to go and to serue the goddes of these nations: and sell herte be among you some fore that beareth gall / and wome wood: so that though he heare the wordes of this curse / he blesse hym selfe: as in his herte / and say: Thus a shall not be so euill. I will walke after the \* meaning of myne owne herte: that the diuylen maye perissh with the thyselfe.

Then shall not the Lorde be mercifull vnto hym / but his wrath and gellous shall smite / or ner such a man / and all the curses that are written in this booke / shall lighte vpon hym / and the Lorde shall put out his name from vnder

Exo. xiiij. c

Num. xxi. c  
Exo. xxx. a

Deu. xxx. b  
Ire. xxx. d

Deu. viij. a

Ierem. Sepulch  
Deu. viij. a

Amos  
Deu. viij. a

Deu. viij. a

Josij

Gen. xi

under heauen/and shal separate him vnto euery part of al the tribes of Israel/accordinge vnto al the curses of the conuencant/that is written in the booke of this lawe.

**D** And the posteritee of youre children/which shal rise vp after you/and the strangers that come out of farre countries/shall saye/when they see the plagues of this lande/and the visitacions wherewith the Lord hath smitten it/ why hath hee thus done vnto this lande/why hath hee thus done vnto this people/that it can not be sowed/ nor is fruitefull/ neither groweth any grasse there. **Le. 17.** Lyke as Sodoma / a Gomor: / a Sodom are ouerthrowne/whiche the Lord o uerthrowe in his wrath and anger.

**Ex. 32. 1.** Then shal al nations say: Wherefore hath the Lord done thus vnto this lande: What great wrothfull displeasure is this: Then shal it be saye: Euen because they haue forsaken the conuencant of the Lord God of their fathers/ which he made with them/ when he brought them out of the lande of Egypt/ and they went and serued other goddes/ and worshipped them/ eue such goddes as they knewe not/ and whom he had not created vnto them. Therefore the wrath of the Lord was redde vnto this lande/ to bringe vpon it all the curses that are written in this booke. And the Lord thus sent them out of theyr lande with greate wrath/ indignacion and displeasure: a heild cast the into another lande/ as it is come to passe/ this daye.

**Ex. 15. 1.** These are the signes of the Lordes cure God/ whiche are opened vnto vs/ and oure children/ for euery thinge we shoulde do al thinges of this lawe.

## The XXX Chapter.

**De. 32. 1.** Now when al this comyneth vpon the/ whether it be the blessinge or the curse/ which I haue layed before thee/ and thou goest in thine heart sayinge amonge the heathen: whiche the Lord thy God hath trust the/ and thou turnest vnto the Lord thy God/ so that thou herkenest vnto his voyce/ thou and thy children with al thy heart/ and with al thy soules/ al that I commaunde the this daye/ then shal the Lord thy God turne thy captiuitie/ and haue compassion vpon the/ and shal gather thy congregation agayne from amonge al nations/ whiche the Lord

thy God hath scattered the.

And though thou werest thrust out vnto the uttermost partes of the heauen/ yet shal the Lord thy God gather the from thence/ and from thence shal he fetch the/ as a bringe the into the lande/ whiche thy fathers haue possided/ as thou shalt enioy it/ as he shal do the good/ as multiplye the aboute thy fathers.

And the Lord thy God shal circumcise the thine heart/ and the heart of thy side/ that thou mayest loue the Lord thy God/ with al thy heart/ a with al thy soules/ thou must loue. But al these curses that the Lord thy God laye vpon thine enemyes/ and vpon the that hate the/ and perserue the. But thou shalt turne and herke vnto the voyce of the Lord/ to do al his commaundementes/ which I commaunde the this daye. And the Lord thy God shal make the plentiful in all the workes of thine handes/ in the fruite of thy body/ in the fruite of thy cattell/ in the fruite of thy lande to good.

For the Lord shal turne to reioyce ouer Jer. 32. 41. the for good/ as he reioyced ouer thy fathers/ so that thou herken vnto the voyce of the Lord thy God/ to kepe his commaundementes/ and ordinances/ which are written in the booke of this lawe/ and turne vnto the Lord thy God/ with al thy heart/ and with al thy soules.

For the commaundement/ which I commaunde the this daye/ is not to wonderfull for Rom. 13. the/ neither to farre/ nor yet in heauen/ that thou needest to saye: Who wil go vp for vs into heauen/ and bring it vnto vs/ that we may heare it/ and do it: Neither is it beyonde the see/ that thou needest to saye: Who will go ouer the see for vs/ and ferde it vs/ that we may heare it/ and do it: For the worde is very neere vnto the euen in thy mouth/ as in thine heart that thou do it.

Beholde/ I haue layed before you this daye life and good/ death and euill. For I commaunde the this daye/ to loue the Lord thy God/ and to walke in his wayes/ and to kepe his commaundementes/ ordinances and lawes/ that thou mayest loue and multiplye/ and that the Lord thy God maye blesse the in the lande/ whither thou goest to possesse it.

But if thou turnest awaye thine heart/ so

that thou wilt not heare / but shall awake to  
 worship other goddes / and to serue them.  
 I receiue you this daye / that ye shall perishe / a  
 nothyng longe in this land / whither thou goest  
 ouer Iordane to possess it.

Deut. 1. 28  
 and xxxi. 9  
 I take haue and eate this daye to ree  
 cord ouer you: I haue layed before you life a  
 death / blessing and cursing / that thou mayest  
 choose life / in that thou a thy selfe maye liue / that  
 ye maye loue the Lord your God / and haue  
 vnto his voyce / a cleare vnto him: for he is  
 thy life and thy long age: what thou mayest  
 shall in the land / which the Lord swaue  
 vnto thy fathers Abrahā / Isaac and Jacob /  
 to geue them.

The XXXI. Chapter.

¶ **U**nto Moyses came / and spake these wordes  
 vnto all Israel: and sayd vnto them: I  
 am this daye an hundred and twenty yeare  
 olde: I can not more go out and in / the Lord  
 Num. 32. 8  
 also hath said vnto me: Thou shalt not go  
 ouer this Iordane. The Lord thy God him  
 selfe shall go before the ouer Iordane: and he  
 him selfe shall destroye these nationes before  
 thee / that thou mayest conquer them: and Iosua  
 he shall go before the / for the Lord hath  
 sayd And the Lord shall do vnto them / as  
 he hath vnto Sihon and Og the Kinges of  
 the Amoritans vnto theyr landes / which he  
 destroyed.

¶ **U**nto Moyses  
 Num. 32. 12  
 the Amoritans vnto theyr landes / which he  
 destroyed.

Deut. 32. 4  
 and 33. c  
 ¶ **N**ow when the Lord shall deliuer  
 them before you / ye shall go vnto them / ac  
 cording vnto all the commandementes / which

¶ **I** haue commanded you. Be manly and  
 strong / feare not / and be not afraid of them:  
 for the Lord thy God him selfe shall go  
 with thee / and shall not faile thee / nor forsake  
 Josu. 1. 4  
 Hebr. 11. 4. the.

¶ **A**nd Moyses called Iosua / and sayd vnto  
 him before all Israel: Be strong and bolde /  
 3. Re. 1. 4  
 for thou shalt bringe this people into the land  
 which the Lord hath sworne vnto theyr fa  
 thers to geue them / and thou shalt partee as  
 amonge them by lotte. But the Lord hath  
 him selfe / that goeth before you / euen he shall be  
 with thee / and shall not faile thee: feare not / and be  
 not afraid.

¶ **A**nd Moyses wrote this lawe / and deliue  
 red it vnto the priestes / the children of Lemī / that  
 bare the ark of the covenant of the Lord:

and vnto al the Elders of Israel.  
 ¶ **A**nd he commanded them / and sayde:  
 ¶ **I**n the ende of seven yeares / in the syne of  
 the feue yeares / in the feall of Tabernacles / whā  
 all Israel come to appeare before the Lord  
 thy God / in the place that he shall chose / thou  
 shalt cause this lawe to be proclaimed before  
 all Israel in theyr eares / mainly / before the eō  
 gregacion of the people / both men and wo  
 men / thy children / and thy strangers / which are  
 within thy gates: that they maye heare and  
 learne to feare the Lord thy God / and be  
 diligent to do all the wordes of this lawe: and  
 that theyr children also / which sit vnto the  
 maye heare / and learne to feare the Lord  
 your God / all your lyues / ouer which ye haue  
 in the land / whither ye go ouer Iordane to  
 possess it.

¶ **A**nd the Lord sayde vnto Moyses: Be  
 hold / this syne is come: that thou shalt see  
 the Tabernacle of witness / that I haue graue him a charge: Mo  
 ses was: vnto Iosua / and Iosua in the Taber  
 nacle of witness. ¶ **A**nd the Lord appeared  
 in the Tabernacle in a cloudy pylle / in the  
 same cloudy pylle stode in the voyce of the  
 Tabernacle.

¶ **A**nd the Lord said vnto Moyses: Behold /  
 thou shalt seepe with thy fathers / a thō peo  
 ple will rise vp / and go a whoringe: after the  
 strange goddes of the landes / into the which  
 they come / and will forsake me / and shall  
 conuenant with them: which I haue made with  
 thee. ¶ **A**nd the shall my wrath waxe whōse  
 against them: the same syne / and I shall forsake  
 thee / and hyde me face from them / that they maye  
 be consumed. ¶ **A**nd so / when much aburthe  
 and trouble cometh vpon them / they shall  
 saye: Is not all this euill come vpon me: for  
 cause God is not with me: But I shall hyde  
 my face: at the same tyme / because of al the euil  
 that they haue done / that they haue turned  
 them vnto other goddes.

¶ **W**here ye now therefore this songe / and  
 teach it the children of Israel / and put it  
 in their mouth: that this songe maye be a witness  
 vnto them / when they shall come into the land  
 which I swore vnto theyr fathers / that I would  
 give it vnto them / when they shall come  
 into the land.

as full and fatte they ſhall turne vnto other  
goddess: and ſerue them: a blaſphemie me: and  
break my commaunt.

And so when me: q̄ my schiſme and tribula-  
cion is come vpon them: this ſonge ſhal annu-  
ſuere beſore them for a witness. It ſhall not  
be forgotten out of the mouth of they: ſed: for  
I knowe their ymaginacion: that they goe a-  
bout euen now: beſore I bringe them into the  
land: vnto which I ſware vnto them.

**f** So Moſes wrote this ſonge at theſame  
tyme: and taught it the childre of Iſrael. And  
the Loꝛde gaue Iosif the ſonne of Aun a  
charge: and ſayd: We ſtrange and Golde: for  
thou ſhalt bringe the children of Iſrael into  
the land: vnto which I ſware vnto them: and I  
will be with the.

Now when Moſes had writen out all  
the wordes of this laue in a booke: he commaun-  
ded the Leuites: which bare the Arke of the  
Loꝛdes commaunt: and ſayd: Take the  
ſide of this laue: and laye it by the ſide of  
the Arke of the commaunt: of the Loꝛde  
your God: that it maye be there a witness a-  
gainſt the: for I knowe thy ſtubburneſſe a  
thy harde necke. Beholde: while I am yet a  
liue with you this daye: ye haue bene diſobe-  
dient vnto the Loꝛde: howe muche more a-  
fter my death.

**G** And her now vnto me all the Elders of  
your tribes: and your officers: that I maye  
ſpeake theſe wordes in they: cares: I and the  
beauen an eare: to recorde againſt them. For  
I am ſure: that after my death ye ſhall marre  
your ſelues: and turne aſyde out of the waye:  
which I haue commaunded you: and ſo ſhall  
miſfortune happen vnto you hereafter: be-  
cauſe ye haue bene cuell in the ſyde of the  
Loꝛde: an pronouſyng hym: howe ſo I wote  
of your handes.

So Moſes ſpake out the wordes of this  
ſonge: vnto the eardre: the cares of all the  
congregation of Iſrael.

The XXXII. Chapter.

**E** Then: O ye beauen. I will ſpeake: and  
after the earth ſhall heare the recorde of my  
mouth.

My dectine droppe as dewe the reyne:  
and my ſpiche ſhall ſowe as ſeede the ſeede.

Such as the reyne vpon the graſſe: and as

the droppe vpon the herbe.

For: I will call vpon ſ name of the Loꝛde:  
gaue ye the gloſſe vnto our God.

Perſecte are the workes of the Stone: for Gene. 1. d  
al his wayes are righteous. Eec. 1. 10. d

God is true: and no wickedneſſe is therein  
him: righteous and iuſt is he.

The ſtrawde and ouerthrowe generaci-  
on hath marred them killes to hymward:  
and are not his children: becauſe of they: de-  
ſonitic.

Thankſt thou the Loꝛde thy God ſo: thou  
ſoliſh and vnwiſe people?

Is not he thy father a thy Loꝛde? Hath Mala. 1. d  
not he made the: a prepared the? Gen. 1. d

Remember the daies that are paſt: conſide  
the yeares of the generacion aſore time.

As thy father: he ſhal ſerue the: a thine cle. Job. 1. d  
deceit: he ſhal ſted the.

When the moſt by gbeſt vnto ſe: Gen. 1. d  
one: a feared the childre of men. Eec. 1. 10. d

Then ſa be the borders of the nations: a  
cordinge to the numbre of the chylde of  
Iſrael.

For the Loꝛdes part is his ſolfe: Jacob Deut. 1. d  
is the heretline of his inheritance.

He founde him in the wilderneſſe: euen in  
the ſyre deſerte where he roared.

He ledde hym aboute: and gaue hym vnto  
deſtendyng: He kepte hym as the apple of  
his eye.

As an Eagle ſtretcheth vp her neſt: and ſto-  
reth ouer her yonge: I euen ſo ſtretched be  
our his fathers: and toke hym: and bare him Job. 1. d  
on his wings.

The Loꝛde oncle was his gyde: and there  
was no ſtrange God with hym.

He carryed hym ouer the dryght of the  
earth: and ſedde hym with the increaſe of  
the ſilbe.

He cauſed him to ſucke beny out of ſ rocke: Plat. 1. d  
and cyle out of the harde ſtone.

Butter of the ſme: and milke of ſ ſtepe: as  
the ſet of the lambes: and remme of ſ ſones  
of Beſan: a be goeres: and with the fat of the kid-  
neys: and reſer: And gaue him drinke of the  
very blende of grape.

And when he was ſat: and had ynough Deut. 1. d  
he was reioyced.

He ſet an thy: ſe: and ſmoth: and herb  
laine.

leuen God go that made him/a despised the  
 sake of his saluacion.

**E** He hath prouoked him to indignacion thro-  
 uow straunge goddes/a thow abhominacion  
 hath be angred him.

**Dial. co. a** They offer vnto selde deada/a not vnto  
 they God.

Vnto goddes whome they knewe not / cut  
 vnto new goddes that cam newly vp / whom  
 their fathers honoured not.

They rocke / & gar the / shall thou despyse / a  
 shall forgoren God / I made the.

And when the Lord sawe it / he was  
 moued vnto wrath ouer his sonnes and his  
 vnghters.

And he said: I wil hide my face fro them.  
 I wil see what theye cude shalbe: for it is a fro-  
 ward generation: they are childre in whome  
 is no faith.

They haue prouoked me in it that is not  
 God: with theyr vanities haue they angred  
 me.

**Rom. x. c** **Jer. xv. c** And I againe wil prouoke them by those  
 that are no people by a foly spacion wyll I  
 anger them.

For fyre is kindled in my wrath: and shall  
 burne vnto / & bottom of hel: / shall consume the  
 lande: it the increace therof: / a set the founda-  
 cion of firmamaintance on fyre.

**D** I wil heape mine arrows vpon them: I wil  
 spende al myne arrows at them.

They shall pine awaye thowre hunger: a  
 be consumed of the faure: and of bytter sic-  
 knesse.

**Jer. v. b** **Isa. i. a** I wil send among them the teeth of sea-  
 sla: and furious serpentes.

Without shal I swearde robbe them / and  
 feare in I chaubers: both the yonge man a  
 yonge woman: the suckinge chibren with the  
 gray headed man.

I wyll saye: Where are they: I shal make  
 they: remembraunce to crosse from amonge  
 men.

If the wrath of the enemyes were not ga-  
 thered: their enemies shoulde be proude / and  
 might saye: Our hande is here: a the Lord  
 hath not done al this.

For it is a people: wherein is no counsayl: a  
 there is no vnderstandinge in them.

That they were wyse: a vnderstode thus:

that they wolde consider what shoulde happe  
 vnto them hereafter.

How cometh it: that one shal chare a thow-  
 sande of they: a that two shoulde putten thow-  
 sande to flyght.

Is it not so: euen because they: rocke hath  
 sold them: and because the Lord hath geue  
 them ouer.

For our rocke is not as their rocke: / of this  
 are our enemies iudges them selues.

Theyr wyne is of the vyne of Sodome: a  
 and of the felde of Gomorra: theyr grapes  
 are the grapes of gall: they haue bytter cla-  
 sters.

Theyr wyne is the posson of Dragons: a  
 the furious gal of Addera.

Is not this hid with me: and sealed vp in  
 my treasure?

I vngauance is myne: and I wil reuenge  
 in due season: Theyr foete shall slide: / for: the  
 tyme of theyr destruction is at hand: / and the  
 tyme that is to come vpon them: / maketh  
 payll.

For the Lord shal iudge his people: / and  
 shal haue compassion on his seruauntcs. For  
 he shal confyde that theyr power is away: a  
 that it is gone to them: which were shut vp  
 a remayned ouer.

And he shal saye: Where are they: goddes: /  
 they: rocke wherein they trusted?

Of whose sacrifices they yd eat the fat: a  
 dranke the wyne of their vnsweeteringcs: let  
 them rise vp and helpe you: and be your  
 defence.

Be not that I am: / a that there is none  
 other God but I.

I can helpe a make alyue: what I haue smit-  
 ten: that can I heale: a and there is no man  
 able to deliuer out of my hande.

For I wil rise vp my hande to heauy: and  
 wyll saye: I lue euer.

If I wbet the edge of my sweerde: and my  
 hande take hold: o: iudgement: the wyll I  
 charge me on myne enemies: a reuenge the  
 that hate me.

I wyll make myne arrows broken with  
 bloude: and my sweerde shall cut both ouer  
 the shoulde of the layue: and ouer the capti-  
 ure: and in that the enemyes heade shalbe  
 descourde.



† Keioyce he ſeyden with his people: for he wil avenge the bloude of his ſeruaunte/a wyl avenge hym on his enemyes/and wil be mercyfull vnto the lande of his people.

And Moſes came and ſpake al the wordes of this ſonge in the eeres of f people / he and Joſua the ſonne of Nun/ vnto whan Moſes had made an ende of ſpeakynge al theſe wordes vnto al Iſrael/ he ſaid theſe wordes vnto

al Iſrael/ he ſayd to them: Take to herte all the wordes / which I reſtue vnto you this day/ that ye commaunde youre childre/ to obſerue/ and do all theſe wordes of this lawe. For it is no wayne woede vnto you / but it is your life: and this woede ſhal prolonge your life in the lande/ whether ye go ouer Iordane to conquire it.

And the Lord ſpake vnto Moſes theſe ſame dayes/ and ſayd: Wet the vp to this mouſt Tharim/ vpon mount Iſidoo / which lyeth in the lande of the Madites/ ouer againſt Jericho/ and beholde the lande of Canaan/ which I ſhal geue vnto the children of Iſrael in poſſeſſion. And ſpe thou vpon the mount/ whan thou art come vp/ and be gathered vnto thy people/ ſyde as Aaron thy brother died vpon mount Oros/ and was gathered vnto his people: Becauſe ye reſpelled againſt me among the children of Iſrael. By the water offſette at Cadan/ in the wilderneſſe of Sin/ and ſanctified me not among the children of Iſrael. For thou ſhalt be the lande ouer againſt the/ whiche I geue vnto the children of Iſrael/ but thou ſhalt not come into it.

The XXXIII Chapter.

¶ This is the bleſſynge / wherwith Moſes bleſſed the man of God bleſſed the children of Iſrael before his death/ and ſaid: The Lord came from Sin/ and roſe vp vnto the mount Scir. He appeared from mount Paran/ and came with many thouſandes ſayntes. At his right hande is there a lawe of life: for the Lord how loued he his people. ¶ All his ſayntes are in his bande: they ſhall ſet them ſelfes vnto it for ſetec/ and receaue of thy wordes. Moſes commanded vs the lawe / which is the encreaſe of the congregation of Jacob. And he was in the fulneſſe of the finger/ and held the rulers of the people together/ with the ryght of Iſrael.

Let Ruben lyne/ and not dye/ and his people ſe ſe ſe in numbre.

This is the bleſſynge of Iuda. And he ſayd: The Lord heare the voyce of Iuda/ and bringe hym vnto his people. Let his bande multiply/ and let him be helped from his enemyes.

And vnto Leui he ſaid: Thy partement ſe and thy lhyt be accordinge vnto the man Manaſſe of ſhy mercy / whome thou haſt tempted at Maſſi/ whan ye ſtrou by the water of ſhyſte. ¶ He that ſayeth vnto his father/ and to his Murrer/ neither: ¶ ſe him nor/ and to his dother / ¶ Luc: and knowe him nor/ and to his ſonne/ ¶ wote nor of him: theſe haue obſerued thy wordes / and kepte thy commaunde: they ſhall teache Jacob thy iudgements / and Iſrael thy lawe: they ſhall laye incenſe before thy noſe/ and burne offerings vpon thine altare. The Lord bleſſe thou his power/ and accept the workes of his handes: ſuſtine the loynes of them that rye vp againſt him/ and of them that hate him/ that they liſt not up them ſelfes.

And to Ben Jamin he ſaide: The beloved of the Lord ſhal dwell in hope on hym: All thy daye longe ſhal he waye vpon him/ and ſhal dwell betwene his ſhoulders.

And to Joſeph he ſaide: His laude lyeth in the bleſſynge of the Lord: there are noble Joſue refreſche of beauen/ of the very/ and of the vpe and poſt: that lyeth beneath: There are noble frutes of the increeſe of the Sunne/ and noble rype frutes of the menethes: And of the toppes of the mountaines of elde/ and of the bylles alwaie/ and of the noble frutes of the earth/ and of the fulneſſe thereof. The good will of him / that Exod. iii. ¶ dwelleth in the buſhe come vpon the heade of Joſeph/ and vpon the toppes of his head that Gen. xlv. ¶ was ſeparated from among his brethren.

His ſwete is as a ſilberme ore/ and his homes are as the homes of an Onice: the ſhefame ſhal be puſte the necies together/ euen vnto the endes of the world. ¶ Theſe are the thouſandes of Ephraim/ and the thouſandes of Manaſſe.

And vnto Zabulon he ſaide: Keioyce Zabulon of thy outgynge: Keioyce thou Iſrahel of thy ſence. Thy ſhal cal the people vnto the hill/ and there ſhal they offre the offerings of rightcouſne. For they ſhal ſucke the

132  
133  
134

135  
136

137  
138

139  
140

abun

abundance of the sea/and the treasures hyd  
in the same.

And so Gad he saide: Blessinge haue Gad/  
which maketh to come. He dwelleth as an yd/  
and spyleth h arme and the toppe of h heade.  
And he saue his beginninge/that the heape of  
the reapers laye hydde there/and came with  
the rulers of the people/ a exercised the rygh-  
tuousness of the Lord/and his iudgement  
on Israell.

And so Dan he saide: Dan a yonge Lyon  
he shal steepe from Bajan.

And so Nephthaly he saide: Nephthaly shal  
haue abundance of pleasure/and shal be full  
of the blessinge of the Lord: his possession  
shalbe towards the West and South.

And so Asser he saide: Asser be blessed with  
fontaine/accepted be vnto his brethren/ and  
vippe his fore in oyle. Vpon a Basse be on his  
frees. Thine age be as his youth.

There is no God as the God of the iust.  
He that stretch vpo heauen/ be thy helpe. And  
his glorie is in the cloudes/ that is the dwel-  
linge of God from the beginninge/ and vnder  
harmes of the world. And he shal done  
out thine enemy before the/ and say: Be de-

Jer. viij. b  
strope. And Israell shal dwell safe alone. The  
eye of Jacob shalbe vpon the lande where  
come and wine is / heauen also shal droppe  
with dem. Happy art thou Israell / who is  
lyfe vnto the: O thou people I art saued by  
the Lord/ which is thy helpe/ buld / and the  
foward of thy glorie. Thine enemies shal pine  
away/ and thou shalt tread vpo the height  
of them.

Th. XXXIII. Chapter.

Num. xxxij. c  
v Mac. 8. 4  
And Moses wente from the silde of the  
Moabites/ vpon mounte Nebo/ vpon  
the toppe of mount Pisga/ ouer against Jeri-  
cho. And the Lord be showed him all h lande  
of Gilcad vnto Dan/ and all Nephthaly/ and  
the lande of Ephraim and Manasse / and all  
the lande of Iuda/ vnto the uttermostt se/ and  
towards the South/ a the regnd of the plaine  
of Jericho/ the cyme of the palme trees / euen  
vnto Soar. And the Lord sayd vnto hym:  
This is h lande that I swore vnto Abraham/  
Isaac and Jacob/ and sayd: I wil geue it vnto  
thy side. Thou hast sene it with thine eyes/  
Num. xx. b  
thou shalt not go ouer thither.

So Moses the seruante of the Lord dyed  
there in the lande of the Moabites/ according  
vnto the word of the Lord. And he buried  
him in a valley/ in the lande of the Moabites/  
ouer against the house of Peori. And no man  
knowe of his graue vnto this daye. And Mo-  
ses was an hundred and twenty yeare olde  
whan he dyed: his eyes were not dimme / a  
his chere were not fallen. And the children  
of Israell weped for Moses in the silde of the  
Moabites thity dayes. And the dayes of  
the weping and mourninge for Moses were  
fulfilled.

And Josua the sonne of Nun/ was filled  
with the spere of wisdome/ C for: Moses  
had layed his hande vpon him / and the chy-  
ldren of Israell berckened vnto hym / and dyd  
as the Lord commaunded Moses. And  
there arose no prophete more in Israell lyke  
vnto Moses/ whome the Lord knewe see  
to see in all tolke a wodder/ whiche h Lord  
sent hym to do in the lande of Egypte / vnto  
Pharao/ a to all his seruantes / a his lande /  
a in all this myghtye hande/ a great visions/  
whiche Moses dyd in the sight of all Israell.

The ende of the fyfte Boke of Moses/ cal-  
led Deuteronomium.

## The boke of Josua.

The first Chapter.



After the death of Moses/ a  
the seruante of h Lord/ I  
spake the Lord vnto Jo-  
sua the sone of Nun  
Mose I minister: My ser-  
uant Moses is dead/ vpon  
now/ a go ouer this Jo-  
dan/ thou and all this people into the lande  
that I haue geuen the children of Israell. I will  
the places that h soles of your feet shal treade  
vpon/ haue I geuen vnto you. So I sayde  
vnto Moses/ from the wilderness/ and this  
Libanus/ vnto the great water Euphrates: Al-  
the

the lande of the Hebrides vnto the great see  
 towards the West. Make your border. There  
 shall no man be able to stande & al thy lyfe  
 longe. And yf hee as I reue to Moses/ so wil  
 I be with thee also. I wil not faile thee/ neither  
 forsake thee. De stroge a bolde: for vnto this peo-  
 ple shall thou beude the lade/ which I swere  
 vnto they fathers to geue it them.

**B** The stronge therefore and very bolde / that  
 thou mayest feare and be eury thyng/ accor-  
 ding to the lawe that Moses my seruant  
 commaunded the. Turne not aside from it/  
 neither to the right hande nor to the left/ that  
 thou mayest beake wisely/ whether fouer thou  
 goest. And let not the boke of this lare be  
 parte out of thy mouth/ but exercise thy selfe  
 therein daye and night/ that art thou mayest feare/  
 and be eury thyng / according to it that  
 is written therein: Then shalt thou prosper  
 in thy wayes and beake wisely. Lo. I haue com-  
 maunded the to be stronge and bolde. feare  
 not / and be not afrayed: for the Lorde  
 thy God is with thee / whether fouer thou  
 goest.

Then commaunded Joshua the officers of  
 the people/ and sayde: Go thow the heuill/  
 and charge the people/ and saye: Prepare you  
 walles/ for ouer these dayes shall ye go ouer  
 this Iordane/ that ye maye come in and take  
 possession of the land/ which the Lord your  
 God shal geue you.

**C** And to the Rubenites / Gadites/ and to  
 the halfe tribe of Manasse/ saide Joshua: Think  
 vpon the worde/ that Moses the seruant of  
 the Lorde spake vnto you / and saide: The  
 Lorde your God hath brought you to rest/  
 and geuen you this lande. Let your wyces/ a  
 children/ and cattel remaine in the lande/ that  
 Moses gaue you on this syde Iordane: But  
 ye your selves/ as many as be fightinge me/  
 shal go forth before your brethren in harness/  
 and helpe them/ till the Lorde haue brought  
 your brethren to reste also/ as well as you:  
 that they also maye take possession of the  
 lande/ whiche the Lorde your God shall  
 geue them: Then shall ye turne agayne in to  
 the lande of your possessyons that ye maye enioy  
 therein. Whiche Moses the seruant of the Lorde  
 hath geuen you on this syde Iordane/ to re-  
 uide the. And they answered Joshua and

sayde: All that thou hast commaunded vs/ we  
 will do: and whether fouer thou sendest / we  
 will go thither. Like as we haue obeyed  
 Moses/ so will we be obedient also vnto thee.  
 Only that the Lorde thy God be with  
 thee/ yf he was with Moses. Whosou-  
 er disobeyeth thy mouth/ and hardeneth not  
 vnto thy wordes in all that thou shalt com-  
 maunded vs/ shall dye. Only be thou stroge  
 and bolde.

The II. Chapter.

**J**oshua the sonne of Nun/ sente out two  
 spyes secretly from Scin/ and sayde  
 vnto them: Go your waye/ loke vpon the  
 lande and Jericho. They went forth / and  
 came into the house of an harlot/ called Ra-  
 hab/ and lay there. Then was it tolde the  
 kinge of Jericho: Lo/ here are me come in this night  
 from the children of Israel to spye the lande.  
 Then sent he the kyng of Jericho vnto Rahab/  
 sayinge: Deliuere the men sayng that are come  
 vnto the in to thy house/ for they are come to  
 spye out the whole lande. Nowe as for the two  
 men/ the woman had hid them/ and sayde:  
 There came men in vnto me in the daye/ but I  
 knewe not whence they were. And at the shur-  
 ryng in of the gate when it was darke/ they  
 wente out/ so that I can not tell whether they  
 be gone/ folowe sone after them / for ye shall  
 ouertake them. But she had caused them to  
 chymne vp vnto the haufe topp/ and hydde  
 them vnder the stalkes of flaxe/ that he had  
 prepared her vpon the toppe of the house.  
 Sowthwith the men followed after them in the  
 waye towards Iordane/ vnto the seray  
 and when they that followed vpon the were  
 gone/ forth the gate was shut.

And ouer the men layed them downe to  
 sleep. She wente vp to the vnto the haufe topp/  
 and sayde vnto them: I knowe that the Lord  
 is with you/ for the feare of the Lord  
 is fallen vpon vs/ and all the inhabytants  
 of the lande are discomfited at your cominge.  
 For we haue herde how the Lorde dyed  
 vnto the two kynges of the Ammonites/  
 Sihon/ and Og kynge of Iordan/ how ye  
 rose in their our/ and destroyed them. And since  
 we herde this/ our hearts haue sayd/ we  
 maye as yet

Micho. d  
 B. xxxiij  
 Micho. f  
 Micho. g

Dec. xij  
 Jaco. ij c

Micho. d

Dec. xij  
 Jaco. ij c

neither is there a good stomacke more in any man by the reason of your charge. For the Lord your God is both the God about in heaven/and bench upon earth.

**Q. ut. p. d.** **E** were it now then vnto me T euen by the Lord? for so muche as I haue dealt mercy fully with you: that ye also will shew mercy vpon my fathers house/and geue me a true answer: that ye will let my father lyue and my mother/ my brethren/ and my sisters/ and al that they haue/and deliuer our soules from death.

**Josue. vj. d.** **T**he men sayd vnto her: If we shew not mercy and faythfullitie vpon the/ when the Lord geueth vs the lande: then let our soules be for you: so farre as thou betrayest

**j Reg. xij. c.** **E**ther let the them youne  
**2cu. ij. d.** **t**horow it wmdowe: by a coarde: for her house was in the wall of the ctyte/and in the wall was h. dwelling. And she sayd vnto them: Go your way vp to the mountaynes/ tell they mete you that follow vs: you: and hyde your selves there: the dayes/ in they be come againe that follow after you: and then get you your way.

**O** But the men saide vnto her: As for this oath that thou hast take of vs: we will be discharged of it: when we come in the lande: except thou kinerest in the wyndow the lynce of this robe colour: read rope: that thou hast taken vs donne withall/ and gatherest vnto the into thy house/ thy father/ thy mother/ thy brethren/ and al thy fathers house. And like wchouer goeth out at the doore of thy house/ his bloude be upon his owne heade/ as we be guiltyesse. But of all those that are in thy house/ if a hande be layd vpon them/ their bloude shalbe vpon our owne heade. And if thou betrayest any of this charge of ours: then will we be discharged of the oath that thou hast taken of vs. She saide: Let it be so as ye saie/ and seeke them go. And they wente their waye. And the kinte the rosecoloured lynce in the wyndowe.

They wente on they: waye/ and came to the mountaine/ and remained there the dayes: vnto they that followed vpon them were come againe: for they sought them thorow every streete/ and yet they founde them not. So the red man turned againe/ and departed from the mountaynes/ and passed ouer (Jordan.)

and came to Iosua the sonne of Nun/ and tolde hym every thyng: as they had founde it/ and they said vnto Iosua. The Lord hath geuen vs all the lande into oure hande/ and al they that dwell in the lande/ are for afeard of vs.

### The III. Chapter.

**A**nd Iosua rose vp early/ and they departed vnto Iordan/ and came onto Jordan/ he and all the children of Israel/ and remained there al night: afore they wente out. But after the dayes wente the officers thowme the hoost/ and commanded the people/ and sayde: When ye se the Arke of the conuenaunce of the Lord your God/ and the priestes standing amonge: the Leu. s. Beringe it/ departe ye then out of youre place/ and follow after/ (But so that there be retorne betwene you and it/ by two thousand cubites/ and that ye come not nye it) that ye may know what waye ye shoulde go: for ye neuer wente that waye afore.

And Iosua said vnto the people: I shalbe B your selues/ in to morowe shall the Lorde bringe wondrous thinges to passe amonge you. And vnto the priestes he sayde: Beare ye the Arke of the conuenaunt/ and go before the people. Then there they the Arke/ and wente before the people. And the Lord saide vnto Iosua: This day will I beginne to make thy greate in the sight of all Israel/ for they maye knowe/ howe that I ye as I was with Moyses/ so am I with you also. And commaunde thou the priestes that beare the Arke/ and say: When ye come before the water of Jordan/ stande still.

And Iosua saide vnto the children of Israel: Come hither/ and heare the woide of the Lord your God. He saide moouer: By this shal ye perceaue/ that the lvinge God is amonge you/ and that he shall drye out the fore you the Canaanites/ Gethites/ Ghibonites/ Hethites/ Hergosites/ Ammorites/ and Jebusites. Beholde/ the Arke of the conuenaunt of hum that hath dominion ouer all landes/ that go before you in Jordan. Lete now there fore twelfe men out of the tribes of Israel/ out of every tribe one. And when the soles of the feet of the priestes that beare the Arke of the Lord/ the grouer noure of all lande/ are sit

in the water of Jordane / then shall the water of Jordane withdrawe it selfe / from the water that floweth from above / that it may stande on an heape.

**D** Now when all the people departed out of theyr tentes / so over Jordan / and the priests bare the Arke of convenaunt before the people / and came in Jordane / and vnto theyr place before in the water / (as for Jordane on all his bankes it was full of all maner waters / of the lande) / then the water that came vnto from above / stood straight vp upon one heape / very farre from the crosse of Adom / that lieth on the syde of Zartban: But the water that ranne vnto to the see (euen to y<sup>e</sup> salt see) fell away / and vtteraced.

**T**o the people wente thowme ouer agaynst Jericho. And the priestes that bare the Arke of the Lordes conuauant / stode vnto in the myddes of Jordane / ready prepared / and all Israell wente thowme / vnto theyr place: and all the people were all come ouer Jordane.

The IIII Chapter.

**A**nd the Lord sayde vnto Josua: Take vnto thee twelue men / out of euery tribe one / and commaunde them / and say: Take vp twelue stones out of Jordane / from the place where the feet of the priestes stode in theyr araye / and carrye them with you / that ye maye leaue them in the lodyng / where ye shal lodge this nyght. Then Josua called twelue men / which were prepared of the chyldren of Israell / out of euery tribe one / and sayde vnto them: Go youre waye ouer before the Arke of the Lord your God / in the myddes of Jordane / a take euery man a stone vpon his shoulder / after the numbre of the tribes of the chyldren of Israell / that they maye be a token amonge you. And whyn your chyldren aske theyr fathers hereafter / and say: What do these stones there? That ye maye then saye vnto them / how that the water of Jordane drew in sunder before the Arke of the Lordes conuauant / when it wente thowme Jordane / and that these stones are set for a perpetual remembrance vnto the chyldren of Israell.

**B** Then why the chyldren of Israell as Josua commaunded them / and bare twelue stones out of the myddes of Jordane (as the Lord

hath sayde vnto Josua) / according to the i<sup>e</sup> of the xxviii<sup>e</sup> numbre of the trybes of the chyldren of Israell / and brought the same with the in to the lodyng / and left them there. And Josua sente vp twelue stones in y<sup>e</sup> myddes of Jordane / where the feet of the priestes stode that bare the Arke of the conuauant: and there they be yet vnto this daye. As for the priestes that bare y<sup>e</sup> Arke / they stode in the myddes of Jordane / vntill all was performed that the Lord charged Josua to say vnto the people / according to the i<sup>e</sup> of the xxviii<sup>e</sup> numbre of the trybes of the chyldren of Israell / and the people also made hayll / and wente ouer / when all the people was gone ouer the Arke of the Lord / were ouer also / and the priestes wente before the people.

And the Rubenites and Gabbites / and y<sup>e</sup> halfc tribe of Manasse went harnessed before the chyldren of Israell / as Moyses had sayde vnto them: Aboute a fourty thousand men ready harnessed to y<sup>e</sup> warre / wente before the Lord to the battayll / vpon the syde of Jericho. In that daye the Lord made Josua greate in the syghte of all Israell: and lyfte as they feared / Moyses / so stode they in awe of hym at his lyfe longe.

And the Lord sayde vnto Josua: Commaund y<sup>e</sup> priestes which beare the Arke of wrauesse / that they come vp out of Jordane. So Josua commaunded the priestes / and sayde: Come vp out of Jordane. And when the priestes that bare the Arke of the conuauant of the Lord were come out of Jordane / and trode with the soles of theyr feet vpon the drye lande / the water of Jordane came agayne in to his place / and flowed (lyke as afore tyme) vpon all his bankes.

It was the tenth daye of the first moneth / when the people came out of Jordane: and they pitched theyr tentes in Bilgall vpon the Easteside of the crosse of Jericho. And the twelue stones / which they hadde taken out of Jordane / wher Josua set vp at Gilgal / he sayd vnto the chyldren of Israell: Whan your chyldren aske theyr fathers hereafter / and say: What meane these stones? Ye shall tell them / a saye: Israell wente vnto Jordane / wher tyme as the Lord your God dyed vp the water of Jordane before you / vntill ye were ouerlyfte as the Lordde your God had

in i<sup>e</sup> c  
in i<sup>e</sup> c  
in i<sup>e</sup> c

in i<sup>e</sup> c

in i<sup>e</sup> c

in i<sup>e</sup> c

Jo. xxviii<sup>e</sup>

Jo. i<sup>e</sup>

Jo. i<sup>e</sup>

Jo. i<sup>e</sup>

Exod. xii<sup>e</sup>

**Jericho.**

**Exo. xiiij.** in the read see / whiche theyd vpon before: so they might go thow: & al people vpon earth might see the bande of the Lo:de / both mighte it w<sup>o</sup> the intent that ye should be alwaye feare the Lo:de your God.

The v. Chapter.

**Q** When al the Kinges of the Ammonites / that dwelle beyond Iordane Westward / and al the Kinges of the Canaanites by the sea / shewde how the Lo:de had theyd vpon the water of Iordane / before the chyldren of Israel / till they were come ouer / they herce sweare them / neither was there any more courage in them at the presence of the chyldren of Israel.

**Josue. ij.**

**At** the same tyme sayde the Lo:de vnto **Exod. iij.** **Josua:** Make the stones & of stones / and circumcise the chyldren of Israel agayne the seconde tyme. Then Josua made hym knyfes of stone / and circumcised the chyldren of Israel vpon the toppe of the foze hynnes. And the cause why Josua circumcised al the males of the people / that were come out of Egypte to this / for al the men of warre theyd in it wilddernes: by the way / after they were departed out of Egypt: for al the people that came forth were circumcised.

**B** But al the people that were borne in the wyldernes by the waye / after they departed out of Egypt: were not circumcised: for the chyldren of Israel walked fourtye yeares in the wyldernes / vntill al the people of the men of warre that came out of Egypt were consumed / because they hekd not vnto the voyce of the Lo:de / like as the Lo:de sware vnto them / that they should not see the land / whiche the Lo:de sware vnto theyr fathers to geue vnto you / when a lande that floweth with mylke and honye: theyr chyldren / which were come vp in theyr steade / had Josua circumcise: for they had the foze hynne / a were not circumcised by the waye.

**Ex. iij.**

**C** And when all the people were circumcised / they abode in theyr place / when in the tentes / till they were whole. And the Lo:de sayd vnto Josua: To daye haue I turned the stone of Egypte awaye from you / so the same place was called Gilgal vnto this day. And whyle the chyldren of Israel lay at Gilgal / they

**Exod. xij.** kept Easter the fourtyeth daye of the moneth /

**Josua.**

at eueryn in the felde of Jericho. And they theyd care of the corne of the lande the seconde daye of the Eastermannis / vntill circled breade and fyrmenys of that yeare / euen the same daye. And vpon the morowe the Manna sayled / when they theyd care of the corne of the lande / so the chyldren of Israel had nomore Manna: but theyd care of the corne of the lande of Canaan the same yeare.

**And** it fortuned that when Josua was by Jericho: he lyst vp his eyer / a was ware that there stode a man agaynst hym / and had a naked swerde in his hande. And Josua wente to hym / and sayde vnto hym: Jerthou one of vs: or of our enemyes? He sayd: No: but I am the punce of the Lo:des hostes / a now am I come: the fel Josua vnto the waye vpon his face / and was stopped hym / a sayde vnto hym: What sayest my Lo:de vnto his seruante? And the punce ouer the Lo:des hooste sayde vnto hym: Put of thy shooes / for this place is holy. And Josua theyd so.

The vi. Chapter.

**W**hen for Jericho it was shut / and kepte: because of the chyldren of Israel / so that no man myght go our nor in. But the Lo:de sayd vnto Josua: Beholde: I haue geuen Jericho with the kynge and men of warre: therof in to thy bande. Let al the men of warre go once rounde aboute the citie / and so foure dayes. But vpon the seuth daye: let the priestes take the seven trompettes of the yeare of Iubilee: before the Ark of the Lo:de the same seuenth daye: seuen tymes aboute the cytre: a let the priestes blowe the trompettes. And when the home of the yeare of Iubilee bloweth: a maketh a sounde / so that ye heare the trompettes: al the people shall make a great shoute: then shall the walles of the cytre fall downe / a the people shall fall in / eury one straght by the waye.

**Then** Josua / the sonne of Nun called the priestes / and sayd vnto them: Heare ye the voice of the conuauit: and let seuen priestes take the seuen trompettes of the yeare of Iubilee: before the Ark of the Lo:de. But vnto the people he sayde: Get you hence: and go rounde aboute the citie: and let him that is barnished / go before the Ark of the Lo:de. When Ioe

114

his had spoken this vnto the people/the seven priests bare the seven trompettes of the year of Jubile/ before the Arke: of the Lord/ and wente and blew the trompettes/ as the Arke of the Lordes commandment/ after them: and wdo so was harnessed/ wente before the priests that blew the trompettes / as the multitude followed the Arke. And al was full of the noyse of the trompettes. But Josua commanded the people/ a sayde: Ye shall make no shout: nor let your voyce be heard/ neither shall ye geue any woide out of your mouth: vntill the day that I saye vnto you: Make a shout/ then make a shout.

So the Arke of the Lord wente once rounde aboute the cyte / and came agayn in to the hoost/ and reuainyd therein: for Josua wold to crye vp early in the morninge. And the priests bare the Arke of the Lord: so did the seven priests beare the seven trompettes of the year of Jubile/ before the Arke of the Lord: and wente and blew the trompettes: a who so was harnessed/ wente before the Arke: and the multitude followed the Arke of the Lord. And al was full of the noyse of the trompettes.

The seconde day wente they once aboute the cyte/ and came agayn in to the hoost. Thus did they sixe dayes. But vpon the seventh day/ when the morninge spyng arose / they gathered them vp early/ and wente after the same manner seven tymes aboute the cyte/ so that vpon the same one seventh day/ they wente seven tymes aboute the cyte.

And at the seventh tyme/ when the priests blew the trompettes. Josua sayde vnto the people: Make a shout / for the Lord hath deliuered you the cyte. Therefore/ this cyte a all that is therein/ shall be damned vnto the Lord: for the harlot Rahab shall live/ and all that are with her in the house/ for they hid the messengers / whom we sent forth. Wholy beware of it that is damned/ lest ye damne your selves. (If ye take ought of it/ which is damned.) and make the hoost of Israel to be damned/ and bringe it in to misfortune. But al the sluer and golde/ with the ornaments of brass/ and yron/ shall be sanctified vnto the Lord: that it maye come to the Lords treasure.

Then made the people a greate shout/

and the priests blew the trompettes/ for when the people heard the noyse of the trompettes/ they made a greate shout: and the walls fell/ as the people cymned vp in to the cyte every one straggle before hym. Thus they wanne the cyte/ as destroyed al that was in it/ vnto the edge of the sword/ both man and woman/ yonge a olde / of / shepe / a asse.

But Josua sayde vnto the two men/ which had spied out the lande: Go into the house of the harlot/ and bringe out the woman from thence/ with all that she hath/ because as ye haue sworn vnto her. Then the yonge me that spied out in/ and brought forth Rahab vnto her father and mother/ and brethren / a all that she had/ and al her kynrede / and caused her to dwell without the hoost of Israel. As for the cyte/ they burnt it with fyre/ and al that was therein: only the sluer and golde/ the ornaments of brass/ and yron / put they vnto the treasure in the house of the Lord: but Josua let the harlot Rahab live/ with her fathers house/ and al that she had/ and she dwelt in Israel vnto this day: because she had hid the messengers/ whom Josua sent vnto Jericho to spye.

At the same tyme swaie Josua/ and sayde: Let it be that man before the Lord/ which feteth vp this cyte of Jericho/ a buildeth it. When he layeth the foundation thereof/ let it cost him his first sonne: And when he feteth vp the gate of it/ let it cost him his yongest sonne. Thus the Lord was with Josua / so that he was spoken of in all landes.

The VII. Chapter.

When the chyldren of Israel had conquered a sonne in the ryng that was damned/ for Achan the sonne of Carnai/ the sonne of Suddur/ the sonne of Sarah/ of the tribe of Judah/ some of it that was damned. Then was the ward of the Lord/ since vnto the chyldren of Israel.

Now when Josua sent our men from Jericho vnto Bethel/ which lyeth betwixt Bethan on the East syde of Bethel/ he sayde vnto they: Go vp/ and spye the lande. And when they had gone vp / and spied out Bethel/ they came agayne to Josua / and sayde vnto him: Let not all the people goe vp / but vpon a two or thre thousande/ that they maye goe vp a spye

Heb. g. e

Deut. xx c

Heb. x. c

Jacob. q. c

ij. q. xij. b

Deut. vij. c

the q. mac. ij. f

Hai/lest the people wery them selfe there/ for they are but feir.

So there wente vp of the people vpon a thet thowlande men / and they fled before the men of Hai / and they of Hai sinned vpon a stre a therye int of them / a chased them from the poite vnto Sebarim / a smote them vnto the wase. Then was the herte of the people discouraged / a became life water. As for Josua he rente his clothes / a fell vpon his face vnto the earth before the Ark of the Lozde / vnto the euenyng / with the elders of Israel / a calde wite vpon they deades.

Dsal. vii. b

Deu. ix. c

**B** And Josua sayd: O Lord Lord / wherefore hast thou brought this people ouer Jordan / to deliroy vs in to th handes of the Amoritoe / to Destroy vs: What we had receiued beyonde Jordan as we beganne. O my Lozde what shall I saye / whye Israel turneth his backe vpon his enemyes? When the Cananites heare of this / they shall compe passe we rounde aboute / yee / and rote out our names from of the earth. What wylt thou do then vnto thy greate name?

The sayd the Lozde vnto Josua: Stande vp / whye I will thus do vpon thy face: Israel hath offended / a transgressed ouer my conuenaunt / which I commaunded them. They haue taken also of the thynges that was banded / a haue holde / a assembled / a layed it amonge theys ornamentes. The chyldren of Israel are not able to stande before theys aduersaryes / but muste turne theys backes vpon theys enemyes / for they are accursed: I will not be with you from hence forth / if ye put not our the banded from amonge you.

i Reg. xvi. a

Deu. xix. c

Deu. xix. b

**E** Stande vp / and sanctifye the people / a saye: Sanctifye youre selfe agaynst to morrow / thus sayeth the Lozde God of Israel: There is a banded thyng in the Ark / wherof: canst thou not stande before thyne enemyes / yll ye putte awaye the banded from amonge you. And ye shall ryse vp early / one trybe after another: and lobe whiche trybe fouer the Lozde taketh / the same shall come forth / one kynred after another: and lobe whiche kynred the Lozde taketh: the same shall come forth / one house after another: And lobe what house the Lozde taketh / the same shall come forth / one houshold

after another. And whosouer is founde in the turke / the same shall be burnt in the fyre with al that he hath: because he hath gone beyonde the conuenaunt of the Lozde / a committed folye in Israel.

Then Josua gaue hym vp by synes in the morning / and brought forth Israel / one trybe after another / and the trybe of Iuda was taken. And when he hath brought forth the kynreds in Iuda / the kynred of the Seraites was taken. And when he hath brought forth the kynred of the Seraites / one houshold after another. Sabdi was taken. And when he had brought forth his house / one housholder after another. When the sonne of E harmus / sonne of Seddi / the sonne of Serab / of the trybe of Iuda was taken.

And Josua sayde vnto Ahan: I Mye King / sonne: geue the glory vnto the Lozde the God of Israel / and geue him the pierce / and tel me what thou hast done / a hyde nothinge from me.

Then answered Ahan vnto Josua / and sayd: Verely I haue sinned agaynst the Lozde God of Israel / thus and thus haue I done: I sate amonge the spoyles / a costly Babilonish garment / and two hundred sicles of syluer / and a ringe of gold / worth fifty sicles in weyght / onto which I had a lust / and rote it: and beholde / it is hid in the grounde in my tent / and the syluer vnder it.

Then Josua sent messengers thither / which ranne to the trette / a beholde it was hid in his tent / and the syluer vnder it. And they rote it out of the tent / a brought it vnto Josua / and to all the chyldren of Israel / a poured it before the Lozde. Then Josua a all Israel wey byn / rote Ahan the sonne of Serab / the syluer / the garment / and golden ringe / his sonnes / and daughters / his oxen / and they / a shepe / and all that he had / brought they in to the valley of Achor.

And Josua sayde: For so muche as thou hast troubled vs / the Lozde trouble the thynges. And al Israel stoned hym / and burnt hym with fyre / with al that he had. And when they had stoned hym / they made ouer him a grete heap of stones / which remyneth vnto this daye. So the Lozde turned from the rygour of his wraith. The fore



is the same place called the valley of Jehos unto this daye.

The VIII. Chapter.

**A**ND the Lord said vnto Josua: **F**ear not, and be not afrayed. Take all the men of warre with thee, and vske/a get the vp vnto Hebron: I haue geuen in to thy hande/ the kyng of Hai/ with his people in his cyrie and contrie. And thou shalt do with Hai and the kyng of sit/ as thou vydest with Jericho and the kyng thereof/ sayyng that ye shall I deale amonge you they: spoyle and carrell: but for thou a prey watch behynde the cyrie.

Then Josua arose/ and all the men of warre to go vp vnto Hai: and Josua chose thretye thousande syghtryng men/ and sent them out by nyght/ and commaunded them and sayd: Take thys cyrie shall be the prey watch behynde the citie/ but go not to farre from the citie/ and ke thare be ready al together. As for me and all the people that is with me/ we will get vs to y cyrie. And when they come forth against vs (I as afors) we will slye before them/ that they maye folowe out after vs/ tyll we haue poured them forth of the cyrie: so they shall thinke that we slye before them/ lyke as at the first. And whyle we slye before them/ ye shall get you vp out of the prey watch/ and wyne the cyrie. For the Lord your God shall vsure it in to your handes. But when ye haue wonne the cyrie/ sit ye vpon it/ syngye

According vnto the woide of the Lord. Behold/ I haue commaunded it you.

So Josua sent them away/ and they wente vnto the place of the prey watch/ and laye by the Bethell and Hai/ on the Westside of Hai. But Josua abode that nyght amonge the people. And in the morninge he arose early/ and set the people in order/ and wente vp with the Elders of Israel before the people towards Hai: and all y men of warre that were with him wente vp/ and gat them forth/ and came ouer/ gainst the cyrie/ and pitched they: tentes on the North side of Hai/ so that there was but a valley betwene hym and Hai.

He had taken aboute a fyne thousande men/ set them in the hynder watch betwene Bethell and Hai/ on the Westside of the cyrie/

and they ordred the people of the whole host that was on the Northside of the cyrie/ so that the extremost of the people reached vnto the West ende of the cyrie. So Josua wente the same nyght in to the myddes of the valley.

But when the kyng of Hai sawe that/ he made hast/ and gat hym vp early/ and y men of the citie to meete Israel to the bataille/ with all his people/ euen nyght before the field: for he wist not that there was a prey watch behynde hym/ on the backe side of the cyrie. But Josua and all Israel were feble before them/ and fled by the way to the wilderness: then cryed all the people in the cyrie/ that they shoulde folowe vpon them/ and they folowed after Josua/ and rushed out of the cyrie/ so that there remayned not one man in Hai and Bethel/ which wente not out to folowe vpon Israel/ and theye the cyrie standyng open/ that they myght persecute Israel.

Then sayd the Lord vnto Josua: Reach out the speare that thou hast in thine hande towards Hai: for I will vsure it in to thy hande. And when Josua reached out the speare that was in his hande towards the cyrie/ the hynder watch brake vp out of theye place/ and ranne (when he had streided out his hande) and came in to the cyrie and wanne it/ and made hast/ a set vs: vpon it. And the men of Hai turned them/ and lofid behynde them/ and the smoke of the cyrie wente vp towards heauen/ a they had no place to fle vnto/ neither hitber no: thither: and the people that fled towards the wilderness/ turned about to folowe vpon them.

And when Josua and all Israel sawe that the hynder watch had wonne the cyrie/ for the smoke of the cyrie ascended/ they turned as gayne/ and smote the men of Hai. And they in the cyrie came forth also against them/ so that they came in the myddes amonge Israel on both the sides/ and they slew them/ so that there was not one man of them lefte ouer or escaped: and they toke the pryge of Hai as lye/ a brought hym vnto Josua. And when Israel had slayne all the inhabitants of Hai/ which had folowed vpon them in the field/ and in the wilderness: and when they were all fallen throughe the edge of the sword/ then they were vsured/ they turned all Israel vnto Hai/

¶ ij and

h smote it with the edge of the swerde. And of all them which fel that day frō man vnto woman there were xiij thousand of me of Hai.

**f** But Josua withdrew not his hande where with he reached out the spear: till all the inhabitants of Hai were vnicly destroyed / vsing the cattell and the spoyle of the cytie / vnto the woodde of the Lotd / whiche he commaunded Josua. And Josua burned vp Hai / and made an heape thereof for euery which is there yet vnto this daye. And the wyll of Hai shal be hangd on a tree vntill the euen.

**Deut. xxxij. d** **Josua. y. c.** But when the Sunne was gone downe / he commaunded to take his body from the tree / a to cast it vnder the garte of the cyrie / a made vpon hym a great heape of stones / whiche is there yet vnto this daye.

Then buylded Josua an altare vnto the Lotde God of Israel vpon mount Eball / receiuinge as Moses the seruant of the Lotd commaunded the chyldren of Israel / as it is writen in the booke of the lawe of Moses / euen an altare of whole stone / where vpon there was no vponsteynde: he offered burnt offeringes / and shank offeringes / and there vpon the stone he wrote the seconde lawe of Moses / whiche he wrote before the chyldre of Israel.

**Deut. x. d** **Josua. x. d** And all Israel with thei Elders and officers and iudges / stode on both the sydes of the Arke: right ouer agaynst the priestes that bare the Arke of the conuainant of the Lotd: whiche fraungers as well as one of them selfe / stode one halfe bysde mount Gushim / and the other halfe bysde mount Eball / as Moses the seruant of the Lotd commaunded aser: to blisse the people of Israel. Afterward caused he to proclayme all the wordes of the lawe of the bliffenge and cursing: as it is writen in the booke of the lawe. There was not one word that Moses commaunded: but Josua caused it to be proclaymed: he for all the congregation of Israel / and before the women / and chyldren / and straungers / which walked amonge them.

Then the captaynes toke they: vitayles / and eged not the mouth of the Lotd.

And Josua made peace with them / and set vp a conuainant with them: that they should be fained alyue / and the rulers of the congregation swore vnto them: But the wyces of

in the conuicio / and in all the hauens of the great sea / and bysde mount Libanus / herde this / namely the Gebath / and Ammonites / and Canaanites / Pherezites / Gathites / and Jebusites / they gathered them selfe together with one accord / to fight agaynst Josua / and agaynst Israel.

But when the inhabitants of Gibeon herde / what Josua had done with Jericho and Hai / they dealt craftely / wrote on theyi wayes / and made a missage / and toke olde fackes / and theyi assioles / and olde rente wyne bottles / and olde mouded shooes upon theyi feet / and put on olde and pced garments / and al f becad of they: vitayles was herd a moult / and they wente vnto Josua into the hooch at Gulgala / and sayde vnto hym / and to euery man in Israel: We are come out of a farre contry / and therefore make now a conuainant with vs. Then sayd euery man in Israel vnto the Gathites: Paradyssure thou dwellest amonge vs / how can I then make a conuainant with the.

They secd vnto Josua: We are thy seruaunts. Josua sayd vnto them: What are ye / and whence come ye: they sayde: Thy seruantes are come out of a farre contry / because of the name of the Lotde thy God: for we haue herde the report of hym / and al that he had done in Egypt / and al that he had vnto the three kynges of the Ammonites beyonde Jordan / and when the kyng of Hethon / and the kyng of Hysan / which dwell at Ashtaroth. Therefore sayd our elders and inhabitants of our contry: Take with you for your iourney / and go nicte them / saye vnto them: We are your seruantes / therefore make now a conuainant with vs. This our bread that we toke out of our house for our foode / was newe when we toke our iourney towarde you: but now / it is hard and mouded: And these bottles filled we newe / a le / they are rente. And these our clothes and shooes are waxed old / by the reason of the longe iourney.

Then the captaynes toke they: vitayles / and eged not the mouth of the Lotd.

And Josua made peace with them / and set vp a conuainant with them: that they should be fained alyue / and the rulers of the congregation swore vnto them: But the wyces of

ser that they had made a conuenaunt with them / they herd that they were their neyghbours / and dwell amonge them : for as the chyldren of Israel wente south ouer they iourney they came on a thyrde way vnto theys cyties / wher they are called Gibeon / Ephraim / Beeroth / a Bithah / Icarim / and smate them not / because that the rulers of the congregacion had swaine vnto the by the name of the Lord the God of Israel.

But when al the congregacion murmured against the rulers / al the rulers sayd vnto the woyle congregacion : We haue sworne vnto them by the Lord the God of Israel / therefore may we not touch them . But this will we do vnto them : Let their lyues there come no weath upon vs / because of the oathe that we haue made vnto them.

¶ And the rulers sayde vnto them : Let them aspeylye / that they maye be the riuers of wood / and bearers of water for the whole congregacion / as the rulers haue sayd vnto them . Then Josua called them / and communed with them / and sayd : Wherefore haue ye deceaued vs / and sayd that ye were furre from vs / where as ye dwell amonge vs : Therefore shal ye be cursed / so that of you there shall not cease seruantes to beyn wood / and to beare water for the house of my God.

They answered Josua and sayde : It was tolde thy seruantes / that the Lord thy God commaunded Moses his seruant that he should geue you the whole land / and that he wolde destroye all the inhabitants of the lande before you : therefore were we fere afraide of oure lyues before you : a thus haue we done . But now we are in thy handes : left what thou thyselft good and i right to do vnto vs / that we

And he byd euen so vnto them / and they used them fro the chyldren of Israels handes / that they should not slaye them . So upon the same daye / Josua made the heuvers of wood / and water bearers for the congregacion / and for the altare of the Lord & vnto this daye / in the place that he shal dofe.

Ed. X Chapter.

¶ Han Admisede the synge of Ierusalem / when he had ben Josua had wonne Hai / and Dammid / and had done vnto Hai / and

the synge of it / slye as he byd vnto Jericho / as the synge therof / I a that they of Gibeon had made peate with Israel / were come vnder them / they were fere afraide / for Gibeon was a grece citty / slye as one of the synge cittyes / and greater then Hai / and all the cittyes therof were men of armes . Therefore sent he vnto Hoham the synge of Hebron / a to Dira the synge of Jarmuth / to Iaphia the synge of Kadish / and to Debir the synge of Legion / a caused to saye vnto them : Come vp vnto me / a helpe me / that we maye synge : Gibeon : for they haue made peate with Josua / a the chyldren of Israel . Then came the synge synge of the Ammonites together / and wrote vp : the synge of Jerusalem / the synge of Kadish / the synge of Jarmuth / the synge of Legion / the synge of Ierusalem / the synge of the synge of Legion / and layd leg vnto Gibeon / and fought agaynst it.

¶ Howbeit they of Gibeon sent vnto Josua at Gilgal / and caused to saye vnto him : We shal be we not thine handes from thy seruantes / come vp sone vnto vs : velyner and helpe vs / for al the synge of the Ammonites that dwell vpon the mountaynes / are gathered together agaynst vs . Josua went : vp from Gilgal / a al the warriors / and al the men of armes with hym . And the Lord sayd vnto Josua . I feare Josua . vnto the not / for I haue geuen them in to thy hande . There shall not one of them be able to stande before the . I So Josua came suddenly vnto Josua . vnto them / for al that might went by vp from Gilgal . I And the Lord & discomfited them before Israel / a smote them with a great slaughter at Gibeon / and they chased them the waye vnto to Beth Horon / and smote them vnto Aisfa and Massada .

¶ And when they fled before Israel / the waye vnto to Bethoron / the Lord caused a great hayle from heauen to fall upon them / vnto Bethoron / so that they dyed / and many mo of them dyed of the hayle / then the chyldren of Israel stowe with the hewerde .

¶ Then spake Josua vnto the Lord & the same daye / that the Lord gaue ouer the Ammonites before the chyldren of Israel / and sayd in the presence of Israel : I Sunne / holde thy selfe still at Gibeon / and thou Moone in the valley of Aialon .

Then the Sunne hede styl and the Moone stode/vntill the people had auenged them selfe on their enemyes. Is not this wrytten in the booke of the righteous? Thus the Sunne stode styll in the myddes of heauen/ and vsferred to go downe for the space of a whole day after. And there was no day lyfe vnto this/ neither before nor after. When the Lord hardened vnto the voyce of one man/ for the Lordde fought for Israel. And Josua wente agayne to Gulgath to the tentes/ and al Israel with hym. As for the fyue kynges they were fled/ and had hyd them selfe in the caue at Makeda.

Then was it tolde Josua: We haue found the fyue kynges hydde in the caue at Makeda. Josua sayd: Kille great slanes the befoze the hole of the caue/ and set men there to kepe them.

As for you stande ye not styll/ but solum after your enemyes/ a synre them behynde/ and let them not come in there: cyues/ for the Lordde roure God hath vsynered them in to your hande. And wha Josua and the chyldren of Israel had ended yf ore greute slaughter vpon them/ so that they were brought to nought: the remnant of them came into the strong cyues.

So al the people came agayne to the hoost vnto Josua to Makeda in pece: and no man durst moue his tunge agaynst the chyldren of Israel. Josua sayde: Open the mouth of the caue/ and bringe the fyue kynges forth vnto me. They dyd so/ and brought the kynges vnto hym out of the caue/ the kyng of Jerusalem/ the kyng of Geba/ the kyng of Jaramuth/ the kyng of Lachis/ the kyng of Hebron.

Wha these fyue kynges were brought forth vnto hym/ Josua called euery man of Israel/ and sayd vnto the rulers of the men of warre that went with hym: Come forth/ and tread vpon the neckes of these kynges with youre feet. And they came forth/ and trode vpon their neckes with thyr feet/ and Josua sayd vnto them: Be not afrayed/ a feare not: be shewing a beke for thus shall the Lordde do vnto all your enemyes/ agaynst whom ye fight.

And Josua smote them afterwarde/ and put them to death/ and hanged them vpon

fyue trees. And they hanged styl vpon fyue trees vntill the enemyes. But when the Sunne wente downe/ he commaunded to take them of frō the trees: they caste them in the caue/ wherin they had hyd them selfe/ a befoze the hole of the caue they layed great slanes/ which are there yet vnto this daye. The same yere wente Josua Makeda also/ and smote it with the edge of the swerde/ and the kyng thereof/ and Jaramuth/ and all the foules that were therein/ and let none remayne therin: and did vnto the kyng of Makeda as he had dyd vnto the kyng of Jericho.

The Josua and al Israel with hym vsynered frō Makeda vnto Lachis/ and foughte agaynst it. And the Lordde gaue it with the kyng thereof in to the hande of Israel/ a smote it/ a he the foules that were therein with the edge of the swerde/ and let not one remayne in it/ a dyd vnto the kyng thereof as he had done vnto the kyng of Jericho.

Afterwarde wente Josua and al Israel frō hym from Lachis vnto Lachis/ and layed site vnto it/ and foughte agaynst it. In the Lordde vsynered Lachis also in to the hande of Israel/ so that they wanne it vpon the seconde daye/ and smote it with the edge of the swerde/ and al the foules that were therein/ according to as he had done vnto Lachis. At the same tyme Hozani/ the kyng of Gogor went vnto to helpe Lachis. But Josua smote hym with his people/ till there remained no one.

And Josua wente with al Israel from Lachis vnto Eglon/ and layed site vnto it/ and foughte agaynst it/ and wanne it the same yere/ a smote it with the edge of the swerde/ a danned al the foules that were therein/ the same yere/ according vnto all as he had done vnto Lachis.

After that went Josua with al Israel from Eglon vnto Hebron/ and foughte agaynst it/ a wanne it/ and smote it with the edge of the swerde/ and the kyng of it/ and al the cyues thereof/ and al the foules that were therein/ and let not one remayne/ accordinge vnto all as he had done vnto Eglon/ and danned it/ and al the foules that were therein.

Then turned Josua agayne with al Israel to warde Debir/ and foughte agaynst it/ and wanne it with the kyng of it/ and al the

cyties thereof/and smote them with the edge of the fweard/and damned all the foules that were therein/and let nor one remayne ouer. Thus so he had done vnto Hebron a Lybna vñ theyr fyinge/fo byd he also vnto Edur / and the fyinge therof.

Thus Jofua smote all the lande vpon the mountaynes/and towards the South/and in the lowe contrie/and by the ryuers with al their fyinges/and let nor one remayne ouer / a damned al that had theyr / 1. 26. f Lord God of Israel had commaunded. And Jofua smote them from Cadec. Vernea vnto Gazar/and al the lande of Gosen vnto Gabeon/and rofe all these fyinges with theyr lande at one nunt/for the Lord God of Israel fought for Jofua. And Jofua wrote agayn with al Israel to the tenes vnto Gilgal.

The XI. Chapter.

¶ **W**hen Jofua fyinge of Afo herde this/ he faw vnto Iabed the fyinge of Madon/and to the fyinge of Samron/and to the fyinge of Idsaph: to the fyinge that was set towards the North vpon the mountaynes/ and in the playne on the South fide of Emroth/ and in the lowe contrie/and in the lordfhippe of Dor by the fea fide/and to the Canaanite towards the East/and West/ to the Amorites/Chitruce/Phersires / and Jebusites/ vpon the mountaynes/and to the Genuites/vnter mounte Hermon / in the lande of Mispa. These wente out to all theyr armies/ a great people as many as the fand of the fea/ and carryinge many horfes and charrettes. Al these fyinges gathered them felke a coint/ and pushed together by the water of Merd/ to fight with Israel.

¶ **A**nd the Lord sayde vnto Jofua: feare them not / for to morowe aboute this tyme will I deliuer them all fayne. Before the children of Israel thou shalt lome their horfes/ and burne their charrettes with fyre. ¶ And Jofua came foderly vpon them/ and all the mount of warre with them by the water of Merd/ and fell vpon them. And vñ the Lord deliuered them into the handes of Israel/ a they smote them/ and chered them vnto great Siden/ and to the warme water/ and to flaine of Mispa to wards the West: a smote they vnto that ther remayned nor one.

¶ **T**hen dealt Jofua with them as the Lord had sayd vnto him/and lamed theyr horfes/ a bent theyr charrettes. And he turned backe at the same tyme/and wanne Hebron / a smote the fyinge of it by the fweard/ fo: Jofua was afore tyme the heade cytye of al these fyinges/ a smote al the foules that were therein with the edge of the fweard / and damned it/and let nothinge remayne that had theyr / a damned Hebron with fyre. All the cyties of these fyinges/ a wanne Jofua also / a smote them with f edge of the fweard/and damned them/ according as Moses the seruaunt of

Deut. 33. c

the Lord commaunded.

¶ **E**owbeit/ the cyties that stode vpon the hills/ did not the children of Israel burne with fyre: but Hebron only did Jofua burne. ¶ And al the spoyle of these cyties/and the cated byd the children of Israel deale among them/ but smote al the iacob with f edge of the fweard/ till they had destroyed them/ and let nothing remayne that had theyr. So the Lord commaunded his seruaunt Moses/ and as Moses commaunded Jofua/ thus so byd Jofua / that there was nothinge vnto one of al that the Lord commaunded Moses.

11. 33. b

¶ **S**o Jofua rofe all this lande vpon the mountaynes/ and all that lyeth toward the South/ and al the leuue of Gosen/ a the lowe contrie/ and the plegie felde/ and the incourteyne of Israel with the valley therof/ from the mountayne that porth the leude/ vñ toward Ser vnto Basged / in the playne of mount Libanus/ Geneth mount Hermon. All theyr fyinges rofe by/ and smote them / a put them to death. ¶ Howbeit he warded a f. 37. vñ d longe season with these fyinges.

¶ **Y**et was there none cytye/ that yalded it selfe peaceably vnto the children of Israel / excepte the Genuites/ which dwelt at Giv. ¶ **Jof. 11. a** ¶ And this was done so of the Lord/ that their herte was so hardened / to come against the children of Israel with battail / that they mighte be damned/ and no founte to be stemed vnto them/ but to be destroyed / as the Lord Deut. 33. c commaunded Moses.

¶ **A**t the same tyme came Jofua / and roted out the Canaanites from the mountaynes/ from Hebron/ from Edur/ from Anab / f. 11. c every

mountaine of Iuda / a fild every mountain of  
Iracl / a dained them w<sup>ch</sup> they cines / yet none  
of the Kenites remaine in the lande of the  
children of Iracl / saue at Gasa / at Bath / at  
Aidod / there remained of them.

i. 2. 207. a

Thus Iosua conquered all the lande / accord-  
ding vnto all as the LoRde said vnto Mo-  
ses / and gaue it vnto Iracl as inheritaunces /  
vnto every tribe his poeision / a the lande re-  
sted from warre.

Nu. xxxij.

## The XII. Chapter.

**T**Hese are the kinges of the lande / whome  
the children of Iracl smote / and conque-  
red they: lande beyonde Iordane / the streard /  
from the water of Arnon / vnto mount Her-  
mon / and vnto all the playne felde towarde

Num. xxxij

Deut. ij. f

the East: Sihon the kyng of the Ammoni-  
tes / whiche dwelt at Hesbon / and had Bor-  
noon from Aroer that lyeth by the war-  
ryde of Arnon / and vnto the myddes of the  
water / and ouer halfe Gilead / vnto the water  
of Iabocet / which is the border of the dy-  
dion of Ammon: and ouer the playne felde /  
vnto the see of Cynneroth Eastwarde / and  
vnto the see of the playn felde / namely the salt  
see towarde the East / the way vnto Beth Be-  
sunoth: and from the South / beneath by the  
ryuers of mount Pisga.

Num. xxxij

Deut. ij. a

**A**nd the border of Og the kyng of Ba-  
san / whiche remained yet of Raphaim / a street  
at Ailathoth and Edie / and had his dominion  
ouer mount Hermon / ouer Salba / and ouer  
all Basan / vnto the border of Gessuri / a Ma-  
chary / and of halfe Gilead / which was the bor-  
der of Sihon the kyng of Hesbon. Also  
the seruauit of the LoRde / and the children  
of Iracl smote them.

Nu. xxxij

Deut. ij. c

Deut. ij. b

Iosua. xij. b

**A**nd Moses the seruauit of the LoRde  
gaue it vnto the Rubenites / Gadites / and  
vnto the halfe tribe of Manasse in possession.

These are the kynges of the lande / whome  
Iosua and the children of Iracl smote on  
this syde Iordane Westwarde / from Baal-  
gad vpon the playne of mount Libanus / vnto  
the mount that parteth the lande vpon towarde  
Sera / and that Iosua gaue vnto the tribes of  
Iracl in possession / vnto every one his parte /  
whiche ouer was in the mountaynes / halles /  
playne feldes / by the ryuers / in the wilderness  
and towarde the South / the Syrtes / and the

moites / Cananites / Pherezees / Beuzites / and  
Iobites.

The kyng of Jericho / the kyng of Hai /  
whiche lyeth beynde Bethell / the kyng of Je-  
rusalem / the kyng of Hesbon / the kyng of  
Iarmoth / the kyng of Lachis / the kyng of  
Ieglon / the kyng of Geseir / the kyng of Se-  
bir / the kyng of Heber / the kyng of Bonim /  
the kyng of Arab / the kyng of Libna / the kyng  
of Dulla / the kyng of Madai / the kyng of  
Bethel / the kyng of Capuath / the kyng of He-  
pher / the kyng of Aphek / the kyng of Esar-  
on / the kyng of Madan / the kyng of He-  
sai / the kyng of Simron / the kyng of  
Iobaph / the kyng of Ebez / the kyng of  
Mogdo / the kyng of Ecdon / the kyng of  
Iafican / the kyng of Carmel / the kyng of  
Ierico / the kyng of the Hethites at Gil-  
gal / the kyng of Iyrya. These are one and  
the same kynges.

## The XIII. Chapter.

**O**ne whan Iosua was olde / and well  
Iustyfien in age / the LoRde said vnto him:  
Thou art olde / and well aged / and there re-  
maineth yet muche of the lande to conquere /  
namely all Galle of the Philistines / and all  
Gessuri / from Sibon / whiche floweth hyside  
the Egypt / vnto the border of Ebron North-  
ward / which is reftened vnto the Cananites:  
foure lordes of the Philistines / namely the  
Gassites / the Ashdodites / the Ghalonites / and  
the Gethites / the Ebronites / and the Avites. But  
from the South is all the lande of the Ca-  
nanites / and Nazara of the Sidonians vnto  
Aphek / euen vnto the border of the Ammoni-  
tes. Moreover the lande of the Ghiblytes and  
all Libanus Eastward / from Baal-gad vnder  
mount Hermon / till a man come vnto He-  
math. All they that dwell vpon the mount  
from Libanus vnto the weate waters / and  
all the Sidonians. I wyl vycte them out be-  
fore the children of Iracl. Only let them  
be dealt our amonge / Iracl / as I haue com-  
maunded the.

Soeide thus the lande how to be inheri-  
tance: amonge the nyne tribes / the halfe  
tribe of Manasse. For the Rubenites and  
Gadites / with the halfe tribe of Manasse  
had receiued their inheritaunce / whiche  
Moses gaue them beyonde Iordane East-  
warde /

Iosua. ij.

ward/accordinge as Moſes the ſeruant  
of the Lord ſaue them theſame from Ireor  
which lyeth vp by the waterſyde of Arnon/  
and the cite in the midde of the water/and  
all the coaſtes of Medba vnto Sibon/and al  
the cytes of Sibon the ſyng of the Ammo  
rite/which dwelt at Heſden/vnto the bo  
rdier of the children of Ammon/and Gilead  
border of Gaſſur and Maachan/and al mou  
nt Hermon/and all Baſan vnto Calcha: al the  
kingdome of Og at Baſan / which dwelt at  
Iſtaroh/and Kirioth/are remainyd yet our  
of Kaphaim. But Moſes ſmote them and  
droue them out.

The children of Iſrael droue not out the  
Gaſſurite a Maachathite/ but both Gaſ  
ſur and Maachath dwelt amonge the child  
ren of Iſrael vnto this daye. ¶ But vnto the trib  
e of the Leuites he gaue no inheritaunce: for  
the offeringe of the Lord God of Iſrael  
they inheritaunce/accordinge as he hath pro  
miſed them.

¶ So Moſes gaue vnto the tribe of the  
children of Ruben after they: fynredes/so  
they: border was Ireor/which lyeth upon  
the waterſyde of Arnon/and the cyte in the myd  
de of the ſame water/with all the playn ſide  
vnto Medba / Heſden / and all the cytes  
therof which lye in the playne ſelde: Sibon/  
Bamoth Baal/and Beth Baal Meon/Le  
bam/Edemoth/Nepeath Arizathaim / Si  
bam/Secotha Sahar / upon mount Emel/  
Bethpoth/ the ryuers by Diſga/and Beth Ze  
ſimoth/and all the citie upon the playne/and  
all the realme of Sibon/ſyng of the Ammo  
rite/which dwelt at Heſden/whome Mo  
ſes ſmote with the pygmes of Madian / Eui/  
Reken/Sur/Sur/and Keba/the inſygher of  
the ſyng Sibon/which were inhabytors of  
the lande. ¶ And Balazan the ſonne of Beor the  
pygmer/and the children of Iſrael ſlue with  
the ſword amonge the other that were ſlaine/  
and the border of the children of Ruben was  
Iordane. This is the inheritaunce of the  
children of Ruben amonge they: fynredes/ cytes/  
and village.

¶ Vnto the tribe of the children of Gad a  
monge they: fynredes gaue Moſes / ſo that  
they: border was Jabesh/and all the cytes in  
Gilead/and the halfe lande of the chylden of

Ammon/vnto Ireor/which lyeth before Rab  
barh/and from Heſden vnto Kains: the Miſ  
peah and Betonim/and from Maachan vnto  
the border of Dibir. But in the valleye/Beth  
Haram/Beth Imra/Sudoth and Sapho  
(which remainyd yet of the realme of Sibon  
ſyng of Heſden/and was by Iordane/ve  
to the edge of the ſee of Uincaſion this ſide  
Iordane) allſward: This is the inheritaunce  
of the chylden of Gad in they: fynredes/ cy  
tes and village.

¶ Vnto the halfe tribde of the children of Ma  
naſſe after they: fynredes/gaue Moſes ſeibah  
they: border was fro Maachan/ all Ba  
ſan/all the ſyngdome of Og ſyng of Baſan/  
and all the tounes of Gaſſur/which lye in Ba  
ſan/ namely the ſcite cytes. And halfe Gi  
lead/Iſtaroh/ Kirioth/and the cytes of the ſyng  
dome of Og at Baſan/vnto the chylden of  
Maſur the ſonne of Manaſſe. This is the  
halfe portion of the children of Maſur after  
they: fynredes.

This is it that Moſes ſaue out vpon the  
ſide of Moab/beyonde Iordan/our againſt  
Iericho Eaſtward: ¶ But vnto the tribe of Ju  
dith gaue Moſes no inheritaunce: for the Lord  
God of Iſrael is they: inheritaunce/  
as he hath promiſed them.

The XIII Chapter.

This is it that the children of Iſrael haue  
inherited in the lande of Canaan/ which  
the Leuiter the poſſeſſor/and Joſua the ſonne  
of Nun/and the chiefe of the fathers amonge  
the tribes of the children of Iſrael/ parted out  
amonge them. ¶ But by theſe they: gaue it  
out amonge them/accordinge as the Lord  
commanded Moſes to gaue vnto the ſyng  
tribes and the halfe ſo: vnto the two tribes  
the halfe/ the Moſes gaue inheritaunce be  
yonde Iordane. ¶ But vnto the Leuiter he gaue  
no inheritaunce amonge them. ¶ For of the  
children of Joſeph there were two tribes/ Ma  
naſſe and Eppraim. Therefore gaue they: the  
Leuiter no portion in the land/our cytes to  
dwel therein/and ſuburbs for they: cartell  
a goodde. ¶ Euen as the Lord commanded  
vnto Moſes ſo by the children of Iſrael / he gaue  
ded the lande.

¶ Then came forth the children of Iuda to  
Joſua at Gulgail / and Caleb the ſonne of  
Joſeph.

137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200

Jof. 11. 2  
1. Par. 21. d  
Jof. 11. 8  
Jof. 11. 14  
Jof. 11. 15  
Jof. 11. 16  
Jof. 11. 17  
Jof. 11. 18  
Jof. 11. 19  
Jof. 11. 20  
Jof. 11. 21  
Jof. 11. 22  
Jof. 11. 23  
Jof. 11. 24  
Jof. 11. 25  
Jof. 11. 26  
Jof. 11. 27  
Jof. 11. 28  
Jof. 11. 29  
Jof. 11. 30  
Jof. 11. 31  
Jof. 11. 32  
Jof. 11. 33  
Jof. 11. 34  
Jof. 11. 35  
Jof. 11. 36  
Jof. 11. 37  
Jof. 11. 38  
Jof. 11. 39  
Jof. 11. 40  
Jof. 11. 41  
Jof. 11. 42  
Jof. 11. 43  
Jof. 11. 44  
Jof. 11. 45  
Jof. 11. 46  
Jof. 11. 47  
Jof. 11. 48  
Jof. 11. 49  
Jof. 11. 50  
Jof. 11. 51  
Jof. 11. 52  
Jof. 11. 53  
Jof. 11. 54  
Jof. 11. 55  
Jof. 11. 56  
Jof. 11. 57  
Jof. 11. 58  
Jof. 11. 59  
Jof. 11. 60  
Jof. 11. 61  
Jof. 11. 62  
Jof. 11. 63  
Jof. 11. 64  
Jof. 11. 65  
Jof. 11. 66  
Jof. 11. 67  
Jof. 11. 68  
Jof. 11. 69  
Jof. 11. 70  
Jof. 11. 71  
Jof. 11. 72  
Jof. 11. 73  
Jof. 11. 74  
Jof. 11. 75  
Jof. 11. 76  
Jof. 11. 77  
Jof. 11. 78  
Jof. 11. 79  
Jof. 11. 80  
Jof. 11. 81  
Jof. 11. 82  
Jof. 11. 83  
Jof. 11. 84  
Jof. 11. 85  
Jof. 11. 86  
Jof. 11. 87  
Jof. 11. 88  
Jof. 11. 89  
Jof. 11. 90  
Jof. 11. 91  
Jof. 11. 92  
Jof. 11. 93  
Jof. 11. 94  
Jof. 11. 95  
Jof. 11. 96  
Jof. 11. 97  
Jof. 11. 98  
Jof. 11. 99  
Jof. 11. 100





begotten of Enah. And from thence he wente  
 up to the inhabitants of Sebir. (Iosua Se-  
 bir/it was called Biriath Sepher afore time.)  
 And Caleb said: I Whoso smyterh Biriath  
 Sepher and mynereth it, I wil geue him my  
 daughter Achsa to wyfe. Then Achuell the  
 sonne of Acaas the brother of Caleb waunc  
 it: and he gaue hym his daughter Achsa to  
 wyfe.

And it fornyed when they were in / that  
 she was counsayled of her husbnde / to gea a  
 pcece of lande of her father. And she fell vyne  
 from the asse. Then sayde Caleb vnto her:  
 What aylat the? She sayde: Geue me a bles-  
 syng ge: thou haste geuen me a South (and  
 the lande geue me welles of water also. The  
 gaue he her welles aboue and benceth.

**E** This is the inheritance of 7 tribes of Iu-  
 da amonge they: fynedes. And the cyties of  
 the tribes of the children of Iuda/ from one to  
 another/ by the coastles of the Edomites: to  
 ward the South/ were these: Labzeel/ Ezer/  
 Iazer/ Kins/ Dinonah/ Adada/ Kidesi/ Gao-  
 3/ Jerthnam/ Seph/ Tenu/ Bealoti/ Hazer/  
 Gaderah/ Arnot/ Hegeron/ that is Hefo/ An-  
 nam/ Tema/ Moleb/ Hazo/ Gadda/ Hef-  
 non/ Berit/ Palet/ Hazer/ Suall/ Beer/ Eba/  
 Bithothia/ Baala/ Zim/ Azim/ Eltholab/ Che-  
 fill/ Serama/ Siflag/ Madanna/ San/ San-  
 na/ Lechoah/ Sulym/ Zim/ Kums. These are  
 nine and twentye cyties and theyr villeges.

But in the lowe contries was Ithobol/  
 Zaren/ Afsa/ Sarobah/ Engannim/ Thepuz/  
 Eham/ Samoth/ Adullam/ Echo/ Zisfa/  
 Sarezim/ Dithaim/ Gadera/ Gederothim.  
 These are fourtene cyties and theyr villeges.

**f** Senan/ Gedafe/ Nigball/ Gad/ Siam/  
 Mispa/ Jathiel/ Lecho/ Bazath/ Ealon/  
 Chabon/ Kadim/ Eubhis/ Gedoth/ Beth-  
 dogon/ Naama/ Maeda. These are sixtene  
 cyties and theyr villeges.

Libna/ Epher/ Afsen/ Zephibath/ Afsa/ Me-  
 gib/ Afsa/ Achib/ Afsa. These are nyne cy-  
 ties and theyr villeges. ¶ From th her Dous-  
 gers and villeges. From E From vnto f see/  
 all that reacheth vnto Adod / and the villeges  
 thereof. Adod with the daughters and f  
 villeges thereof Gasa with her daughters a  
 the villeges vnto the weter of Egypte. And  
 the greates seio his border.

But vpon the mount was Semir/ Zanir/  
 Sedos/ Banna/ Biriath/ Danna/ that is Se-  
 bir/ Enah/ Elchemo/ Anim/ Gofen/ Holon/  
 Silo. These are eluen cyties and theyr villeges.  
 Arab/ Duma/ Efsan/ Janun/ Beth/ Eap-  
 uah/ Appeta / Humpsa / Biriath/ Arba / that  
 is Hebion/ Zion. These are nyne cyties a the  
 villeges. Maon/ Carmel/ Seph/ Zita/ Zefsa-  
 ell/ Zafteam/ Sanaah/ Zain/ Gibea / Chino-  
 na. These are ten cyties and theyr villeges.  
 Galbul/ Hethur/ Gedor/ Maarah/ Beth-  
 Anoth/ Elthefon. These are sixe cyties a the  
 villeges. Biriath/ Beal / that is Biriath/ Be-  
 ram/ Harath/ Barro cyties and theyr villeges.  
 And in f wilderness was Betharaba/ Mith-  
 din/ Secha/ Mibsen/ and the salt cytie / and  
 Engaddi. These are sixe cyties and theyr villeges.  
 ¶ But the Jebusites dwell at Ierusalem/  
 and the children of Iuda could not thye the  
 awaye. So the Jebusites remayne with the  
 children of Iuda at Ierusalem vnto this daye.  
 The XVL Chapter.

**A**nd the lot fel vnto the children of Ioseph  
 ¶ from Iordane ouer a runn Iericho/ vnto  
 the water on the East side of Iericho and the  
 wilderness/ that goeth vp from Iericho / thro-  
 row the mountayne of Bethel/ and cometh  
 out from Bethel vnto Luz / and goeth thro-  
 row the coast of Tera/ Ataroth/ and stretcheth  
 vnto Westward vnto the call of Zaphan/  
 to the border of the lower Bethon/ and vnto  
 to Gazer/ and the ende thereof is the greates  
 see. ¶ The children of Ioseph/ Manasse/ a  
 Ephraim/ receaued to inheritance.

The border of the children of Ephraim/ so  
 mony their kinreds of their inheritance fro  
 the East/ was Ataroth/ Adar vnto the upper  
 Bethon/ and goeth out Westward by Mith-  
 methah/ that iseth toward the North/ there  
 stretcheth a compassse toward the East/ side  
 of the crite Thacnath/ Silo/ and goeth thre  
 thorevnto from the East vnto Janoba/ and com-  
 meth vnto from Janoba vnto Ataroth and  
 Azarath/ and bodeth on Jericho / and  
 goeth out at Iordane/ from Esnath goeth  
 Westward vnto Naclfan/ and the outgoinge  
 of it is at the see.

This is the inheritance of the tribe of the  
 children of Ephraim amonge theyr fynedes.  
 And all the borders/ cyties with theyr villeges.

gōe of the children of Ephraim / lay scattered amonge the suburbs of the children of Manasse. And they diuise not vnto the Canaanites / which dwell ar Gaser. So the Canaanites remained amonge Ephraim vnto this daye / and became tributaries.

The XXII. Chapter.  
**I** And the rest fell vpon the rybe of Manasse / (for he is Iosephs first sonne) and it fell vpon Machir the first sonne of Manasse the father of Gilead: for he was a man of armes / therefore had he Gilead and Basan. It fell also vnto the other children of Acher / the children of Belak / the children of Ahrail / the children of Sechem / the children of Hepher / and the children of Semida. These are the children of Manasse the sonne of Ioseph / make amonge theyr kyndredes.

But Ioseph had the sonne of Hepher the sonne of Gilead / the sonne of Machir / the sonne of Manasse had no sonnes / but daughters: and theyr names are these: Machala / Elou / Pagla / Milca / Tirza / and they came before Eleazar the priest / and before Iosua the sonne of Nun / and before the rulers / and sayde: The Lord commaunded Moses / to geue vs an inheritance amonge oure brethren. And so they had inheritance geuen them amonge theyr fathers brethren / accordinge to the commaundement of the Lord.

**B** There fell vpon Manasse ten meereynes / without the lande of Gilead & Basan / which lyceth betwene Iordane. for the daughters of Manasse receaued inheritance: amonge his sonnes: but the other childre of Manasse had the lande of Gilead. And the border of Manasse was from Aser forth vnto Michmetah: that lyceth before Sechem / and reacheth vnto the right syde of them of Ein Tapuah: for the lande of Tapuah fell vnto the tribe of Manasse: and the border of Manasse is vnto the children of Ephraim. The cometh is vnto the childre of Ephraim. The cometh is vnto the childre of Ephraim: and the childre of Ephraim are the ryuer cines / whiche are Ephraim amonge the cynes of Manasse. But from the Iordane to the border of Manasse by the ryuer / and goeth forth by the see syde / Southwarde vnto Ephraim: to Manasse Northwarde / and the see is his easle. And it shal border ou Aser: from the North / and ou Issachar

from the East.

So amonge Issachar and Aser / Manasse had Beth Sean and the townes thereof / and Zebalam and the townes thereof / and them of Doi and theyr townes / and them of Ein Doi and theyr townes / and them of Eranach and theyr townes / and them of Nagbdo a theyr townes / and the thirde parte of the ryue Mosher. And the children of Manasse coulde not diuise away the inhabitants of these cynes / but the Canaanites beganne to dwell in the same lande. Howbeit / when the children of Israel were able / they made the Canaanites tributaries / and diuise them not out.

Then spake the children of Ioseph vnto Iosua / and sayde: Wherefore hast thou geuen me but one portion / and one meedle of inheritance / I am yet a great people / as the Lord hath blessed me so largely. Then said Iosua vnto them: for so much as thou art a great people / go vp therefore into the wood / & make thy selfe rowme there in the lande of the Cherites and Ephraim / beinge mount Ephraim is to narrowe for the.

Then sayd the children of Ioseph: We shal not be able to aryue vnto thy mountaynes / for there are yon charrtes amonge all the Canaanites / that dwell in the lande of Enef / by whom leeth Beth Sean / and the villages thereof / and Israel in Enef. Iosua sayd vnto the house of Ioseph / geue to Ephraim and Manasse: Thou art a great people / so much as thou art so great / thou must not haue one lot / but I mountayne where I wood is / shalbe thine: that out for the / so that it be the outpoynte of thy portion / when thou shalt out the Canaanites / which haue yon charrtes / I am mynne.

The XXIII. Chapter.  
**I** And all the multitude of the children of Israel gathered them selfes together vnto Silo / and they kept the Tabernacle of witness / and the lande was subdued vnto them. But there were yet seven rybes of the children of Israel / vnto whom they had not deuoted theyr inheritance. And Iosua sayde vnto the children of Israel: How longe are ye slowe to go and conuere the lande / which the Lord God of your fathers hath geue you?

your: That you the men out of every tribe /  
I may finde them; and that they may get the  
pp/ and go thow the lande; as it descride at  
eviding to the enheritaunce therof / a come  
unto me.

Wayde the lande in seven partes. Ju-  
das shall remayne upon his borders of the  
Southside; and the house of Joseph shall re-  
mayne upon his borders of the North parte:  
But w/ scribde ye the lande in seven partes; and  
dwyge them vnto me; then shal I cast the lot  
for you before the Lord our God; / for the  
Lanuce haue no portion amonge you. But the  
priesthode of the Lord is theyr enheritaunce.  
As for Gad and Ruben; and the half tribe  
of Manasse; they haue receued theyr en-  
heritaunce beyonde Iordane Eastwarde; /  
wher Moyses the seruicant of the Lord  
gaue them.

Then the men gat vp to go they: way:  
And when they were aboute to go for to  
scribde the lande; Iosua commaunded them;  
and saide: Ho youe waye; and walke thow  
the lande; and describete it; and come agayne  
vnto me; that I maye call the lot for you  
before the Lord at Silo. So the me departed;  
and wente thow the lande; and describete it  
in seven partes vpon a letter / accordinge to  
the cyrcles; and came to Iosua into the boosle  
at Silo. Then Iosua cast y lot ouer them at  
Silo before the Lord; and there distributed the  
lande amonge the children of Israel; vnto eu-  
ery one his parte.

And the lot of the myde of the children of  
Beniamin fell; accordinge to theyr kyndes;  
and the border of theyr lot wente out betwene  
the children of Iuda; and the children of Ioseph.  
And theyr border was on y Northquar-  
ter of Iordan; and goeth vp from y North-  
side of Jericho; a cometh vp to y mountayne  
Westwarde; and goeth out by y wilderness  
of Bethanen; and goeth from thence toward  
Lus; then by the South side of Lus; that is  
Bethel; and cometh vnto Achor-  
bath by y mountayne; whiche lyeth on the  
Southside of the lover Bethoron. Then bo-  
werth it downe; and serched a compassse into y  
Southwest quarter; from the mount that lyeth  
ouer against Bethoron towards the South;  
and goeth out vnto Bithai; Baal; that is Be-

riah; Beirim; a cite of the childer of Iuda.  
This is the Westborder.

But the South border is from Bithai; Be-  
riah; and goeth out toward the well of  
Dol; and cometh south vnto the water welde of  
Nephtieban; and goeth vnto the y edge of y  
mount; that lyeth before the valley of y sonne  
of Ginnem; and goeth vnto thow y valley  
of Ginnem; on the Southside of the Je-  
busite; a cometh vnto the well of Rogel;  
a stretcheth from y Northward; a cometh  
out vnto En-Semes; and cometh south to  
y becke; that lyeth vp toward Adummim; a com-  
meth vnto the stone of Bohem; y sonne  
of Ruben; and goeth a longe by the plain  
side; whiche lyeth Northward; and cometh  
vnto the plain side; and goeth by the  
Beth-Elgila; that lyeth toward the North; a  
his ende is at the North border of the fat fact  
vnto the edge of Iordan Southward. This  
is the South border.

But Iordan shalbe the ende of the East  
quarter. This is the enheritaunce of y childer  
of Beniamin in theyr borders; round about  
amonge theyr kyndes.

The citis of the tribe of y childer of Be-  
niamin; amonge theyr kyndes; are these: Jeri-  
cho; Beth-Elgila; Elmek; Regit; Beth-Ababa;  
Zemaraim; Bethel; Jaim; Paphar; Ziphim;  
Caphar-Amnona; Ziphim; Gaba: these are  
twelfe citis; and theyr villages.

Gibeon; Rama; Beeroth; Mispah; Caph-  
ra; Meza; Bethel; Beersheba; Beersheba; Beersheba;  
Elph; and the Jebusite; that is Jerusalem;  
Gibeah; Bithai: These are foure cytes  
and theyr villages. This is the enheritaunce  
of the childer of Beniamin in theyr kyndes.

#### The XIX. Chapter.

Then fell the seconde lot of the tribe of the  
childer of Simeon; accordinge to theyr  
kyndes; and theyr enheritaunce was amonge  
the enheritaunce of the childer of Iuda. And  
to their enheritaunce they had Beer-Saba; /  
Ceba; / Molada; / Ezer-Zual; /  
Baal-Ham; / El-Holad; / Bethul; / Harma; /  
Zi-Hag; / Beth-Markaboth; / Ezer-Sussa; /  
Beth-Elchab; and Sarubim: These are thurene  
cytes; and theyr villages; / Ain; / Rimmon; /  
Eother; / Aza: These are foure cytes; and theyr  
villages.

villages. And all the villages that lye aboute the riuers vnto Balath/Bar Ramath toward the South. This is the inheritance of the tribe of the children of Simeon/in their synecdoes for the inheritance of the children of Simeon/ie vnder the portion of the children of Juda. So so muche as the inheritance of the children of Juda was to great for them/ therefore inherited the children of Simeon amonge their inheritance.

The thirde lot fell vpon the children of Zabulon after they synecdoes. And the border of theyr inheritance was vnto Sarid/a goeth vpon Westwarde to Mareala/ and bordereth vpon Sabasch/and reacheth vnto the ryuer Ijar/floweth ouer againste Iafneam/and turneth from Sarid Eastward: vnto the border of Gilgath/ebor/and cometh out vnto Sabasch/and reacheth vpon Tapia/and from thence goeth it Westwarde shewinge Girbas/Lepher/and Orba Kajan/and cometh out towarde Nunon/ Hamboar/Banca/ a ferdeth a compass aboute fram y North vnto

**B** Marhou/and the goinge out of it is in the valley Zephrah/El Azrah/Abalal/Ornith/ Zedeal/and Berthehem: These are the residue of cities and theyr villages. This is the inheritance of the children of Zabulon in theyr synecdoes/ these are the cities and villago.

The fourth lot fell vpon the children of Issachar after their synecdoes/ and theyr border was Zefraia/Beffulsthor/Sumen/ Gopharaim/ Dion/Anabarath/Kaobith/Asion/ Abeg/Ameth/El Ganim/El Nhada/Beith Dage/and bordereth vpon Ebor/Sibezina/ Beith Simeon/and the outgoings of it was at Jordan. These are sixtine cities and theyr villages. This is the inheritance of the tribe of the children of Issachar in theyr synecdoes/ cities and villages.

The fyfth lot fell vpon the tribe of the children of Asser/after they synecdoes. And theyr border was Beth Farth/ Hali/ Breen/ Achaph/ Haimelch/Imcab/ Misell/ and bordereth on Carmill vnto the see/ and on Orhos/ a Lebnath/a turneth towarde the East vnto Beth Sagon/and bordereth on Zabulon/ and on the vallee of Zephthad/and towarde North the syde of Beth Lemel/ and Negel/and cometh out vnto Labul/on the left syde of Ebron/Ree

hob/Hamon a Cana/vnto great Sidd. And turneth towarde Nama/vnto the stronge citie of Zor/and turneth towarde Gofsa/ and goeth out vnto the see/after y meene towarde Achib/Dmal/Zph:Zebob.

These are two and twentie cities and theyr villages. This is the inheritance of the tribe of the children of Asser in theyr synecdoes/ cities and villages.

The sixt lot fell vpon the children of Nephthali in theyr synecdoes. And theyr border was from Achib/Elon thowt Saman/ Adas/ Uked/Zabneel vnto Lakum/and goeth out vnto Joibane/ and turneth Westwarde to Ashoth/Ethaboz/and cometh out fro thence vnto Hufof/and bordereth on Zabulon towarde the South/and on Asser towarde the West/and on Juda by Joibane towarde the East/and hath stronge cities/ Sidmijer/ Garath/Kafath/ Chinnareth/ Hama/ Kama/ G:zor/ Rebes/ Edia/ El Hazar/ Jercon/ Magdal/ Elheron/ Beth Anath/ Beth Samon. These are the nyntene cities and theyr villages. This is the inheritance of the tribe of the children of Nephthali in theyr synecdoes/ cities and villages.

The seventh lot fell vpon the tribe of the children of Dan after they synecdoes/ and the border of theyr inheritance was Sarca/El Hual/ Zefames/ Sealahun/ Aalon/ Zethar/Elon/ Chinnara/ Fron/El thefco/ Gibethon/ Baalath/ Zebud/ Buerbaraf/ Bar Rimon/ M: Zafon/ K:fon/ with the border by Zapho/and on the same goeth the border of the children of Dan out. And the children of Dan wente vp/ and fought againste Ekem/and wenne it a finte it with the edge of the sword/ and toke it in possession/ and dwelt therein/ and called it Dan/after the name of theyr father. This is Judgement the inheritance of the tribe of the children of Dan in theyr synecdoes/ cities and villages.

And when the lande was all parted out vnto the borders thereof/ the children of Israel gaue Josua the sonne of Nun/ an inheritance amonge them/ and accordinge to the commandement of the Lord. They gaue him the cytie that he requyred/ namely Timnath/ Therah/vpon mount Ephraim/ there builded Josua the citie/ and dwelt therein.

**¶** These are the inheritances/whiche Eleasar the priest and Josua the sonne of Nun/ a the chieft of the fathers among the trybes ded wydded out by lot/ vnto the chylden of Israel at Silo before the Lord/ vpon the voice of whiche/ and so they ended the deuydyng out of the lande:

## The XX. Chapter.

**¶** And the Loide spake vnto Josua / and sayde: Speake to the chylden of Israel: Greue among you free cyties / in whiche I spake vnto you by Moses/ that the headslayer which slayeth a soule vnwares and vnwyttingly/ may flye thither/ that they may be free amonge you from the aungier of blood. And he that flyeth to one of these cyties/ shall stande without before the porte of the cyte/ and there he shall beare the Elders of the cyte / then shall they take him to them in to the cyte/ and geue hym place to dwell with them.

**¶** And if the aungier of bloude folow vpon hym / they shall not deliuer the headslayer in to his handes / for so much as he hath slayen his neyghbour vnwares / and was not his enemye afore: but he shall dwell in the cyte/ tyll he stande before the congregacion in iudgement: vntyll the hie prieste dye / whiche shall be at that tyme. Then shall the headslayer returne / and go vnto his owne cyte/ and vnto his house in to the cyte / from whence he was fled.

**¶** Then appointed they Kedesh in Galile vpon mount Ephraim: and Shechem vpon mount Ephraim: And Kiriatbarba / that is Hebron vpon mounte Iuda: And beyonde Ieribanc on the Eastside of Iericho/ they gaue Befer in the wilderness vpon the playne out of the trybe of Ruben: And Ramoth in Galaad out of the trybe of Gad: And Holan in Basan out of the trybe of Manasse.

These were the cyties appointed for all the chylden of Israel / and for the straungers which dwelt amonge them / that whosoeuer had slayen a soule vnwares / mighte flye thither / & he should not be put to death by the aungier of bloude / tyll he had stande before the congregacion.

## The XXI. Chapter.

**¶** Then the chieft fathers amonge the Leuites came south vnto Eleasar the priest / and to Josua the sonne of Nun / and to the aungier fathers amonge the trybes of the chylden of Israel / and spake vnto them at Silo in the lande of Canaan and sayd: The Lord commaunded by Moses / that we should haue cyties geuen vs to dwell in / and the suburbs of the same for our cattell. Then the chylden of Israel gaue of their inheritance these cytes / and the suburbs thereof vnto the Leuites / accordinge to the commandement of the Loide.

And the lot fell vpon the Dyned of the Kharithes / and the chylden of Aaron the priest amonge the Leuites / had by the lot threene cyties of the trybe of Iuda / of the trybe of Simcon / and of the trybe of Ben Iamin. The other chylden of Kharth of the same Dyned had by the lot iiij cytes / of the trybe of Ephraim / of the halfe trybe of Manasse / and of the halfe trybe of Manasse.

But the chylden of Gerson of the same Dyned had by the lot threene cytes / of the trybe of Issachar / of the trybe of Asser of the trybe of Naphtali / and of the trybe of Manasse at Basan.

The chylden of Merari of theye Dyned had twelf cytes / of the trybe of Ruben / of the trybe of Gad / and of the trybe of Zabulon. So the chylden of Israel gaue these cytes and theye suburbs vnto the Leuites by lot / as the Loide commaunded by Moses.

Of the trybe of the chylden of Iuda / and of the trybe of the chylden of Simcon / they gaue these cytes (whiche they named by name) vnto the chylden of Aaron of the Dyned of the Kharithes / amonge the chylden of Leui / for the byll lot was theye.

So they gaue them Kiriatbarba / which was the fathers of Eleasar is Hebron vpon the mount Iuda / and the suburbs thereof of rounde aboute. But the felde of the cyte and the villages thereof / gaue they vnto Caleb / the sonne of Iephune for his possession.

Thus gaue they vnto the chylden of Aaron the priest / the free cyte of the headslayers / Hebron and the suburbs thereof / Edna and the suburbs thereof / Zubar and the suburbs thereof / Esibuma / and the suburbs thereof / Holan

¶. iij. iij.

Jos. xiiij. b  
I. Par. v. d.

Edon and the suburbs thereof / Debir and  
the suburbs thereof / Ain and the suburbs thereof  
Ain and the suburbs thereof / Beth Zemes  
and the suburbs thereof / euen nyne cyties  
of the two nybes.

But of the rybe of Ben Jamin they gaue  
four cyties / Gibdon and the suburbs there-  
of / Waba and the suburbs thereof / Anathot  
and the suburbs thereof / Alnon and the sub-  
urbs thereof / so that all the cyties of the chyld-  
ren of Ierai the pusi were thyrtye with  
theyr suburbs.

The kynredes of the other chyldren of  
Kathab the Leuites had by theyr lot four  
cyties of the rybe of Ephraim and they gaue  
them the fre cytie of the deadslayer / Zichem  
and the suburbs thereof upon mozt Ephraim  
/ Gazer and the suburbs thereof / Bethan  
and the suburbs thereof / Bethon a the sub-  
urbs thereof.

- ¶ Of the rybe of Dan four cyties / Elsheba a  
the suburbs thereof / Gibion and the subur-  
bes thereof / Tilon and the suburbs thereof /  
Gath Ramon and the suburbs thereof. Of  
the halfe rybe of Manasse two cyties / The-  
nadi and the suburbs thereof / Gath Ramon  
and the suburbs thereof / so that all the cyties  
of the other chyldren of the kynred of Kathab  
were ten with theyr suburbs.

But vnto the chyldren of Ierfon amonge  
the Feurded of the Leuites were giuen.

Of the halfe rybe of Manasse two cyties/  
the fre cytie of the deadslayer / Golan in Basan  
and the suburbs thereof / Beashta and the  
suburbs thereof. Of the rybe of Issachar  
four cyties / Tison and the suburbs thereof /  
Zabud and the suburbs thereof / Tarmuth  
and the suburbs thereof / Engannim and the  
suburbs thereof. Of the rybe of Isser four  
cyties / Misal / Abdon / Belkath / and Nebot  
with the suburbs thereof. Of the rybe of  
Ephraim the cyties of the fre cytie Redee for  
the deadslayer in Galle / Ramoth / Dori / Bar-  
rehan with the suburbs thereof / so that all cy-  
ties of the kynred of Ierfon were thyr-  
tene with theyr suburbs.

- ¶ Vnto the kynredes of Merari the other  
Leuites were giuen / Of the rybe of Zabulon  
four cyties / I:nead / Barham / Simnel  
and Khabal with the suburbs thereof. Of

the rybe of Ruben four cyties / Bezer / Zab-  
za / Bedemoth and Mesphaat with theyr sub-  
urbs. Of the rybe of Gad four cyties / the  
fre cytie for the deadslayer / Ramoth in Gi-  
lead / Mahanaim / Hesbon / and Jaser with  
theyr suburbs / so that all the cyties of the chyld-  
ren of Merari amonge theyr kynredes of the  
other Leuites were twelue. Thus all the cyties  
of the Leuites amonge the possession of the  
chyldren of Israel were eighty and fourey with  
theyr suburbs. And these cyties were so Re-  
alt out / that every one had theyr suburbs rōide  
about / the one as the other.

Thus the Lord gaue the chyldren of Is-  
rael all the lande / whiche he had sworne vnto  
theyr fathers to geue / a theyr lotte possession of  
it / a drekt thei in. And the Lord gaue them  
rest before / at those tyme were aboute them / yste  
as he swore vnto theyr fathers / and none of  
theyr enemies stode agaynst thei / but all their  
enemies behouered hem to theyr hande. And  
they myssed nathing of al the good that the  
Lord had promysed vnto the house of Is-  
rael / it came euery why.

The XXXII. Chapter.

¶ Then Josua called the Rubenites and I  
Gadites / and the half rybe of Manasse  
/ and sayd vnto them / Ye haue kept al that  
Moses the seruaunt of the Lord commaun-  
ded you / and haue herkened vnto my voyce  
in all that I haue commaunded you / Ye haue  
not forsaken your biethen alonge tye / you  
vnto this daye / and haue wayted vpon the com-  
maundement of the Lord your God. So  
so much now as the Lord your God hath  
broughte your biethen to rest / as he promysed  
them / turne you now / and go youre waye  
to your tentes in to the lande of youre posses-  
sion / whiche Moses the seruaunt of the Lord  
gaue you beyonde Iordane.

But take diligent heed / now / that ye do  
e:dyng to the commaundement and lawe  
whiche Moses the seruaunt of the Lord hath  
commaunded / that ye loue the Lord your  
God / a walke in his waye / a kepe his com-  
maundementes / and cleue vnto hym / a se-  
rue hym with all your hert / a with all your soule.  
So I Josua blessed them / a let them go. And  
they wente vnto theyr tentes.

Vnto the halfe rybe of Manasse had Mo-



his voye/and to buyde an altare for sacrifice by burnt offeringe / and for any present without the altare of the Lord our God / that standeth before this habitation.

**C** But when Phineas the priest/a the chiefe of the congregation / the priences of Israel which were with him / herde these wordes that the chyldren of Kuben / Gad and Manasse had spoken/they pleased them well. And Phineas the sonne of Eleazar the prieste sayd unto the chyldren of Kuben / Gad and Manasse. This voye we knowe that the Lordde is amonge you that ye have not trespassed agaynst the Lord in this voyde. Now haue ye deliuered the chyldren of Israel out of the hande of the Lord.

Then Phineas the sonne of Eleazar the priest/and the rulers returned out of the lande of Canaan from the chyldren of Kuben / and Gad/unto the lande of Canaan to the chyldren of Israel/and brought them worde agayn of the matter.

Then were the chyldren of Israel well content with the thyng. And they praised the God of Israel/and sayd nomore that they wolde go vp agaynst them with an armye / to destroye the lande that the chyldren of Kuben and Gad dwelt in. And the chyldren of Kuben and Gad called the name of the culture: This culture be witness betwene vs/that the Lord is God.

The XXIII. Chapter.

**I** After a long season/when the Lord had broughte Israel to rest from all their enemyes rounde aboute: And Joshua was now olde/and well strepen in age/ he called all Israel and they Eldres / heades / iudges / and officers/and sayd vnto them: I am olde and well aged/and ye haue seene that the Lord your God hath done vnto all these nacions in your sight. For the Lord your God him selfe hath foughte for you. Beholde/I haue parted amonge you the remanent of the nacions by lot/oure euerye tribe his inheritaunce from Joshua forth/a all the nacions whom I haue rote out vnto the great see Westward.

Jud. j. a

**B** And the Lord your God shall rebuffe them out before you / and byue them awaye from you/that ye maye haue theyr lande in

possession / as the Lord your God hath promysed you. Be stronge now therfore / ye maye obserue/and do all that is written in the booke of the lawe of Moses: For that ye turne not a syde from it/ neyther to the right hande / neyther to the left: that ye come not amonge the remanent of these nacions / whiche are with you: And se ye make no mencions / nor swyre by the names of theyr goddes / neyther serue them / nor bowe your selves vnto them: But cleue vnto the Lordde your God/ as ye haue done vnto this daye: then shall the Lordde byue you great and myghty nacions before you / like as there hath no man bene able to stande before you vnto this daye. One of you shall chace a thousande: for the Lordde your God shall fighte for you/ accordinge as he promised you. Take diligent hede therfore vnto your soules/that ye loue the Lordde your God.

But if ye turne backe/ and cleue vnto these other nacions/a make marriages with them/so that ye come amonge them/ and they amonge you/ be ye sure then that the Lordde your God shall nomore byue you: all these nacions before you / but they shalbe vnto you a snare and net / and pyccles in your eyes/and thornes in your eyes/ vntill he haue destroyed you from the good lande/ which the Lordde your God hath giuen you.

Beholde/ this daye do I go the waye of the world/and ye shall knowe euen from all your herte/and from all your soules/ that he hath not sayed one worde of all the good that the Lordde your God promysed you. Now lyke as all the good is come that the Lordde your God promysed you: I euen so shall the Lordde your God cause all euill to come vpon you/ till he haue destroyed you from this good lande / like the Lordde your God hath giuen you / if ye transgresse his conuainment of the Lordde your God: which he hath commaunded you. And if ye go your way / and serue other goddes/a worship them/ then shall I with of the Lordde your God: whiche he hath commaunded you out of the good lande that he hath giuen you.

The XXIII. Chapter.

**J** Joshua gathered all the iudges of Israel together vnto Shechem/ and called the Elders of Israel the heades / iudges / a officers.

And



And when they were come before God / he  
 sayd vnto al the people: Thus sayeth  $\gamma$  Lord  
 the God of Israel: Your fathers dwelte a-  
 fore me beyonde the water / Abrahams and  
 Laban / with Sarah theys father / and serued  
 other goddes. Then toke  $\gamma$  your father A-  
 braham beyonde the water / and caused hym to  
 walke in the lande of Canaan / and multiplied  
 his sede / and gaue hym Isaac / and vnto  $\gamma$   
 Isaac  $\gamma$  gaue Jacob and Esau / I gaue Esau  
 a mounte Syon to possesse. As for Jacob and his  
 chyldren / they went downe in to Egypte.

Then sent  $\gamma$  Moses and Aaron / and pla-  
 gued Egypt as  $\gamma$  haue done amonge them.  
 After that  $\gamma$  broughte  $\gamma$  you and your fathers  
 out of Egypte. And when ye came to the see /  
 and the Egyptians folowed vpon your fa-  
 thers with charrettes and horsemen vnto the  
 reade / they cryed they vnto the Lord /  
 which put a vnsufficke betwene you and the  
 Egyptians / and brought the see vpon them /  
 and ouerwhelmed them: And your eyes haue  
 bene vnto  $\gamma$  vnto the Lande of the Egyptians / and ye  
 were in the wilderness / a longe season.

And  $\gamma$  broughte you in to the lande of the Ammor-  
 ites / which dwelt beyonde Iordane / when  
 they fought agaynst you /  $\gamma$  deliuered them in  
 to your handes / that ye myght haue they: con-  
 tinue in possission / and  $\gamma$  bestrobed them before  
 you.

Then Balac the soune of Biphor / the  
 kyng of the Moabites gaue hym vp / a fought  
 agaynst Israel: and he sent / and had call Ba-  
 laam / soune of Beor: to curse you / neuerthe-  
 lesse /  $\gamma$  wold not heare him / but  $\gamma$  blessed you  
 and deliuered you out of his hande.

And when ye went out of Iordane / a came  
 vnto Jericho / the cytyens of Jericho fought  
 agaynst you / the Ammonites / Hierusites / Ca-  
 naniens / Hetites / Gergisites / Heuites / and  
 Jebusites / howbeit /  $\gamma$  deliuered them in to  
 your hande.

And  $\gamma$  sent hornetes before you /  
 which drove them out before you / namely the  
 two kynge of the Ammonites: nor thow  
 they strewe / nor thow we thy home. And  $\gamma$   
 haue giuen you a lande / wherupon ye be flo-  
 roed / no labour / and cyties which ye haue not  
 builded / that ye myghte dwell therein / and  
 ye myghte eare of the vnyngardes and olyue  
 trees / which ye haue not plantid. Feare the  
 Lord now therefore / and serue him perfectly /

and in the truth / a lette go the goddes / wher  
 your fathers serued beyonde the water and in  
 Egypte / and serue ye the Lord.

But if ye saye no: to serue the Lord / then  
 chose you this daye wherome ye will serue: the  
 God whom your fathers serued beyonde the  
 water / or the goddes of the Ammonites / in  
 whose lade ye dwell: As for me and my house /  
 we will serue the Lord. Then answered  
 the people and sayd: God forbidde / that we  
 shoulde forsake the Lord / and serue other  
 goddes. For the Lord our God brought vs  
 and our fathers out of the lande of Egypte /  
 from the house of bondage / and vnto this  
 great towne before our eyes / and preserued  
 vs all the waye that we went / and amonge  
 all the nacyons / whom we traueled by. And  
 the Lord thrust out before vs all the people  
 of the Ammonites that dwel in the lande.  
 Therefore will we also serue the Lord: for he  
 is our God.

Josua sayd vnto the people: Ye can not  
 serue  $\gamma$  Lord: for he is an holy God / myghty  
 and glorious / which spareth not your trans-  
 gressions and synnes. But if ye forsake the  
 Lord / and serue a strange God: then shall  
 the Lord turne hym / and do you euell / and  
 consume you / after he hath done you good.  
 The people sayd vnto Josua: not for vnto we  
 will serue the Lord. Then sayd Josua vnto  
 the people: Ye are wytnesse: ouer you / selfe /  
 that ye haue chosen you the Lord / to serue  
 hym. And they sayd: Yee. Then put awaye frō  
 you / the strange goddes wher ye are  
 amonge you / and enclyne your heart vnto the  
 Lord the God of Israel. And y people said  
 vnto Josua: We will serue the Lord our  
 God / and be obedient vnto his voyce. So Josua  
 made a conuenaunt with the people the  
 same day / and set statutes and lawes before  
 them at Shechem.

And Josua wrote this acte in the boke of  
 the lawe of God / and toke a great stone / and  
 set it vp there vnder an Oke / which was in the  
 Sanctuary of the Lord / and sayd vnto all  
 the people: Behalde / this stone shall be wytnesse  
 ouer you. For: hath herde all the worder of  
 the Lord / which he hath spoken vnto vs /  
 and shall be a wytnesse ouer you / that ye  
 serue not your God. So Josua let the people go

Jud. 4. b every one to his inheritance. And it fortu-  
 nely after these zerothar Josia the sonne of  
 Ginnah seruaunt of the Lord dyed/ when  
 he was an hundred and ten yere olde/ a was  
 buried in the border of his inheritance at  
 Ebimath Serah/ which lyeth on mount E-  
 phraim on the North syde of mount Gasa.  
 Josu. 15. b And the chyldren of Israel serued the Lord  
 as long as Josia liued/ a the Elders/ that  
 lyued longe after Josia/ which knewe all the  
 workes of the Lord/ that he had done vnto  
 Israel. The bones of Joseph/ which the chy-  
 lden of Israel had brought out of Egypt/ bur-  
 yed they in Sichem/ in the peece of the lande/  
 that Jacob bought of the chyldren of He-  
 mon/ father of Sichem for an hundred pēs/  
 and was the inheritance of the chyldren of  
 Joseph. Eleazar the sonne of Daro dyed also/  
 and he was buried bym at Gibeath/ which was  
 Dimeon his sonnes/ that was geue him vpon  
 mount Ephraim.

The ende of the booke of Josia.

## The booke of the Judges/ called Judicum.

The first Chapter.

After the death of Josia/  
 the chyldren of Israel  
 erd the Lord a sayd:  
 Who shall go vp and be  
 oure captain of warre a-  
 gainst the Canaanites/ The  
 Lord sayd: Iuda shall  
 go vp. Behold/ I haue  
 deliuered the lande in to his hande. Then  
 sayd Iuda vnto his brother Simcon/ Ga vp  
 with me into my loire/ a let vs fyght agaynst  
 the Canaanites/ then will I go agayne with  
 the in to thy loe. So Simcon wet with hym.  
 Now when Iuda went vp/ the Lord  
 deliuered the Canaanites and Phereites in  
 to they handes/ a they slawe ten thousand men  
 at Bethel/ and they slawe Adoni Bethel at Be-

fel/ and sought against hym/ and slawe the Ca-  
 nanites/ and Phereites. But Adoni Bethel  
 fled/ and they folowed after hym/ and when  
 they had ouertake bym/ they cut of the thom-  
 bes of his handes and fete.

Then sayd Adoni Bethel: This score and B  
 ten fyngtes wnt the thombes of theyr handes  
 and fete cut of/ gathered vp the meate that  
 was left vnder my table. Now so I haue leu-  
 dones/ so hath God rewarded me agayne. Iuda  
 And he was brought vnto Ierusalem/ where  
 he dyed.

But the chyldren of Iuda foughte a-  
 gainst Ierusalem/ and wanne it/ and smote  
 it with the edge of the swerde/ and set fyre  
 vpon the cyte. Then went the chyldren of  
 Iuda vnto to fyght agaynst the Canaanites/  
 that dwelt vpon the mount/ and towards the  
 South/ and in the valleye. And Iuda went  
 agaynst the Canaanites/ which dwelt at He-  
 bron. (As for Hebron/ it was called Bariah-  
 Arba afore tyme.) and they smote Gesei/ and  
 Achiman/ and Elhama.

And from thence he wente against the in-  
 habytants of Debir/ but Debir was called Bir-  
 zath Ephraim afore tyme. And Caleb sayd:  
 The that syneth Barath Sepher/ a wyfe Iosa-  
 nab it/ I will geue hym my daughter Achis.  
 Then sayd Achis the sonne of Kenas/  
 Calebs youngest brother wanne it. And he  
 gaue hym his daughter Achis to wyfe. And  
 he souned that when they went in/ the was  
 counsayled of her husbande/ to cre a peece of  
 lande of her father. And he fel from the esse.  
 Then sayd Caleb vnto her: What esty the?  
 She sayd: Geue me a blessinge/ for thou hast  
 geuen me a soure and drye londe/ geue me also  
 a watery lande. Then geue he her a lande/  
 that was watery adone and dryeth.

And the chyldren of Kenites Moyses bro-  
 ther in lawe/ went vp out of the tyne cyte/  
 with the chyldren of Iuda in to the wyldre-  
 nesse of Iuda/ that lyeth on the Countrey  
 of the cyte Arab: and wente theye waye/ and  
 dwelt amonge the people. And Iuda went  
 with his brother Simcon/ and they smote the  
 Canaanites at Sephar/ a Ramoth/ and they  
 called the name of cyte Getha. And also  
 wnt Gesei/ and they smote thers/ a Taisalon  
 with her borders/ and Accaron with the coa-  
 stes

Y



Jos. 15. a

deliuered the lande in to his hande. Then  
 sayd Iuda vnto his brother Simcon/ Ga vp  
 with me into my loire/ a let vs fyght agaynst  
 the Canaanites/ then will I go agayne with  
 the in to thy loe. So Simcon wet with hym.  
 Now when Iuda went vp/ the Lord  
 deliuered the Canaanites and Phereites in  
 to they handes/ a they slawe ten thousand men  
 at Bethel/ and they slawe Adoni Bethel at Be-

Deu. 34

Josu. 11

Josu. 15

Josu. 15

Josu. 15

Josu. 15

Josu. 15

Josu. 15

Josu. 15

ites therof. And the Lord was with Iuda/ so that he conquered the mountaynes: but them that dwelt in y<sup>e</sup> valley/could he not conquer: because they had yron chariots. And accordinge as Moses had sayd: they gaue Hebron vnto Caleb/which shoue out the the founte of Enai. **¶** Howbeit the chyldren of Ben Jamin shoue not out the Jebusites / th dwell at Jerusalem/ but the Jebusites dwelt amonge the chyldren of Ben Jamin at Jerusalem vnto this daye.

**E** The firste the chyldren of Joseph wente by also vnto Bethell: and the Lozde was with them. And y<sup>e</sup> house of Joseph spyd out Bethell/ which afore tyme was called Luz/ and the wisdemen sawe a man going out of the cytie/and sayde vnto hym: Where w<sup>o</sup> where w<sup>o</sup> may come in to the cytie/ for we wil shewe mercy vpon the. And whan he had shewed them where they myght come in to the cytie/ they lieste th<sup>e</sup> cyne w<sup>o</sup> the edge of y<sup>e</sup> sword: but they let the man go/ and all his frendes.

Then wente the same man vpin to the cotric of the Hetites/ and buylded a cytie / and called it Luz/ and so is the name of it yet vnto this daye. And Manasse y<sup>e</sup> shoue not out Beth Sean with the villages therof / nor the inhabitants of Doi with the villages therof/ nor the inhabitants of Zebulun with the villages therof / nor the inhabitants of Magaddo with the villages therof/ a the Canaanites beganne to dwell in the same lande. But whan Israel was mighty/ he made the Canaanites tributaries/ and shoue them not out.

In lyke maner Ephraim shoue not out the Canaanites that dwell at Gazer/ but y<sup>e</sup> Canaanites dwelt amonge them at Gazer.

Zabulon also shoue not out the inhabitants of Betron and Bethal/ but the Canaanites dwelt amonge them/ and were tributaries.

**G** Asser shoue not out the inhabitants of Zidon/ the inhabitants of Sidon/ of Zebul/ of Zebul/ of Zebul/ and of Nebo/ but the Canaanites dwelt amonge the Canaanites that dwell in the lande/so: they shoue them not out. Naphtali shoue not out the inhabitants of Beth Semco/ nor of Beth Anath/ but dwelt amonge the Canaanites/ whiche dwelt in the lande: Howbeit they of Beth Semco and of

Beth Anath were tributaries.

And the Ammonites subdued the chyldren of Dan vpon the mountaynes/ a suffred them not to come thome in to the valley. And the Ammonites beganne to dwell vpon mount Heres at Bathan/ and at Baalim. Howbeit the hande of the house of Joseph was to force them/ a they became tributaries. And the border of the Ammonites was as man goeth vp to ward Aradim/ and from the raele/ and from the teppe.

The ii. Chapter.

**W**here came a messaunger of y<sup>e</sup> Lord from Gilgall vnto Bedun/ and sayde: I haue carryed you vp hether out of Egypte/ and brought you in to the lande that I sweare vnto youre fathers/ and sayde: I will neuer breake my covenant w<sup>o</sup> you / that ye should make no covenant w<sup>o</sup> the inhabitants of this lande/ but breake donne theyr altars: w<sup>o</sup> carelesse / ye haue not hearkened vnto my voyce. Wherefor haue ye done this? Then sayd y<sup>e</sup> moouer: I will not shoue them out before you / that they maye be a fall vnto you/ and theyr goddes a snare. And whan the messaunger of the Lozde had spoken these wordes vnto all the children of Israel/ the people lyfte of theyr voyce/ and w<sup>o</sup>pe / and called the name of place Bedun / and offered there vnto the Lozde.

For whan Josua had sent away the people/ and the chyldren of Israel were gone / eueny one to his inheritance/ so to take possession of the lande/ the people serued the Lozde as longe as Josua liued/ and the Elders whiche liued longe after Josua/ and that sawe all the grete wordes of the Lozde/ whiche he sayd for Israel.

Howe whan Josua the sonne of Nun/ the seruaunt of the Lozde was dead / whan he was an hundred and ten yere olde/ they buried hym in the border of his inheritance at Timnath Heres/ vpon mount Ephraim/ on the Northsyde of mount Gaas. And whan all the same generacion was gathered vnto theyr fathers/ there came vp after them another generacion/ which knew not the Lozde / nor the wordes that he had done for Israel.

Then wrought the chyldren of Issacel Judic. ij. a cuell before the Lozde/ and serued Baalam/ w<sup>o</sup> a. vj. a

Q. ij. a

Deut. vj. a  
and xx. a

33. vj. b

33. xv. g

34. vj. a

34. x. c

34. xv. g

34. xv. c

34. xv. b

Jos. xxiij. f

Jos. xxij. f



palme trees. And the children of Israel serued Eglion the kyng of the Moabites cythretye yeaeres. Then cryed they vnto the Lozde. And the Lozde rayfed them vp a sauourer/ namely Elhud/ the sonne of Gera/ the sonne of Jamin/ which was a man that might do no thynge/ with his right hande.

And when the children of Israel sent by him vnto Eglion/ the kyng of the Moabites/ Elhud made him at two edged dagger of a spannel/enge/ and gyded it vnder his garment/ open his right thye/ and brought the pecton vnto Eglion/ the kyng of the Moabites. So for Eglion he was a very fat man.

And when he had deliuered the pecton/ he let the people go that had caried the pecton/ & he hymselfe turned backe from the Idoles at Gulgath/ and cansted to saye thus/ vnto the kyng: I haue a secrett charge to tell the O. Kyng. And he commaunded to kepe silyence/ and all they that stode aboute him/ wente out from him.

And Elhud came in vnto him/ he set in a syded senter parlor/ in hyde was for hym selfe alone. And Elhud said: I haue some what to saye vnto the of God. The ofe he vp from his seat. But Elhud put forth his left hande/ and toke the dagger from his righte thye/ & thrust it vnto his belly/ so that the herte went in also after the blade/ and the sar closed the herte: so he was no: the dagger cut of his belly/ and the silythynes departed from hym. But Elhud gat hym out at the backe doer/ & put to the doer after him/ and locked it.

Now when he was gone/ his seruantes came in/ and sawe that the doer of the senter parlor was locked/ and they saide: peradventure he is gone to the pryncer in the siled senter parlor.

But when they had wayted so longe tyll they were ashamed/ for no man opened the parlor doer: they toke the keye/ and opened it. Wholden then they beyng losde dead vpon the earth. So for Elhud he was gotten away/ whyle they made so longe taryenge: and he wente ouer by the Idoles/ and ranne his way vnto Seirath.

And when he came in/ the siewer the romp-  
pet vpon mount Ephraim/ and the children  
of Israel wente vnto hym from the mount/

and he before them/ and he said vnto them: for loze me/ for the Lozde hath deliuered the Moabites your enemyes into your hande. And they sode: we hym/ and waime the serye of Jordan/ that goeth toward Moab/ and suffred no man to go ouer/ and at the same tyme they more of the Moabites vpon a ten thousande men/ & nobles and men of armes/ so that there escaped not one. Thus were the Moabites brought vnder the hande of the chyldren of Israel at that tyme/ and the lande was in restre foure score yeaeres.

Afterwarde was I Gargar the sonne of Iud. v. s. Anath. which slew sixe hundred Philistines with a colther gad/ a deliuered Israel also.

The. lxxx. Chapter.

But the chyldren of Israel byd yet more cruel before the Lozde when Elhud was dead. And the Lozde solde them in to the hande of Iabin the kyng of the Canaanites/ & Iabin reioyced/ which dwelt at Hazor/ a wise captaine of his hoste was Siffier/ a he bred at Hazor/ sith of the Hevrythen. And the children of Israel cryed vnto the Lozde: for he had mure hundred chyren darrence/ and suddned the chyldre of Israel by violence threty yeaeres.

At the same tyme was iudgesse in Israel the prophesse Deborah/ the wife of Lapdor/ and she dwelt vnder the palme of Debora/ betwene Rama and Berbell/ vpon mount Ephraim/ and the children of Israel came vnto her to the lawe. She sent forth/ and called for Barak the sonne of Abi Noam of Redek/ Ephraim/ and sayd vnto him. Hath not the Lozde the God of Israel commaunded the: Go thy waye/ and get the vp vnto mount Tabor/ and take wth the ten thousande men of the chyldren of Neptial/ and Zabulot/ for I wil make Siffiera the chiefe captaine of Iabins hoste/ to come to the vnto the water of Cison/ with his chertence and wth his multitude/ and I wil deliuer him into thy hande. Barak said vnto her: If thou wilt come with me/ I wil go: but if thou wilt not come with me/ I wil not go.

She sayde: I wil go with the: Remember thy lesse/ praye that not be thine in the tourneer that thou goest/ but the Lozde shall deliuer Siffiera into a weat: no hande. So Deborah gat her vp/ and wente wth Barak vnto Redek.

C. s. Thre

Jud. 4.

Then Barak called Zabulon and Neftalim vnto Seber/ and wente on foote thre thousandemen. As for Heber the Kenite/ he was separated from the Kenites/ frō the chylde of T Hobab Moyses brother in lawe/ and had pitched his tenthe by the Oke of Zanaim beyde Aedes.

Then wente into her Siffera/ that Barak the sonne of Abithoam/ was gone vpon mounte Ephabor/ and he gathered al y charrettes together/ myne hundred yon charrettes/ and all y people that was with hym from Hazerofis of the Herythen/ vnto the water Eison. Debboia said vnto Barak/ Vp/ this is the daye wherein the Lord hath deliuered Siffera into thy hande/ for the Lord shal go forth before the. So Barak wente frō mounte Ephabor/ and the ten thousandemen with him.

I. Re. 24. c.

Then bre the Lord thymfified Siffera with al his charrettes and hooff/ and made them as frayed of the edge of the swerde before Barak/ so that Siffera leaped of his charrette/ a fied on foote. He wente beyde/ Barak folowed vpon the charrettes/ and the hooff vnto Hazerofis of the Herythen/ and al Sifferas hooff fell throughte the edge of the swerde/ so that not one escaped. As for Siffera/ he fled on foote vnto the tente of Jacl/ the wyfe of Heber the Kenite/ for there was peace betwene King Jabin at Hazor/ and the house of Heber the Kenite.

Israell wente south to mete Siffera/ and sayde vnto him/ Turne in my Loide/ turne into my land/ be not afrayed. And he turned in vnto her into the tere/ and she couered hym with a garment. He sayde vnto her/ I praye the geue me a lync water to drynke/ for I am a thyst.

Jud. 4.

Then opened she a myllsteyn/ and gaue hym to drinke/ and couered hym. And he said vnto her/ Stande in the tent/ here/ and if one come and aske/ is there any man here? saye Nonan.

The Jacl the wyfe of Heber toke a nayle of the tente/ and an hammer in her hande/ and wente in pryely vnto hym/ and smote y nayle in throughte the temple of his heade/ so that he sunk to the earth. As for hym/ he was fallen on a stone/ a recepy/ and so he dyed.

But when Barak folowed after Siffera/

Jacl wente for to mete hym/ and sayde vnto hym/ Come hither/ I will shewe the y man whom thou seest/ And whā he came in vnto her/ she same Siffera dead/ and the nayle styking in his temple. Thus God daunte dyane Jabin the kynge of the Cananites/ because the chyliden of Israell at that tyme/ and the hande of the chyliden of Israell mounte/ subdued Jabin the kynge of the Cananites/ till they had roteid him oute. Then Debboia a Barak the sonne of Abithoam/ sang at the same tyme and sayde.

The V. Chapter.

Now that yeare come to rest/ ye quiet in y in Israell/ praye the Lord amonge such of the people as be fre willinge.

Heare ye ynges/ and herke to ye prynces/ I wil/ I wil singe to the Lord/ euen vnto y Lord the God of Israell wil I playe.

The Lord vnto thou wastest oute frō Sur/ Esabry and camest in from the felde of Edom/ y carryd quater/ the heauen droppod/ and the cloudes droppod with water.

The hylls melted before the Lord/ Sir Disnai before the Lord the God of Israell.

In the tyme of Danger the sonne of Anan/ In the tyme of Danger the sonne of Anan/ and they that shoulde haue gone in parties/ walked throughte crooked wayes.

There was scarcenesse/ there was scarcenesse/ of housbandme in Israell/ vntil Debboia came vp/ vntil I came vp/ a moother in Israell.

God hath chosyn a new kynge. He hath ouercome the pottes in Bariat/ and yet was there sene neyther silde nor speare amonge fourte thousande in Israell.

My herke loweth the teachers of Israell/ ye that are fre willinge amonge the people/ praye the Lord.

Ye that ryde vpon saye assis/ ye that syt in iudgement/ and geue sentence/ ye that go by y waye/ praye the Lord.

When the archers cryed betwene the diuwers of water/ then was it spoken of y righteousness of the Lord/ as the ryghteousnesse of his housbandmen in Israell/ when ruled the people of the Lord vnder the gates.

Up Debboia vp/ get the vp/ get the vp/ a reheare a songe. T. Arise Barak/ a carry hym y capacity

Jud. 4.  
Jud. 4.

Jud. 4.

carthly / his sonne of Abi Noam.

Then had hee solate the rule to the mightie of the people: The Lord had the Dominion thorow the giants.

12. 11. b

Out of Ephraim was thery rote against Amalek / and after hym Ben Jamin in thy people.

Out of Machir haue teachers ruled / a out of Zabulon are theye become gouernors thorow the wysynge prync.

And out of Zebulon there were prynces to Deborah / and Jachar there was as Barak in the valley / sent with his people on foote: As for Ruben hee stode bye in his owne conceyte / as hee spared him selfe from vs.

Whye abodest thou Bethmirie / Godebarn / whye thou herdest the noyse of the flockes / because Ruben stode bye in his owne conceyte / as hee separated himselfe from vs.

Gilead abode beyonde Iordan / and whye dwelt Dan amonge the Hyppro: After sat in the haire of the sea / as theye in his potens.

But Zabulon's people recepered their life vnto death: Naphtali also in the toppes of the felde of Merom.

The Hyppro came a fought / the fought the Hynges of the Canaan: as Theanah by the water of Megiddo / but spoyle of money brought theye not there from.

From heanen were theye foughten agaynst / the flares in theye courses foughte with Siffra.

The duke Cyson ouerwhelmed them / the duke Abudim / the duke Cyson. My soule treade thou vpon the myghye.

Then made the hoste a rushinge together: for the great violence of their myghtie hoste men.

12. 11. c

Curse the cyte of Meron / saide hee anngell of the Lord. Curse the cytyes that are thereof / because theye come not to helpe the Lord / to helpe the Lord with the myghtye.

Blessynge amonge women haue Iael the wife of Heber / the wife of Heber: Blessynge haue shee in the tent amonge the woman.

12. 11. d

When hee ased water / she gaue him milke / as though southe butter in a looby bye.

The roke hold of the naye with her hand / as she smiteth hammer with her right hand / as smote Siffra / cut of his heade / as hee pierced / and smote them in his temple.

He bowed him selfe vnto as hee sete / he fell vnto / and laye there. Hee sank vnto as hee sete / hee had souke downe / hee laye there destroyed.

His mother looked out at the window / as shee cryed piteouslye thorow the wallace: Why together his charret out so longe / that hee cometh not: Wherefore do the wheelis of his charret make so longe tarienget.

Hee wisht amonge her ladyes answered / and saide vnto her: Shouldst theye not synde / and deuide hee spoyle vnto euery man a sayre maiden / or two for a piage / a perry coloured garmentes of noble woike to Siffra / for a spoile: perry coloured garmentes of noble woike aboute the necke for a piage.

Thus all thine enemies must perishe / O Lord: But theye that loue the / shall be euen as the Sunne / synge up in his myght.

And the lande had peact fourtye years.

The VI Chapter.

And when the children of Israel dyd er the Phil in the sight of the Lord / the Lord dect Iud. 4. b hyered them vnder the bande of the Madian / and 14. b nites of years. And when the bande of the Madianites was to myghtye ouer the childre of Israel / the children of Israel made them cystes in the mountaynes / as theye and holden / to defende them selfes from the Madianites.

And when Israel sowd anye thinge / the Madianites and Amalechites / and the childre toward the East came vpon them / and pitched theye tentes agaynst them / and destroyed the increace of the lande vnto Gaba / and let nothinge remayns ouer of the bestes in Israel / neyther sheepe / nor oxen / nor asses: for theye came vpon theye camels and tentes / as it had bene a greate myltyrude of grellhoppers / so theye theye theye camels myghte be numbed / and fill into the lande / that theye myghte destroye it. Thus was Israel / as theye small before the Madianites. Then erud the childre of Israel vnto the Lord.

But when theye cryed vnto the Lord / because of the Madianites / the Lord sende them a prophete / whye hee saide vnto them.

Thus sayeth the Lord the God of Israel: I charged you out of Egypte / and broughte you out of the house of bondage / and whye

12. 11. e

ured you from the bande of the Egyptians/  
and from the bande of al them that oppressed  
you/and I haue thrust them out before you/  
and geuen you the lande/and sayde vnto  
you: I am the Lord your God. I feare not  
ye: I gadder of I Ammonites/in whose lande  
ye dwell: neither the feare/ye haue not herkened  
vnto my voyce.

ill. x. xlvij  
Iud. v. a

And there came an aungel of the Lord/ a  
far him doune vnder an Ofe at Arphiz/ which  
belongeth vnto Joas/ the father of the Efrates/  
and his sonne Geddon was there/ byng  
wheate in the barn/ that he myghte awaye  
before the Madianites.

**E** Then appeared vnto hym the aungell of  
the Lord/ and sayde vnto hym: The Lord  
vnto hym: Take a sed bullocke from amonge  
thy fathers oxe/ and another bullocke of foue  
yeare olde/ a sheeke/ a vnto an altare of  
brasse/ which is thy fathers/ a cut doune the groue/  
and stande by it/ and sayde thou an altare vnto  
the Lord thy God/ aboue upon the toppe  
of this rocke/ and make it ready/ and take the  
other bullocke/ and offer a burnt offering with  
the wood of the groue that thou hast heuen  
doun. Then rose Geddon ten men of his  
seruauntes/ a vnto as the Lord sayde vnto him:  
But he was afraide to do this by/ for he  
feare his fathers house/ and the people in  
the cite/ and so he did it by night.

i. Reg. vi. b

The Lord turned hym vnto him/ a said:  
Go thy way in this thy strength/ thou shalt  
deliuer Israel out of the bande of the Madia  
nites: I haue sent the. But he said: My Lord  
where will I befall? Shall I deliuer Israel?  
Behold my strength is the smallest in Manasse/  
and I am the least in my fathers house. The  
Lord sayde vnto him: I will be with the/  
so that thou shalt smite the Madianites/ euen as  
though they were but one man.

**E** He sayde vnto hym: If I haue founde  
grace in thy sight/ then make me a rocke that  
is in thow/ which speakest with me: for  
now am I come to the/ and byng a meere  
offeringe to set before the. He sayde: I will  
tary with thow amongst a garn.

Jud. vi. b

And Geddon went/ and made ready a  
sheeke/ and an Opha of vnleuened flour/  
a layd the sheeke in a mounds/ and put  
the sheeke in a pot/ and broughte it forth  
vnto hym vnder the Ofe/ and cainc nye. But  
the aungell of the Lord sayde vnto hym:  
Take the sheeke/ and the vnleuened  
bread/ and set it vpon the stony  
rocke that is here/ a poure the sheeke  
theron. And he did so. Then the aungell  
of the Lord shewed out the staffe that he  
had in his hand/

and with the ende of it he touched the  
sheeke/ and the vnleuened flour: and the  
sheeke/ and consumed the sheeke/ and the  
vnleuened flour. And the aungell of the  
Lord vanished out of his sight.

Gen. xv.  
I. Re. i. a

Now when Geddon saw that it was an  
aungell of the Lord/ he sayde: O Lord  
the Lord/ I haue thus sene an aungell of  
the Lord face to face: The Lord sayde vnto  
hym: Drece be with the/ feare not/ thou  
shalt not dye. Then Geddon builded an  
altare there vnto the Lord/ and called it  
the Ofe of peace. The same standeth yet  
vnto this daye at Arphiz/ that belongeth  
vnto the father of the Efrates.

Ex. i. iij  
Judi. i. j

And in the same nyght sayde the Lord  
vnto hym: Take a sed bullocke from amonge  
thy fathers oxe/ and another bullocke of foue  
yeare olde/ a sheeke/ a vnto an altare of  
brasse/ which is thy fathers/ a cut doune the  
groue/ and stande by it/ and sayde thou an  
altare vnto the Lord thy God/ aboue upon  
the toppe of this rocke/ and make it ready/ and  
take the other bullocke/ and offer a burnt  
offering with the wood of the groue that  
thou hast heuen doun. Then rose Geddon  
ten men of his seruauntes/ a vnto as the  
Lord sayde vnto him: But he was afraide  
to do this by/ for he feare his fathers  
house/ and the people in the cite/ and so  
he did it by night.

Now when the people in the cite rose  
early in the morninge/ behold/ Daal altare  
was broken/ a the groue betweene  
Daal and the other bullocke a burnt  
offeringe vnto the altare that was  
builded/ a one sayde vnto another:  
Who hath done this? And when they  
soughte and made searche/ it was  
Geddon the sonne of Joas/ whoe it  
was. He sayde the people of the cite  
vnto Joas: Beinge forth thy sonne/ he  
must dye/ because he hath broken  
Daal altare/ and heuen doun the  
groue therby. But Joas sayde vnto  
all them that stood by him: What ye  
saye for Daal? What ye deliuer him?  
He said: Strucke he is/ him/ shall  
dye/ because he hath done this. If he  
be God/ let him avenge hym selfe/ because  
his altare is broken. From that daye  
forth was he called Jerubaal/ because  
it was sayde: Let Daal avenge him  
selfe/ that his altare is broken.



**G** When the Midianites now and the Amalechites and the children toward Soud had gathered them selfe together and were passed thowre / C Jordan and had pitched their tentes in the valley of Iffrael / that spie of the Lordc ended Gedeon / and caused y<sup>e</sup> trumpet to be blowne / and called the house of y<sup>e</sup> Lordc / wher that they shoulde follow hym : a

**h** he sent messengers vnto al Manasse / a called them / that they shoulde follow him also / and he sent messengers lykewise vnto Isser / a Zabulon / and Iephrah / whiche came vp to meet him.

And Gedeon sayde vnto God : If thou wilt deliuer Iffrael thowre my hande / as thou hast sayde / then wil I laye a flece of wolle in the court : if the dew be onely vpon y<sup>e</sup> flece / and vye vpon all the grounde / then wilt I perceaue that thou shalt deliuer Iffrael thowre my hande / as thou hast sayd. And it came so to pass. And when he rose vp early in the morninge he wrang the dew out of y<sup>e</sup> flece / and filled a dysh full of water. And Gedeon said vnto God : Be not worch at me / y<sup>e</sup> I speake yet this one tyme I will proue yet but once with the flece / let it be vye onely vpon the flece / and dewe vpon all the grounde. And God vnsd so the same nyght : so that it was vye onely vpd the flece / and dewe vpon all the grounde.

## The VII. Chapter.

**G** Then Jerubbaal that is Gedeon gat him vp early / and al the people that was with him / and pitched theyr tentes beside the well of Harob / so that he had the hoost of the Midianites on the North side / & byndre the byl of a Noe in the valley. But the Lordc sayde vnto Gedeon : The people that are with the / are to many for me : to deliuer Midian into thyr hande / lest I Iffrael doall them selfes a geynall me / and saye : My hande hath deliuered me. Cause a proclamation now to be made in the caree of the people / and say : He that feareth and is afrayed / let hym turne back / and get hym gone fro mount Gilcad. Then returned there of the people aboute two and twenty thousande / so that there was left but ten thousande.

**B** And the Lordc sayde vnto Gedeon. The people are yet to many : diuige them vnto

to the water / there wyl I proue them for the : and of whom I saye that he shal go with y<sup>e</sup> the same / shal go with the bar of whom I saye that he shal nor go with the / the same shal not go. And he thought the people vnto the water. And the Lordc said vnto Gedeon : What soeuer lyketh of the water with his tynge / as a dog lyketh / make hym stande asyde : and lykewise whosoener falleth vnto vpon his knee to drynke. Then was the number of the that had lickt out of the hande to the mouth / the hundred men. And the Lordc said vnto Gedeon : Thowre the the hundred / which haue lyketh : wil I deliuer you / and geue ouer the Midianites into thy hande : As for the other people / let them go home eury one vnto his place.

And they rose vnto the water with them for the people / and theyr trumpet : but the other Iffraelites let be go / eury one vnto his tent. And he strengthened hym selfe with the the hundred men : and the Midianites hooste laye before hym bench in the valley. And y<sup>e</sup> same nyght sayde the Lordc vnto him : Vp / a go vnto the hoost / for I haue geuen the ouer into thy hande. But if thou be afrayed to go vnto / then let thy seruaunt Pura go vnto the vnto y<sup>e</sup> hoost / y<sup>e</sup> thou mayest heare what they say : after that shalt thou be bold / and thy hande strange / that thou mayest go vnto into the hoost.

Then went Gedeon vnto with his seruants / vnto the vnto the part of y<sup>e</sup> washmen of armes that were in the hoost. And the Midianites and Amalechites / and all the children of the East / had layed them selfes bench in the valley / as a multitude of grey shepers / and theyr camels were not to be numbred for multitude / euen as the sand of the see shore. Now when Gedeon came / he held / one to the another his the same / and sayd : Behold / I haue dreamed a dream : Me thought a sheken barley sheaf came rollinge vnto the hoost of the Midianites : and when it came to the tent / it smote it / and ouerthrew it / and turned it vpside downe / so that the tent fell. Then answered the other : That is no thyng els then the swarde of Gedeon : the sonne of Iosab the Iffraelite : God hath geuen ouer y<sup>e</sup> Midianites to al y<sup>e</sup> hoost vnto the hande.

Whan

**2** When Gedeon herde this dreame told / a the interpretation of it he washipped / and came agayne into the host of Israel / a saide: **U**p for the Lord hath deliuered the host of the Midianites into your hands. And he blew vnder the the hundred men into the pipes / and gaue every one a trumpet in his hands / and empye pitchers / and lampes therein / and saide vnto them: Take vnto me / and do ye euen so / and beholde / when I come to the vntermost parte of y<sup>e</sup> host / euen as I do / so do ye also. When I blowe the trumpet / and all that are with me / then shall ye blow the trumpets also rounde aboute all the host / and saye: Here the Lord and Gedeon. Thus came Gedeon and the the hundred men to hym vnto the vntermost parte of the host / about the tyme when the mydnight beganeth / and wailed vnder the watchmen / a blew vnder the trumpets / and sate afouder the pitchers in theyr hands.

**3** So al th: the companies blew vnder the trumpets / and shalke the pitchers. But the lampes hidde they in theyr lefte hands / and y<sup>e</sup> trumpets in theyr righte hands / so that they blew / and cried: Here the sward of y<sup>e</sup> Lord and Gedeon. And euery one stode in his place aboute y<sup>e</sup> host. Then ranne all the host / and cryed and fled. And whyl: the the hundred men blew the trumpets / the Lord broughte vs to pass / that euery mans sward was in al y<sup>e</sup> host was agaynst another / a th: host fledde vnto Bethbarah Zerath / and vnto the border of the playne of Mithabab beside Ebarah. And the men of Israel of Ephraim / of Isser / and of Manasse / cryed / and followed vpon the Midianites.

And Gedeon sent messengers vpon vnto all mount Ephraim / sayinge: Come vnto me agaynst the Midianites / and loppe the water from them vnto Beth Bara and Jordan. And then cryed all they that were of Ephraim / and stopped the water from them vnto Beth Bara and Jordan / and toke two pinnes of the Midianites / Oreb and Zeb / and steepe Oreb vpon the rocke of Oreb / and Zeb in the temple of Zeb / and followed vpon the Midianites / and broughte the heade of Oreb and Zeb / and vnto Gedeon ouer Jordan.

**4** And the men of Ephraim saide vnto him: **W**herfore hast thou done this vnto vs / that thou hast not called vs / when thou wentest forth to fyghe agaynst the Midianites / and they shal be for us with byrn. But he sayde vnto them: What haue I done now that is like your acte: Is not the after gatheringe of Ephraim better then the whole barrell of Isser: God hath deliuered the pinnes of the Midianites / Oreb and Zeb into youre hands / how coulde I do that ye haue done: When he had sayd this / theyr blast was swaged from him.

Now when Gedeon came vnto Jordan / he went ouer with the the hundred men / were they him / and they were treery / a folowed vpon theyr trace. And he said vnto the men of Bethbarah: I praye you geue y<sup>e</sup> people y<sup>e</sup> are / with me some houses of bread / for they are and treery / that I may folowe vnto Zebca and Salmana / the kynge of the Midianites.

But the rulers of Zebca and Salmana / saye: are the handes of Zebca and Salmana into my hands / I wil theste your flesh with thames of the wilderness / and with sheares. And so thence he went vpon Dnuel / and spake euen so vnto them. And the men of Dnuel gaue him life / and fire as they of Zebca. And he fled also vnto the men of Dnuel: If I come peaceably agayne / I wil beate vnto this towe.

So for Zebca and Salmana / they were at Barkat / and theyr host is the vpon a hyeme / y<sup>e</sup> house / which were all that were left of the whole host of the chyld of the East / for there were fallen an hundred and twenty thousand that coulde haue the swarde.

And Gedeon went vpon by the way / where they dwell in the ronne on y<sup>e</sup> asside of Nobah and Jaktha / and sate the host / for the host was carelesse / and mystrustful nothing. And Zebca and Salmana fled / but he folowed after them / and toke the two kynge of Zebca and Salmana / and put all the host in feare.

Now when Gedeon the sonne of Joas came

J. K. 311  
4. Par. 27

Jubi. 8

Jubi. 8

J. K. 311  
4. Par. 27

J. K. 311  
4. Par. 27

came agayn from the battayl/out of 3. East he toke a lad from the men of Sudoth / and examined hym / which wrote him vp the names of the rulers of Sudoth / a they elber / cunen the scole and seuerente men.

And he came to the men of Sudoth / and said: Behelde / heres is Seba and Salmana / concerning whom ye laughed me to scoles / and said: Are the handes of Seba and Salmana in thy handes already / that we must geue head vnto thy men which are werry? And he toke the elbers of the cune / and throu out of the wyderness / and beares / and caufed the men of Sudoth to be toine there with. And the tower Pennel shalke he down / and sturre the men of the cite.

Ke. 7. d

And he sayd vnto Seba and Salmana: What maner of men were they / whene ye steme at Thabor: They sayd: They were cunlike the / and goodly men / so if they had bin a kynge children. He sayd: They were my diche / then / cunen my mother sonnes: As truly as the Lord / I wylth if ye had luren them lyue / I wold not slaye you.

And he said vnto his fyfthorne sonne Jether: Stande up and slaye them. Howbeit the lad stue not out his swerde / for he was afrayd / so: so much as he was yet. But a lad Seba and Salmana sayd: Stande thou vp / and slaye vs / for such as the man is / iudic to also his strength. So Gedcon arose / and sturre Seba / and Salmana / and toke the ornaments that were aboute they / camels neckes.

Then said certayne in Israll vnto Gedcon: Ec thou led ouer wathou and thy sonne / and thy sonnes sonne / for so muche as thou hast deliuered vs from the hande of Medonico. Therfor he / Gedcon sayde vnto them: I wyl not be lord ouer you / neyther shall my sonne be lord ouer you / but 3. Lo: De shalbe lord ouer you.

Gedcon sayd vnto them: One thyng I desire of you. Every man geaume 3. earringe that he hath spoyled. (For in so much as the men were Ifraimico / they had carrynge.) They sayd: They wyl we geue the. And they spred out a cloth / and every man cast the carrynge thereon that he had spoyled. And the golden earringes which he required / had in weyght / a thousande and seuen hund: ch / se

eles of golde / Besyde the spanges / and theynes / scarlet rayment: which the kynge of the Medianico dyd weare / and besyde the nece handes of they / camels. And Gedcon made an Ephod thereof / and set it in his eye: at Thpha. And al Israel went there / a rebuyng after it / a it turned to an occasyon of salunge and vs: vnto Gedcon and his hous.

Thus were 3. Medianico broughte doune before the children of Israll / and lyfte vp theys head: no more: a the lande was in rest fouyne years / so longe as Gedcon lyued.

And Jerubael the sonne of Joas wente a dwelle in his house. And Gedcon had thre wyf / and ten sonnes / which were come out of his wyf: for he had many wyfes. And his concubine which he had at Sichem / bare him a sonne also / whome he called Abimelech. And Gedcon / sonne of Joas dyed in a good age / and was buried at Thpha / in the sepulchre of his father Joas / the father of the Esraue.

But when Gedcon was dead / the children of Israll turned back / a went a rebuyng after Baalim / a made a conuenciu to Baal Berith / that he shoulde be they / God. And the child: of Israll thought not on 3. Lord their God / which had deliuered them from the hande of theys enemyes rounde aboute: and they besweyd not mercy vnto 3. house of Jerubael Gedcon / accordinge to all the good that he had done vnto Israll.

## The .IX. Chapter.

Abimelech the sonne of Jerubael / wente a dwelle vnto Sichem to his mothers brethren / and spake vnto them / and to all the kynce of his mothers fathers house / and sayd: I praye you speake in the carce of all 3. me at Sichem: What is better for you: that the scole and ten men / all chydren of Jerubael shoulde be lordes ouer you: / one man shoulde be lord ouer you. Ke. in the also that I am your bone and your fleshe.

Then spake his mothers brethren all thes wordes for hym / in the carce of all the men at Sichem: And theys brei consyded to Abimelech / so they thought: Letio oure brether / and gaue him the scole and ten sylfing: gone out of the house of Baal Berith. And with them Abimelech byrd men that were vagaboundes / and of lyght ceryuans / which

4. Pa. 171. b followed hym: And he came to his fathers house vnto Ephraim/and slewe his brethren & children of Jerubbaal/when the scoie men and iust upon one stone. But Jotham the yongest sonne of Jerubbaal remained ouer/for he was hyde. And all the men of Sichem/and all the house of Millo gathered them selfe together/ and wente a made Abimelech kynge / by the Wyche that standerth at Sichem.

B When this was tolde Jotham/ he went and stode vpon the topp of mount Gersin/ and lyst vp his voyce/ cryed and sayd: Heare me ye men of Sichem/ that God maye heare y. Pa. 171. c you also. The trees wente to anoynte a king

14. qd. uib ouer them/ a sayd vnto h Olyue tree: Be thou our kynge. But the Olyue tree answered hit: Shall I go a leaue my fatnesse (which hath God a man comende in me) a go to be putt vp aboute the trees? Then said the trees vnto h fygge tree: Come thou and be kynge ouer vs. But the fygge tree sayd vnto them: Shall I leaue my sweetnesse and my good frute / and go to be putt vp aboute the trees? Then sayd h trees vnto the vjne: Come thou and be our kynge. But the vjne saide vnto them: Shall I leaue my sweete wine/ which reioyseth God and men/ and go to be putt vp aboute h trees? Then sayd all the trees vnto the thorne bushe: Come thou and be kynge ouer vs. And the thorne bushe saide vnto the trees: If it be true/ that ye anoynte me to be kynge ouer you/ then come and put your trust vnder my shadowe. If no/ then go fyre out of the thorne bushe / a consume the lde trees of Libanus.

E If ye haue done right now and iustly/ h ye haue made Abimelech to be kynge: and if ye haue done vrel vnto Jerubbaal a to his house/ and haue done vnto him as he deserued vnto you: Whiche tven my father sought for your sakes/ and icoparded his lyfe/ to deliuer you out of the Midianites hande/ tne you/ which are risen vp this daye against my fathers house/ and haue slaine his children/ the scoie persons/ and ren upon one stone / and haue made you a kynge/ cmen Abimelech the sonne of his hand mayden/ ouer the men of Sichem/ for so much as he is your brother.

If ye haue done right now and iustly to Jerubbaal a his house this daye/ then reioyce ouer Abimelech/ and let him reioyce ouer you.

If no/ then go fyre from Abimelech/ and consume the men of Sichem / and the house of Millo: And fyre go out also from the men of Sichem/ a from the house of Millo/ a consume Abimelech. And Jotham/ when he had spoken out this/ Hedde/ a gat him out of h waye/ a wente vnto Bersa/ a dwelt there / because of his brother Abimelech.

Now when Abimelech had raygned thre 8 yeare ouer Israell/ God sent an euil in ynde. Whiche was Abimelech and the men of Sichem/ for the men of Sichem despyed Abimelech/ a reuersed the wronge done to the sonnes of Jerubbaal/ and theye drowde / and layed it vpon Abimelech theye brother whiche slewe them/ and vpon the men of Sichem that streyghted him hande thereto/ that he myght slaye his brethren.

And the men of Sichem set an hinder watch vpon the toppes of the mountaynes/ a spoyled all them that walked nye them by h waye/ and it was tolde Abimelech. But there came Gaal the sonne of Hebed and his brethren / a entered into Sichem/ and the men of Sichem put theye trust in him/ and went out into the felde / and gathered theye vjneyardes / and pressed theiir land made a bannaie / and wente into theye gods house/ and hyd eaz a vjnyke/ and cursed Abimelech.

And Gaal the sonne of Hebed sayd: Who is Abimelech/ and what is Sichem that we should serue hym? Is he nor the sonne of Jerubbaal/ and hath set Schuil his seruaint ouer the men of h twn: the father of Sichem: Wherfore should we serue him? Wold God the people were vnder my hande/ h I might put downe Abimelech.

And it was tolde Abimelech/ in creance thine hood/ and departe for Schuil the chief ruler of the cytie/ when he herde h wordes of Gaal the sonne of Hebed/ he was wrathfully displeasid/ a sent message secretly to Abimelech / and caused to saye vnto him: Behold/ Gaal h sonne of Hebed and his brethren are come to Sichem/ and make the cytie to be against the.

Arise therefore by nyght/ thou and thy people h is with the/ and laye wayre for them in the felde: and to morowe when the Sunne aryseth/ get the vp some/ and fal vpon the cme: and if he and the people / that is with him/ come

12

12. 171. d



names are Gaiath Jair, (that is the eyrie of  
Jair) vnto this daye, and lyc in Gilcad. And  
Jair dyed, and was buried at Canon.

- B** But the chyldren of Israel wrought wyer-  
rednesse in the syght of the LoRde / a serued  
Baelim and Astaroth, a the goddesses of Siria /  
a the goddess of Sydon / and the goddess of  
Moab, a the goddesses of the chyldren of Am-  
mon, and the goddesses of the Philistines / and  
forsoke the LoRde, and serued hym not. Then  
was the wrath of the LoRde seare upon Is-  
rael, and he gaue them ouer vnder the hande  
of the Philistines, and of the chyldren of Am-  
mon. And they vexed and oppressed the chy-  
ldren of Israel eght yeres long, all the  
chyldren of Israel that were beynde Iordane  
in the lande of the Moabites, which lyceth in  
Gilcad. The chyldren of Ammon also wente  
ouer Iordane, a fought agaynst Iuda, Ben-  
Jamin, and agaynst the house of Ephraim, so  
that Israel was vexed sore troubled.

- C** Then cryed the chyldren of Israel vnto the  
LoRde, and sayde, We haue synned agaynst  
thee: we haue forsaken our God, and serued  
Baelim. But the LoRde sayd vnto the chy-  
ldren of Israel, Syd not the Egiptians, the  
Ammonites, the chyldre of Ammon, the Phi-  
listines, the Sidonians, the Amalechites, and  
Maonites oppresse you / and I helped you  
out of their hande / when ye cryed vnto me.  
Yet haue ye forsake me, and serued other god-  
des: Therefore will I helpe you no more. ¶ Wo  
your waye, a eye vpon the goddesses whome  
ye haue chosen, let them helpe you in the tyme  
of your trouble.

2. xxxij. c.  
I. xxx. d.

- S** But the chyldren of Israel sayde vnto the  
LoRde: We haue synned / do thou vnto vs  
what pleaseth thee, only deliuer vs at this tyme.  
And they put the strange goddesses fro them,  
and serued the LoRde. And his soule had pye  
in the mystery of Israel.

i. Reg. xj. c.

- ¶ And the chyldren of Ammon called them  
selves together, and pitched in Gilcad. But the  
chyldren of Israel gathered them selves toge-  
ther also, and pitched at Mitspa. And the peo-  
ple of the dwelfs of Gilcad sayd among them  
selves: Whosoener begynneth to fight a-  
gaynst the chyldren of Ammon, shall hee  
ouer all them that dwell in Gilcad.

The XI. Chapter.

**S** Ephraim a Gileadite was a valiaunt  
man of armes, but an barlotous chyldre.  
Gilcad begat Zephibah. But when the wyse  
had borne chyldren vnto Gilcad / and the  
same wyse chyldren were waxen great, they  
thrust out Zephibah / and sayde vnto hym:  
Thou shalt not be heire in our fathers house  
for thou art another womans sonne. Then  
fled he from his brethren, and went in the  
lande of Tob. ¶ And there rested vnto byrn  
vnto bebounde, and went out with hym. And  
after a certayne tyme sought the chyldren of  
Ammon with Israel.

Gene. xij.  
i. Reg. xi.

¶ Now when the chyldren of Ammon sought  
thus with Israel, the Elders went from To-  
lead to fetch Zephibah out of the lande of Tob,  
and said vnto hym: Come, a be our captiue,  
and syght agaynst the chyldren of Ammon.  
But Zephibah sayd vnto the Elders of To-  
lead: The wyse they that hate me, and haue  
thrust me out of my fathers house / and now  
come ye to me, when ye are in trouble.

The Elders of Gilcad sayde: Therefore  
went we now agayne vnto the Elders, we will  
go with vs, and syght agaynst the chyldren of  
Ammon / and be our captiue, ouer all that  
dwelt in Gilcad. Zephibah sayd vnto the El-  
ders of Gilcad: If ye seeke me agayne to fight  
agaynst the chyldren of Ammon, a the LoR-  
de vengyr them before me, shall I then be  
yours heade. The Elders of Gilcad sayd vnto  
to Zephibah. The LoRde be heard, bringe me  
vnto ye, we will do as thou hast said. So Zep-  
hibah wente with the elders of Gilcad. And  
the people made hym heade / and vnto ouer  
them. And Zephibah spake al this before the  
LoRde at Mitspa.

¶ Then sent Zephibah messengers to the  
kinge of the chyldren of Ammon, and caused  
to saye vnto hym: What hast thou to do with  
me / that thou comest vnto me to fight a-  
gaynst my lande? The kinge of the chyldren  
of Ammon answered Zephibahs messen-  
gers: Because I Israel wil eate my lande,  
when they departed out of Egipt, from Ier-  
non vnto Iabed, and vnto Iordane: Hence it  
is my right now therefore peaceably.

¶ But Zephibah sent yet more messengers to  
the kinge of the chyldren of Ammon, whiche  
sayd vnto hym: Thus sayth Zephibah: ¶ The  
rad

Gene. xij.  
rad

rael hath take no lande/ neither fro the Moabites/ nor fro the children of Ammon: for what they separated out of Egipte / Israel walked throu the wilderness vnto the read sea/ and came to Cades/ and sent messengers to the Kinge of the Edomites/ and sayde/ Let me go throu thy lande. But the Kinge of the Edomites wold not heare the. They sent likewise vnto the Kinge of the Moabites / which wold not also. Then Israel abode in Cades/ and compassed the lande of the Edomites/ a Moabites/ and came on the Eastside of the lande of the Moabites/ and pitched beyonde. Arnon/ and came not within the coast of the Moabites. For Arnon is the border of the Moabites.

**Num. 31. 1-16** And Israel sent messengers vnto Sihon/ the Kinge of the Ammonites at Hesbon/ and caused to saye vnto hym: Let me go throu thy lide vnto my place. Wether heldeste / Sihon wold not suffer Israel to go throu the border of his lande/ but gathered all his people / and pitched at Jahz/ and foughte with Israel.

Howbeit the Lord God of Israel gaue Sihon with all his people vnto Israels hande/ so that they streme them. Then Israel conquered all the lande of the Ammonites that dwelt in the same contrie. And they roke possesson of all the borders of the Ammonites/ from Arnon vnto Jabok / and from the wilderness vnto Iherdan. So the Lord God of Israel throue amonge the Ammonites before his people of Israel/ and wilt thou conquer them? So it not so/ if thy God Camoo gaue it ought to possess/ woldst thou not possess it? What sauer the Lord our God hath geuen vnto vs: for we to possess it/ that shall we conquer and take in possession.

**Num. 31. 17-24** Kist thou better right thyselfe thou. Thou shalt walce the sonne of Jephthah/ the Kinge of the Moabites: Syd he euer go to lare / or fight against Israel? Though Israel haue dwelt now vpon a thre hundred yeeres in Hesbon/ and in the villages thereof/ in Troer/ and in the villages thereof/ and in all the cyties that lye by Arnon. Why syd not ye rescue it at the same tyme? I haue not offended the / a thou doest me cruel to fight against me. The Lord geue sentence thus vnto Iherdan. Israel a the children of Ammon.

Wether heldeste/ the Kinge of the children of

Ammon wold not heare the wordes of Jephthah/ which he sent vnto hym. Then came the spirit of the Lord vpon Jephthah/ and he wrote throu Heled and Masasse/ and thore row Mispa / which lye in Gilead/ and thore Mispa that lye in Gilead/ vnto the children of Ammon.

And Jephthah vowde a vowe vnto the Lord/ and sayde: If thou wilt deliuer the children of Ammon in to my hande/ wether euer cometh (that) out at the doore of my house in my waye / when I returne agayne peaceably from the children of Ammon/ the same shall be the Lordes / and I will offer it for a burnt offering.

So Jephthah went vpon the children of Ammon to fight against them. And the Lord gaue them in to his hande / and he smote them in Troer/ till they comst vnto Minnith/ euen twenty cyties/ and vnto the playne of the vnyardes a very great slaughter/ and thus were the children of Ammon subdued before the children of Israel.

Now when Jephthah came to Mispa vnto his house/ he had a daughter went out to meet hym with taborettes and dannces/ and she was his onely childe/ and he had a nyether sonne nor daughter. And when he sawe her/ he rent his clothes/ and sayde: Alas my daughter/ how makest my heart sorrowfull / a which I haue sent me: for I haue opened my mouth vnto the Lord/ and cannot call it agayne.

She sayde: My father/ if thou hast opened thy mouth vnto the Lord/ then do vnto me as it is proceeded out of thy mouth/ according as the Lord hath cuninged the of thy cyties/ mye/ the children of Ammon. And she sayde vnto her father: Do this for me/ geue me leue to go downe vpon the mountaynes two monethes/ that I maye beteepe my virginitee in my playe place. He sayde: So thy waye. And he let her go two monethes. Then went she with her playe place/ and bewasped her maydenhead vpon the mountaynes. And after two monethes she came agayne vnto her father. And he syd vnto her accordinge as he had vowde. And she had neuer bene in daunger of any man. And it was a custome in Israel/ that the daughters of Israel shoulde go euery yeare/ and mourne for the daughter of Jephthah

Jephthab the Giliadite / fouer dayes in the  
yeare.

Thc.XII. Chapter.

**A**nd they of Ephraim made usurrection /  
and went Northwarde / and sayd vnto  
Jephthab: Wherefore wrest thou to the bar-  
tull agaynst the chyldren of Ammon / a hast  
not called vs that we myght go to the. We  
wyl burne thy house and the with fyre. Jeph-  
thab sayd vnto them: I and my people had a  
great matter to the chyldren of Ammon / a I  
cryed vpon you / but ye helped me not out of  
theyr handes. Now what I sawe there was  
not helper / I put my soule in my hande / and  
went agaynt the chyldren of Ammon / a the  
Lorde vsynered the in to my hande. Where  
fore come ye vpon me to fight agaynt me.

**A**nd Jephthab gathered all the men in Gil-  
cad / and fought agaynt Ephraim / and the  
men in Gilcad smote Ephraim / because they  
sayde. Ye Giliadites are as they that ste away  
before Ephraim / and Brell amonge E-  
phraim a Manasse: And the Giliadites toke  
the streit of Joridane from Ephraim. Now  
what one of the fugiue Ephraimites had saye:  
Let me go ouer / the men of Gilcad sayd: Arie  
that an Ephraimite answered: No / they  
had hym say: Scholdeh / and he sayd: Schol-  
deh and coude not speake it ryght: then they  
toke hym and slewe hym at the streit of Jor-  
dane / so y the same ryght there fel of Ephraim  
xii. Jephthab iudged Israell six yeares.  
And Jephthab the Giliadite dyed / a was bu-  
ryed in one of the cnytes of Gilcad.

**A**fter hym iudged Israell one Ehzen of  
Berlicem / whiche had thyrty sonnes and as  
many daughters: and his thyrty daughters  
gave he forth to marriage / and thyrty dough-  
ters toke he from without for his sonnes / and  
iudged Israell fouen yeares / and dyed / a was  
buried at Berlicem.

After hym iudged Israell one Ido a Zabul-  
onite / and he iudged Israell ten yeares / a was  
buried at Zalou in the lande of Zabulon.

After hym iudged Israell one Abdon a  
sonne of Billet / a Pirgathonite / whiche had  
foueryc sonnes: and thyrty newnes / whiche  
rode vpon seuenly asses foales / and he iudged  
Israell cygh yeares / and dyed / a was buried  
at Pirgardon in the lande of Ephraim / vpon

the mounte of the Amalechites.  
Thc.XIII. Chapter.

**A**nd the chyldren of Israell wrought more  
vnto the Lorde / and the Lorde  
gave them ouer in to the handes of the Philis-  
tines foueryc yeares. But there was a man  
at Barga one of the kynedes of the Danites /  
named Manoah / a his wyfe was vnfrutful /  
and bare hym no chyldren. And the anngell  
of the Lorde appeared vnto the woman / and  
sayd vnto her: Beholde / thou art barren and  
bearest not: but thou shalt conceiue / and beare  
a sonne. Take heed therfore / that thou vniue-  
rsynke no wyne ne: stronge drynke / and that  
thou eat no wreciane thyng / for thou shalt  
conceiue / and beare a sonne / vpon whose i. Neg. id  
heade there shall come no roure: for the  
chylde shall be a Nazare of God / scilicet from his  
mother wombe / and shall begynne to be-  
lyuer Israell out of the hande of the Philis-  
tynes.

Then came the woman and tolde her hus-  
band / and sayde: There came a man of God  
vnto me / and his lyfrenesse was to lufe vpon  
as an anngell of God / very terrible / so that  
I feard hym not whene he came / and wher  
ther he woldeneyther tolde he me his name.  
But he sayd vnto me: Beholde / vpon shalt thou  
conceiue and beare a sonne: vnynke no wyne  
ne: stronge drynke / and eat no wreciane  
thyng: for the chylde shall be called a Naz-  
are of God / cut fro his mothers wombe  
vnto his berth.

Then Manoah prayed the Lorde / a sayd:  
Oh Lorde / let the man of God whome thou  
hast sente / come to vs agayne / that he maye  
enforme vs what we shal do vnto the chylde  
whiche shall be borne. And God herde the  
voyce of Manoah / and the anngell of God  
came to his wyfe agayne. But she sat in the  
felde / and her husbande. Manoch was not  
with her. Then ranne she in all the byzell  
and tolde her husbande / and sayd vnto hym: Be-  
holde / the man hath appeared vnto me / that  
came to me no daye.

Manoah gar hym vp / and wente after his  
wyfe / and came to the man and sayd vnto  
hym: Her thou the man that spake to the wo-  
man: he sayde: Yee. And Manoah sayde  
wher a certyneth to passe that thou hast sayd  
what

Judi. viij. a

ps. cxxv. a

Judi. i. a



wha shaldr þ maner and woik of the chyld:  
The aungell of þ Lord sayd vnto Manoah:  
He shall kepe hym from all that I tolde the  
woman: he shall not eat that which cometh  
of the vyne / and shall dryncke no wyne nor  
stronge dryncke / a care no vndecane thyng: a  
all that I haue commaunded her / shall be kepe.

Manoah sayde vnto the aungell of the  
Lord: I wolde the here / I praye the: we  
will prepare a hydde for the. / Neuertheless: the  
aungell of the Lorde answered Manoah:  
I though thou trespell me here / yet will I not  
eat of thy breade. But if thou wilt make a  
burne offering vnto the Lord: thou mayest  
offre it: (for Manoah will not that it was an  
aungell of the Lord.) And Manoah sayd  
vnto the aungell of the Lorde. What is  
thy name / that we may praye the: when it  
cometh now to passe / that thou hast sayde:  
But the aungell of the Lord sayde vnto hym:

Why askest thou after my name / which is  
wonderfull:

Then toke Manoah a hyd / and a meate  
offring: and layd it vpon a rocke vnto the  
Lorde: which doth the wonders him selfe.

But Manoah and his wyfe beheld it. And  
when the flame wente up from the aultare  
towards heauen / the aungell of the Lorde  
ascended vp in the flame of the aultare.  
When Manoah and his wyfe sawe that they  
fell vnto the earth vpon theyr faces. And  
the aungell of the Lorde appeared no more  
vnto Manoah a his wyfe. Then knewe Ma-  
noah that it was an aungell of the Lorde: a  
he sayde vnto his wyfe: We must dye the  
deathe: because we haue sene God.

But his wyfe answered hym: If the Lorde wolde  
haue slayne vs: he had not receaued þ burne  
offring: and nicatioffring of oure handes /  
neither had he sene vs all these thynges /  
nor let vs heare suche as is now come to passe.

And the woman brougth forth a sonne /  
and called his name Samson. And the chyld  
grew: and the Lorde blessed him. And the  
spite of þ Lorde begannc to be with hym in  
yentice of Dan: her name Garga a Esphooll.  
The XIII. Chapter.

Samson wente vnto Timnath: and  
there he sawe a woman among þ dought-  
eres of the Philistines. And when he came

vp / he tolde his father and his mother and  
sayde: I haue sene a woman amonge the  
daughters of the Philistines: I praye you  
geue me the same to wyfe. His father and his  
mother sayd vnto hym: Is there not a wo-  
man amonge the daughters of thy brethren:  
and in all thy people / but thou must go a tafe  
a wyfe amonge the Philistines / which are  
vncircumcised?

Samson sayde vnto his father: Geue me  
this woman: so: the pleasest mine eyes. But  
his father and his mother knewe not þ it came  
of the Lorde: and that he sought an occasion  
agaynst the Philistines. For the Philistines  
raygned ouer Israell at the same tyme. So  
Samson wente vnto his father and  
with his mother vnto Timnath.

And when they came to the vineyardes of  
Timnath: beholde: there came a yorde roaring  
Lyon agaynst hym. And the spite of the  
Lorde came vpon hym: and he rente hym in  
pieces: euen as a hydde in parde a slunder:  
and yet had he nothyng at all in his hande:  
and he tolde it not vnto his father and his  
mother.

Now when he came vnto / he spake with  
the woman / and she pleased Samsons eyes.  
And after certayne dayes he came agayne vnto  
Timnath: to receaue her: and wente out  
of þ waye / that he myghte see the dead carcas  
of the Lyon: and beholde: in the Lyons carcas  
there was a swarme of bees / a hone: and he  
toke of it in his hande: and dyd eate therof by  
the waye: and wente vnto his father and to  
his mother: and gaue them to eate also. But  
he tolde them not that he had taken the honey  
out of the Lyons carcas.

And when his father came vnto the  
woman / Samson made a feast there: as the  
yonge men vsed to do. And when they sawe  
hym / they gaue hym thyrre companions: to  
be with hym. Samson sayde vnto them: I  
will expresse a dark sentence vnto you / if ye  
spoude me the same with in these seue dayes  
of the feast: I will geue you thyrre: heres /  
and thyrre chaunge of rayment. But if ye  
can not spoude it: the shall ye geue me thyrre  
heres: and thyrre chaunge of rayment.  
And they sayd vnto him: Shew forth thy  
rydle: let vs heare it. He sayd vnto them:

Where went out from the deuourer/a sweete  
nesse from the myghthe. And in the dayes  
they coude not expounde the ryde.

Upon the seventh daye they sayde vnto Sa  
mson wyse: Deswaide thy hous bande/ that he  
telle vs what the ryde meaneth/ or els we shal  
burne the and thy fathers house with fyre.

Haue ye called vs hither/ to bynne vs to por  
nerre: Then wepte Samsons wyfe before hym  
and sayde: Thou art displeasid at me/ and low  
est me not: thou hast expounde a darke senten  
ce vnto the chyldren of my people/ and hast  
not tolde it me.

**D** But he sayde vnto her: Beholde/ I haue  
not tolde it vnto my father and mother/ and  
shoulde I tell it the? And she wepte before  
hym thaseuen dayes/ whyle they had ffeast.  
But on the seuenith daye he tolde it her/ for he  
was to impute vnto hym. And he exposi  
ded the darke senten vnto the chyldren of her  
people. Then sayde the men of the cyne vnto  
hym upon the seuidh daye/ or euer the Sunne  
wente downe: What is sweeter then honey?  
What is stronger then the Lyon? But he sayd  
vnto them: If ye had not plowed with my  
calfe/ he shoulde not haue founde out my ryde.  
And the spere of the Lord came vpon hym/  
and he wente downe vnto Healon/ and slew  
thynne men of them/ and toke they: spoyse/ a  
gaine chaunge of rayment vnto them/ that had  
expounded the ryde. And he was reioyfully  
displeasid/ and went vp vnto his fathers house.

**18c. 7. 11c.** As for Samsons wyfe/ she was giuen vnto  
one of his companions/ whiche belonged  
vnto hym.

#### The XV. Chapter.

**2** He forsaide after certayne dayes chaunte  
the w theatre haruett tyme/ that Samson  
visited his wyfe with a ryde. And what  
he thought: I will go to my wyfe in to the  
chaumbre/ her father wolde not let hym in/ a  
sayde: I thought thou wast displeasid at her/  
and I gaue her to thy frende. But she hath a  
yonger sister whiche is more bettefull then  
she/ let the same be thynne for her. Then sayde  
Samson vnto them/ I haue once gotten a  
right occasion agaynst the Philistynes/ I will  
do you displeasure.

And Samson wente and catched the hui  
bury for wool/ and toke fyre brandes/ and faste

ned one taylor to another/ and put euer a fyre  
brande betweene two riles/ a fynded the same  
with fyre/ and let them go amonge the Phi  
listynes come/ and thus he burnt the floures/  
the standinge corne/ and the vinye yards/ and  
the olue trees.

Then sayde the Philistynes: Who hath  
done this? And they sayd Samson/ the hus  
bande of the Thimmites daughter/ because he  
toke away his wyfe from hym/ and gaue  
her vnto his frende. Then wente the Philis  
tynes vp/ and burnt her and her father als  
with fyre.

But Samson sayde vnto them: I can sus  
tayne you to do this/ neuer the lesse/ I will be an  
geid vpon you my selfe/ and then will I leaue  
of. And he smote them fore heade vpon the  
shoulders and loynes/ and wente downe/ and  
wrest in the stone chiffe at Ram. Then went  
the Philistynes vp/ and layed sege vnto Iu  
da/ and pitched at Lechi. But they of Iuda  
sayde: Wherefore are ye come vp agaynst vs?  
They answered: we are come to bynde Sa  
mson/ that we maye do vnto hym as he hath  
done vnto vs.

Then wente thence the 11 men of Iuda  
downe to the stone chiffe of Ram/ and sayde  
vnto Samson: Knowest thou not that the Phi  
listynes sayge ouer vs: Wherefore haste thou  
done this then vnto vs? He sayd: do they did  
vnto me so haue I done vnto them agayn.  
They sayd vnto hym: We are come downe to  
bynde the/ and to deliuer the into the hande  
of the Philistynes. Samson sayde vnto them:  
Then swaue and promise me/ that ye will not  
slaye me. They answered hym: We will not  
kill the/ we will but bynde the/ and deliuer  
in thers hande/ a wyl not slaye the. And they  
bounde hym with two newe cordes/ and ca  
ryed hym from the stone. And whan he came  
vnto Lechi/ the Philistynes shouted/ and rine  
vnto hym. But the spere of the Lord came vnto  
hym/ and the cordes aboute his armes were  
lyke thredes burnt in to the fyre/ so that the  
brides were loosed from his handes.

And he founde the cheke bone of a dead  
affe: then put he forth his hande and toke  
it/ and slew a thousande men therewith. And  
Samson sayde: With an olde affe cheke  
bone/ yea/ euen with the cheke bone of an affe  
he was

hauē I slawe a thousande men. And when he had sayd that he call the chefe bone out of his hide/and called the place Ramath Lechi. But when he was fore a thyf/they called vpon the Lord: and sayd: Such great heales shall thou geue by the hande of thy seruants: but now must I dye a thyf: / and will in thy hide of the vntermyneyed. Then God opened a gromet in the chefe bone/ so f water went out: a when he thankeles spote came again/ and he was refreshed. Therefore vnto his daye it is called the well of the chefe bone / of hym that made intercession. And he iudged Iſraell in the tyme of the Philistines twentye yeare.

## The XVI. Chapter.

**2** Samson wente vnto Gaza / and there he was in a harlot/ and laye with her. Then was it sayde vnto the Gazars: Samson is come hither. And they compassed hym about/ and caused to laye wayte for hym piously / and watched all the night in the gate of the cytt/ and all tharnight they helde them thyl/ sayd: Whyde / to morow when it is light/ we will slaye hym. But Samson lay vnto midnyght/ then rose he at midnyght/ and toke holde on both the Sydeportes of the gate of the cytt/ with both the postes/ and lyfte them out with the barres / and layed them vpon his shoulders/ and bare the vp to the toppe of the iudith ouer a gawayll Gebon.

**3** After this he fell in to the loue of a woman/ by the booke of Soth/ whose nam was Dalila vnto whom the pynnes of the Physlynes came vpon/ sayd vnto her: Desirethade hym and loke when he hath such great strength/ and how we may ouercome hym / that we myght hynce hym and subduē hym / so will we geue the every man a M. and an C. slyttersynges. And Dalila sayde vnto Samson: I praye the tell me/ when the great strenght is/ and how thou myghtest be bounde to be subduē. Samson sayde vnto her: If I were bound with seven ropes of fresh fenowes/ which are not yet dyed vp/ I should be weakened as another man. Then the pynnes of the Philistines brought vp vnto her seven new ropes/ which were not yet dyed vp. And she bounde hym therewith. But there was wayte layed for hym besyde her in the

chamber/ and she sayd vnto hym: The Physlynes desire the booke of the Samson. Vnto which she brake the ropes in sunder/ euen as a ruynd threde breaketh/ wyl it hath catched the beare of the fyce. And it was not knowne when his strenght was.

Then sayde Dalila vnto Samson: he hadest thou hast begyled me/ and I sinned with me: tell me yet whether shall I mayll thou be bounde: He answered her: If they bounde me with new cordes/ whereof I ha labour had/ bene vnto. I should be sible/ and as another man. Then toke Dalila new cordes and bounde hym withall / and sayde: The Physlynes vnto the Samson/ but there was wayte layed for hym in the chamber. And he brake them from his arms: w/ euen as it had ben a threde.

Dalila sayde vnto hym: Yet hast thou begyled me/ and I sinned with me: I tell me yet/ whether shall I mayll thou be bounde: He answered her: If thou playest feut her eyes/ lockes of my heade together in a scyler / a scisseneth the in it a naile/ I should be weak. And she sayd vnto hym: The Physlynes vnto the: Samson. But he awaked out of his sleep/ and bare out the playted herre lockes with the nayle of the scyler.

Then sayd she vnto hym: How canst thou saye that thou louest me/ where as thine heart is not yet with me. This tyme shall thou becaued me/ a nortolde me when thy greates strenght is. So when she was every daye vnto pynnes vpon hym with her wordes/ a w she not lett hym haue rest / his soule was f ynte euen vnto the deathe / and he shered her his whole herte/ and sayd vnto her: I haue come a neuer reassure vpon my heade/ for I am a Nazare of God from my mothers wombe. If I were shauen / my strenght should separate fro me/ so that I should be weak/ and as all other men. Nowe when Dalila saw that he had opened al his herte vnto her/ the sent and called for the pynnes of the Physlynes/ and sayde: Come yet once vpon/ for he hath opened his whole herte vnto me.

Then came the pynnes of the Physlynes vnto vnto her/ a brought the money with them in theyr handes. And she made hym to sleepe vpon her lappe/ a called one which boue of

seven hairy lockes of his heade. And she beganne to vexe hym. Then was his strength repaired from hym. And she sayd vnto hym: The Philistines vpon the Samson. Now when he awoke out of his slepe / he thought I will go forth as I haue done afore tyme / a case my selfe / I knewe not that the Lord was departed from hym. But the Philistines toke hym / and put out his eyes / and broughed hym vnto to Gath / and bounde him with fetters and made hym to grynde in the pylson. But the haer of his heade beganne to growe againe where it was shauen of.

¶ When the prynces of the Philistines were gathered together to make a great sacrifice vnto Dagon they: God / and to be ioyful they sayd: Our God hath deliuered Samson our enemye in to our hande. Likewise when the people sawe hym / they payed theyr God / and sayd: Our God hath deliuered in to our hande our enemye / that destroyed oure lande / a fewe many of vs. Howe rebd they: here was ioyfull they sayd: It is vs sech Samson / that he made make some passyme before vs. Then fetched they Samson out of the pylson / and he made passyme before them. And they set hym betwene two pylsers. But Samson sayd vnto the lad that led hym by the hande: Let me touche the pylsers where vpon the house stande / that I maye leane there vnto. As for the house it was full of men and women. All the prynces of the Philistines were there also / and vpon the rofe were about a thie thousande men and women / whiche behelde what passyme Samson made.

¶ But Samson called vpon the Lord / and sayd: O Lorde Lorde / thyne vpon me / and strenght me but this once O God / I beseech thee / that for both myne eyes I maye auenge me on the Philistines. And hereofe holde of the two my pylsers / that the house stode vpon / and was holden by the one in his righte hande / and the other in his left / a iud: Myr soule be with the Philistines / a be dooed by myselfe mightely. Then fel the house vpon the prynces / and vpon all the people that were therein / so that there were mo of 7 slayn / which layd in his death the be flew while he layed. Then came his brethren vnto and all his fatheres house and toke hym / and carryed

hym vp / and buried hym in the graue of his father Manoah / betwene Dage and Esbaal. He iudged Israel twentye yere. The. XVII. Chapter.

¶ Here was a man vpon mount Ephraim / named Micha / whiche sayd to his mother: The thousande and hundred shilyngs whiche thou hast taken vnto the a freyne and spoken of before myne eares / beholde the same money is by me / I haue taken it vnto me. Then sayd his mother: The blessinge of the Lord haue thou my sonne. So he gaue his mother the thousande and hundred shilyngs agayne. And his mother sayd: That money haue I sanctified vnto the Lord with my hande for my sonne / to make a molten Image: therefore I geue it the agayne: Neuertheless / he deliuered the money agayne vnto his mother.

Then toke his mother two hundred shilyngs / and put them forth to the goldsmith / which made a molten Image that was after ward in Michas house. In this the ma Micha had a gods house / a made an other bodye in a Dole / a filled the handes of one of his sonnes / that he myghte be his priest. In that tyme was there no synng in Israel / and eury man had the thyng that was synne in his owne eyes. There was a yonge man of Bethleem Juda / among the synners of Judas / and he was a Leuite / and was a straunger there. The same went out of the cite of Bethleem Juda / to walke whether he coude.

And when he came vp to the mounte Ephraim vnto the house of Micha / to go on his iourney: Micha ased hym: wher comest thou: He answered hym: I am a Leuite of Bethleem Juda / a man walkinge where I can. Micha sayd vnto hym: Tary with me / thou shalt be my father and my priest: I will geue thee eury yere ten shilyngs / a thy appoynted rayment / a meat a drynke: and the Leuite went on. And the Leuite agreed to abyde in the mans / he helde the yonge man / as one of his owne sonnes. And Micha filled the Leuite house that he mighte be his priest / and so he was in Michas house. And Micha sayd: I am sure the Lord will do me good / in that I haue a Leuite to my priest.

The XVIII. Chapter.

**A**nd that time was there no king in Israel. And the trybe of the Danites sought the an inheritance to dwell in / for vnto that tyme there was no inheritance fallen vnto them amonge the trybe of Israel. And the children of Dan sent out of theyr hundreds fye captaynes whiche were men of armed. From Zarga and Eshecol to spye and scarde out the lande. And they sayde vnto them: Go youre waye/and scarde out the lande. And they came vp to mount Ephraim into the house of Michas/and taried there all night. And while they were there at Michas house/holdes they frewe the voyce of the yong man the Leuite/a sayde vnto him: What brought the hither: What meanest thou here: a why woldest thou come hither.

**H**e answered them: Thus and thus hath Michas done vnto me/and hath byed me to be his priest. They sayde vnto him: O daye at God / that we maie perceaue whether oure journeye whiche we go/shal prosper wel or no. The priest answered them: Go youre waye in peace/oure journeye that ye go to before the Lord. Then the fye men wente theyr waye/and came vnto Raia/and saw that the people which was therein/were sure/when as the Sidonians are rest/and carelesse / and that there was no lord in the lande to use them/a were farre from the Sidonians/and had nothing to do with any man.

**A**nd they came to theyr brethren to Zarga and Eshecol/and theyr brethren sayde vnto them: How is it with you: They saide: Drye/let vs go vp vnto them: for we haue sene the lande/that it is a very good lande/make buyll therfor/and be not slacke to go / that ye maye come to take possession of the lande. When ye come ye shall come to a carelesse people/ and the lande is ryde: for God hath bespoken this place in youre hande/where nothing waieth of all that is vpon earth.

Then wente there thence out of the hundreds of Dan from Zarga and Eshecol / fye hundred men readye weaponed to the Gattayl/ and wente vp/and pitched at Aisath Jeram in Iuda: therefore called they the same place the booke of Dan/vnto this daye / which is beynde Aisath Jeram.

And from thence they went vp vnto moite

Ephraim/and came to the house of Michas. Then answered the fye men that went out to spye the lande of Raia/and sayd vnto theyr brethren: Knowe ye not that in these bouys there is an ourtbodye cote/Idols/and molten ymage: Where maye ye loke what ye haue to do. They departed thence/and came to the house of the yong man the Leuite in Michas house/and saluted him friendly. But the fye hundred men which were of the children of Dan/stande readye armed before the gate. And the fye men that were gone out to spye the lande went vp and came thither/and toke the ymage/the ourtbodye cote/and the molten Idols. In the meane whyle stode the priest at the gate with the fye hundred readye armed.

Now when these were come into Michas house/and toke the ymage/the ourtbodye cote/and the molten Idols/the priest sayde vnto them: What do ye: They answered hym: Golde thy peace/and laye thine hande vpon thy mouth/and go with vs/for thou mistest the oure father and priest: Is it better for the to be prieste in one mans house/then amonge a whole trybe and kyned in Israel: This pleased the priest well/and he toke both the ourtbodye cote/and the Idols/and the ymage/and came in amonge the people. And when they turned them and wente thence/they sente theyr children/and cattill/and such precious thynges as they had before them.

When they were now come farre from the house of Michas/the men that were in Michas house/and sollowed the children of Dan/and retyd vpon the children of Dan. They turned theyr faces aboute/a sayde vnto Michas: What ayleth the/that thou makest such a request: He answered: Ye haue taken away my goddes/and the priest/and are gottenge our waye/and what haue I becomen: What is here: And yet ye saie vnto me: What ayleth the: But the children of Dan send vnto him: Let not thy voyce be heard amonge vs / that some worshipfull men chaffe not at the/ and so thy soule/and the soule of thy house be destroyed. So the children of Dan wente on their waye. And Michas when he sawe that they were so stronge/for hym / turned backe.



side mount Ephraim/whiche I am / I wente vnto Berseba: Iuda/ a new I go vnto the house of the Lord/and nema wil barbaro wme. We haue swaie a pountender for our assos/ a sheab a wyne for me/ and thy handmaidens/ and for the young man which is with thy seruants/so that we wante nothinge.

**3** The olde man sayde: Peace be with the: what seuer thou wantest/ thou findest it with me/ onely saye thou in the firste of nyght. And he brought hym into his house/ and gaue the assos pountender/ and they washed theyr feet/ and they eate and drynke. And when they were there was now ioyfull/ the men of the cyne/ the childe of Bethel came/ and compassed the house rounde aboute/ and rushed at the doore. And sayde vnto the olde man / which was the good man of the house: Drynke out the man which is come into thy house / that we may knowe him.

**En. 1. 1.** I But the good man of the house wente forth to them/ and sayde vnto them: Oh no my brethren / do not so wickedly / consideringe this maie come into my house: Oh do not sode sely. Beholde / I haue a daughter yet a virgin/ and this man hath a concubine/ whose wil I bringe forth vnto you/ haue my humble them/ and do wish the as ye life: But do not sude sely vnto this man. Answer the selfe/ the men wolde not hee ren vnto him. Then tolde the man his concubine/ a brought her forth vnto them: and they knewe her/ and theyt stom/ gulle with her all t night vntill the morninge. And when f morninge brake on/ a he let her go.

**6** Then came the woman early in the morninge/ and fell downe at the foote of the mans house/ that her loide was in / and laye there till it was light. Now when her loide rose vp in the morninge/ and opened the foote of the house/ and wente forth to go on his iourney/ beholde his concubine laye at the foote of the house/ and her handes vpon the therselbe. He sayde vnto her/ stande vp/ set vs go. Answerd she/ he gaue hym no answer. Then tolde he her vp vpon his asse/ gat him vp/ and wente vnto his place.

**11. 1. 6** Now whiche came home/ he reke a sword/ and bride his concubine/ and cut her with the sones/ and all into twelfe peeces/ and sent

them into all the coastes of Israel/ whosouer saue it/ sayde: Eude a thinge hath not bene done youe/ not seme/ for the cyne that the childe of Israel prepared out of the lande of Egypt/ vnto this daye. Now/ as concerninge this/ take your aduise/ and gaue your counsel/ and steeve it forth.

The XX. Chapter.

**1** Then wente the childe of Israel out / a gathered a congregation together as one man/ from Dan vntil Berseba/ and sith the lande of Gilead vnto the Lord / into Mispa/ and there came together of all the quarters of the people/ a of all the tribes of Israel / into the congregation of the people of God/ foure hundred thousande foremen that brue out of sword. But the childe of Ben Jamin berde/ howe that the childe of Israel were gone vp vnto Mispa. And the childe of Israel saide: Tell vs/ howe happened this euill?

Then answered the childe/ the house/ and of the woman that was slayne/ and saide: I came to Gibea in Ben Jamin with my concubine/ to saye there all nyght/ then the cyne sime of Gibea gat them vp againste me / and compassed me aboute in the house by nyght/ and I thought to slaye me/ and theyt my concubine/ so that she cryed/ then toke I my concubine/ and cut her in peeces/ and sent the peeces into every contrie of the inheritance of Israel/ for they haue done an abomination and sely in Israel. Beholde/ here are ye dysteden of Israel/ aduise you well/ and take this matter in hande.

**2** So all the people gat the vp as one ma / and seyd/ en men shall go into his tent / not vperke to his house / that this will we doe now againste Gibea/ for we cast lot/ and take ten men of an hundred/ and a hundred of a thousande/ and a thousande of ten thousande/ out of all tribes of Israel/ that they may take sode for the people/ to come and do with Gibea Ben Jamin / according to the sime/ sely which they haue done in Israel. Thus all the men of Israel/ beinge confederate/ gathered them selfe together as one man vnto the cyne/ and the cyne of Israel/ sent men vnto all the hundreds of Ben Jamin / and cauld to saye vnto them: What manner of wyce/ doth ke done in this/ that is done amonge you?

Deliver here therefore the men/the children of Belial at Gibeath/that we maye put them to death/and so awaye the euill out of Israell. Neuertheless / the children of Ben Jamin wolde not followe the voice of their brethren/ children of Israell/ but gathered the selves out of the citie vnto Gibeath/ to go forthyn Baraal against the children of Israell.

And the same day were there numbred of the children of Ben Jamin/out of the citie sixe and twentie thousand men/that drew the swearde / beside the citysine of Gibeath/of whome there were tolde: seven hundred chosen men . And amonge at this people there were chosen out seven hundred men/ which vsed not the right hande but the left / and yet with the stroke could they touch an heer/and not misse . But the men of Israell/beside the of Ben Jamin/were numbred foure hundred thousande/whiche drew the swearde / a were all men of armie. And the children of Israell arose/and wente up to the house of God/ in Silo/ and ased at God/and sayde: Who shal go vp for vs to begynne the battail with the children of Ben Jamin: The Lordē sayde: Iuda shal begynne.

So the children of Israell gat the vp in the morninge/and pitched ouer against Gibeath/ and euery man of Israell wente out to fyght with Ben Jamin/and set them selves in araye to fyght against Gibeath. Then fel the children of Ben Jamin out of Gibeath / and slew the same daye amonge Israell two and twenty thousande to the grounde.

But the people of the men of Israell consorted them selves/ and made them ready to fyght yet more in the same place / after they had prepared them selves the daye afore. And the children of Israell wente vp / and wepte before the Lordē vntill the euenyng/ and ased at the Lordē/and sayde: Shall we go any more to fyght with our brethren the children of Ben Jamin: The Lordē sayde: Go vp vnto them. And when the children of Israell gat them up to the children of Ben Jamin on the nexte daye/ the Ben Jaminis fell out of Gibeath against the the same daye/ and slawe yet eyghente thousande of the children of Israell to the grounde/whiche all drew the swearde.

Then wente all the children of Israell vp / and all the people / and came to the house of God/and wepte/and taryed there before the Lordē/and fasted that daye vntill the euenyng/ and offered burnt offerings/ and thank offerings before the Lordē. And the children of Israell ased at the Lordē / the Arke of the conuenaunt of God was there at that tyme/ and Phineas the sonne of Eleazar/ the sonne of Aaron / stode before hym at the same tyme/ and they sayde: Shall we go forth any more to fyght against our brethren the children of Ben Jamin: or shall we leaue off: The Lord sayde: Go vp to moioa/ wil I deliuer the vnto youre handes.

And the children of Israell set a prey <sup>E</sup> march against Gibeath rounde aboute / and so the children of Israell wente vp to the children of Ben Jamin on the thirde daye / and set them selves in araye against Gibeath/ as the other two tymes afore. Then came the children of Ben Jamin out against the people/ and brake out of the citie/and beganne to slaye certayne wounded of the people / by the waye as the other two tymes afore/ in the side vpon two streets: wherof one went towards Bethel/ the other vnto Gilead vpon a thirne men in Israell. Then thoughte the childē of Ben Jamin: They are smitten before vs lyke as afore. But the children of Israell sayde: it vs styll / we maye prouoke them out of the citie into the bye streets.

Then all the men of Israell gat the vp fro their place/and prepared the selves vnto Baraal thomar. And the hinder march of Israell brake out of their place/ fro the caue of Gaba/ and came vnto Gibeath / twentie thousande chosen men out of all Israell/ so that it was a foue battayl: but they knewe not that the euill shoulde happen vnto the. Thus the Lordē smote Ben Jamin before the children of Israell/ so that the same daye the children of Israell destroyed thye and twentie thousande an hundred men in Ben Jamin/whiche all drew the swearde.

For when the children of Ben Jamin sawe that they were smitten/ the men of Israell gaue the romme to flye. For they trauellid to the march/whiche they had set by Gibeath. And the march made hayll also / and brake forth vnto Gibeath.



Ubea/and wente vpon it/and smote all the cyrie with the edge of the sword. They were appoynded betwene them selves / the men of Israel and the hinder ward/to fall vpon the with the sworde vban the sinde of the cyrie arose vnto when the men of Israel turned them in the battayls/ and Ben Jamin began to saye/they wounded in Israel vpon a thysie men and thought / they are stryemen before vs/like as in the battail afore/ then began there a pillar of smoke to crye vp from the cyrie. And Ben Jamin lokt behynde the/ and beholds/ the flame of the fire wente vpon vnto heauen. And the men of Israel turned them/and were feare vpon the men of Ben Jamin:/ for they sawe that the euil wolde hap pou vnto them.

¶ And they turned them before the men of Israel in the waye to the wildernes/ but the banget followed vpon them. And then of the one destroyed they amonge them. And they compassed Ben Jamin rounde aboute / a followed vpon them vnto Mennady/ and rode them downe thyl afore Ubea Eastward. And there fell of Ben Jamin cyghthe thousande men/ which were all men of armes.

When the remanant of Ben Jamin sawe that they turned them / and fled toward the wildernes vnto the stony rocke of Rimon. But in thysie strete they sawe fyny thousande men/ and folowed vpon the vnto Gideon/ and slew two thousande of them / and so there fell thysie. Say of Ben Jamin syue and twenty thousande men/ whiche were the sworde/ and were al men of armes. Onely fye hundred men turned backe/ and fled to ward the wildernes vnto the stony rocke of Rimon/ and abode in the rocke of Rimon foure monthes. And the men of Israel came againe to the childre of Ben Jamin/ and smote them that were in the cyrie with the edge of the sworde/ both men and cattell / and all that was founde/ and whatseuer was founde in the cite / they cast it into the fyre.

The XLII. Chapter.

¶ The men of Israel had sworne at Mispah and sayde/ Woman shall steue his daughters to the Ben Jamin to wyfe. And the people came to the house of God in Silo. ¶

abode there before God vntill the eveninge/ as they vsed to doo/ and wepte sore/ and sayde/ O Lorde God of Israel/ wherfore is this come to passe in Israel this daye? But on the morowe the people gat them vp early/ and builded there an altare/ and offered burnt offerings/ and thank offerings.

And the childre of Israel sayd / Where is there any man of the tribes of Israel/ that is not come vp with the congregation vnto the Lorde? For there was a great othe made/ that who so came not to Mispah vnto the Lorde/ shoulde dye the death. And the chylidren of Israel were so/ for Ben Jamin their brother/ and said/ This daye is there one more lesse in Israel. How will we do that the remanant may haue wyfes? For we haue sworne by the Lorde/ that we wil not geue them wyfes of oure daughters. And they said/ Where is there any man of the tribes of Israel/ that is not come vp to the Lorde vnto Mispah? And beholds/ there was not one man of the cyries no of Zabeb in Gilcad.

Then sent the congregation twelfe thousande men of armes thither/ and commaunded them/ as they sayd/ O you were and smyte the anicins of Zabeb in Gilcad with the sworde/ the woman also and the childre/ but so that ye do after this maner. ¶ We that ye summe al them that are males/ and all the woman / ye haue lyeu with men. And amonge the cyries of Zabeb in Gilcad they founde foure hundred damels/ which were virgins / and had lyeu with woman/ those they brought in to the host vnto Silo / whiche lyeu in the lande of Canaan.

Then sent the whole congregation/ and caused to talke with the childre of Ben Jamin/ which were in that stony rocke of Rimon/ and called vnto them friendly. So the childre of Ben Jamin came againe at the same tyme/ and they gaue them women which they had of the women of Zabeb in Gilcad/ and found no mo after that maner. Then were the people so/ for Ben Jamin/ that the Lorde had made a gappe in the tribes of Israel. And the Elders of the congregation sayd/ What will we do/ that the remanant may haue wyfes also? for the women in Ben Jamin are destroyed/ and they sayd / The chylidren of the

Jo. 115

Jud. 15

them of Ben Jamin that are escaped / must needs remayne / that there be not a ryde destroyed out of Israel: and we can not geue them our daughters to wyfes: for the children of Israel haue sworn and sayde: cursed be he that geueth a wyfe to the Ben Jaminites.

And they sayde: Beholde / there is a yearly feall of the Lord at Silo / which lyeth on the West syde of the Gods house / on the East syde of the strete / as a man goeth from Bethel vnto Sichem / and lyeth on the South syde of Labana. And they commaunded the chyldren of Ben Jamin / and sayde: Go your waye / and wayte in the vnyngardes. And when ye se that the daughters of Silo go forth by companye to Daunce / get you out of the vnyngardes / and euery man take hym a wyfe of the daughters of Silo / and go your waye into the lande of Ben Jamin. As for theyr father and brethren / when they come to laue with vs / we will saye vnto them: Be fauourable to them / for they haue not taken them in Battayll: but ye gaue them not vnto them by tyme / and it is your fault.

The chyldren of Ben Jamin vnderstande / and accordinge to theyr number toke them wyfes from the Daunce / whome they caught by violence / and reuente theyr waye / and vnder in theyr owne inheritance / and buylded cyties / and dwelte therein. The children of Israel also gat them vp from thence at that tyme / euery one to his wyfe / and so he synned / and departed thence euery man to his owne inheritance.

And that tyme was there no synge in Israel / and euery man vnder the thyng that was ryght in his owne eyes.

¶ The ende of the boke of the Judges / called Judicum.

# The boke of Ruth.

The first Chapter.



In the tyme whan King Iudges ruled / there was a verth in the lande. And there went a man from Bethleem Judo / to take his iourney into the lande of the Moabites / with his wife and two sonnes / which man was called Elimelech / and his wyfe Naemi / and his two sonnes / the one Elimelech / and the other Chilion: there were shepharues of Bethleem Judo. And when they came into the lande of the Moabites / they dwelt there. And Elimelech Naemis husband dyed / and she was left she bynde with her two sonnes / which toke Moabish wyfes: the one was called Orpa / the other Ruth. And when they had dwelt there ten yeres / they dyed Orpa / and Chilion / so that the woman remayned desolate of Orpa her sonnes / and her husbande.

Then gat she her vp with both her sonnes wyfes / and reuente agayne our of the lande of the Moabites / for she had herde in the lande of the Moabites / that the Lord had visyted his people / and geuen them bread / and so she departed from the place where she was / and both her sonnes wyfes with her. And as they went by the way to come agayne into the land of Judo / she sayd vnto her sonnes wyfes: Whose waye will ye take? Shall I turne backe with you to her mother house? The Lord deere mercy vpon you / as ye haue done on them that are dead / and on me. The Lord deere graunte you / that ye may fynd rest cyther of you in her husbandes house / whome ye shall see / and she kylled them.

Then lyst they vp theyr voyce / and wept / and sayde vnto her: We will go with theu / to thy people. But Naemi sayd: Turn agayne my daughters / why wold ye go with me? How can I haue chyldren any more in my body?

Jud. xviij. b  
a. xviij. a  
i. Re. viij. a

¶  
body/

body to be your husbande: Turn again my daughter: a go your way: for I am now to olde to take an housbande.

And though I should saye: I hope this night to take an housband: a to singe forth children: yet could not yet saye: yll they were growen vp: for ye shoulde be to olde: so that ye could haue no housbande. No my daughter: therefore am I saye for you: for the hande of the Lord is gone forth ouer me.

Then saye they vp they voyce: a wept yet more: and they kysed her mother in lawe: a turned backe againe: But Ruth abode still by her. Where the lesse / she said: Behold: my sister in lawe is turned backe vnto her people: a to her God: turn thou againe also after thy sister in lawe: Ruth answered: Speake not to me thereof: I shoulde be to take her: a turne backe from thee: whither soeuer thou goest: whither wilt I go: also and loke where thou chydest: there wilt I abide also: Thy people is my people: and thy God is my God. Loke where thou dwellest: there wilt I dwell: and where thou shalt be buried: I also be buried. The Lord do this a thee vnto me: which only shal departe v.

¶ Now when she sawe that she was fled fast: is mynded to go with her: she spake wemore to her thereof. So they wente on both together: yll they came vnto Bethleem. And whā they were come into Bethleem: the whole cite was moued ouer them: and sayde: Is not this Naami? Where the lesse / she sayde vnto them: call me not Naami: But Mara: for the almightie hath made me very soye. I departed full: but the Lord hath brought me home agayne emptye. Why call ye me then Naami? when the Lord hath brought me lowe: and the Almighty hath made me soye.

It was aboute the tyme of the begynnyng of the barley harvest: whā Naami and her sonnes were: Ruth the Moabitisse / came agayne from the lande of the Moabites vnto Bethleem. There was a synneman also of the kyned of Elimelech: Naamis housband: whose name was Booz: whiche was an honest man.

### The II Chapter.

¶ Now said Ruth the Moabitisse vnto Naami: Let me go into the felde: and ga-

ther eyres of coine after him: in whose sight I shall fynde fauoure. She sayde vnto her: Go thy way my daughter. She went on: a came and gathered after the reapers in the felde. And it fortuned that the same felde was the enchainment of Booz: whā he was the hired of Elimelech: a sheold: Booz came fro Bethleem: and sayde vnto the reapers: The Lord be with you. They answered: The Lord bless the. And Booz sayde vnto his yongemen: which had the oversight of the reapers. Whose name is this? The yongeman that was first ouer the reapers: answered and sayde: It is the damsel of the Moabitisse: whiche came agayne with Naami from the lande of the Moabites. And she sayde: Let me plucke vp and gather: I pray the. Where the she was after the reapers: and she is the moynge: a hath stande here euer since the daye: a within a litle while she wold haue bin gone hence agayne.

Then said Booz vnto Ruth: Hearest thou my daughter: Thou shalt not goe vpon any other mans lande to gather: and goe not away from hence: but tary with my damsel: and loke where they reape in the felde: go thou after them: for I haue commanded my seruauntes that no man touch the. And if thou be a thys: go thy waye to the vessel a binke: where my seruauntes dwaw. Then set she vpon her face: and bowed her selfe vnto the earth: and said vnto him: For haue I soue this fauoure in thy sight: that thou woldest knowe me: which am yet a stranger.

Booz answered and sayde vnto her: It is tolde me altogether: what thou hast done vnto thy mother in lawe after thy housbandes death: how that thou hast left thy father and thy mother: a thy manue coyntrie: and art come to a people: whome thou dost not knowe afore. The Lord recompence the thy doinge: a thy reward be perfect in the Lord God of Israel: vnto whome thou art come to put thy trust: and vnto his wings. She sayde: Let me finde fauoure. Before thou eye: for thou hast comforted me: a spoken friendly vnto thy hand: in that where so I am: nor yett like one of thy handmaidens.

Booz sayde vnto her: When it is earnged: I will come hither: and cut of the bread: and

and byppe thy mo: sell in the wynger. And she far her Doue Besyde the reapers. And he for parched come before her/ and she byd eate/ and was satisfyd/ and left ouer. And when she rose to gather/ Booe commaunded his seruantes also/ and said: Let her gather Berwene the sheeces also/ and let her no dyspously: a call offe the sheeces vnto her/ and let it be that she maye gather it vp/ and let that noman reioyce for it.

So she gathered in the felde vntil euen/ a she byd shafe out what she had gathered/ and it was almost an Ephah of Barley: a she rose it vp/ and came into the cite/ and showed her mo: her in law what she had gathered. She rose forth also/ and gaue her of that whiche was left/ wherof she was satisfied. Then said her mo: her in lawe vnto her. Blessinge haue the man that hath knowen the/ where thou hast gathered and laboured this daie.

She tolde her mo: her in lawe by whome she had laboured/ and saide. The mans name by whome I haue wroughte to daie/ is Booe. Naemi sayd vnto her Daughter in lawe: The blessing of the Lord haue befo: he hath not left of to be unprofitful vnto the lyuinge/ and to thy dead. And Naemi sayde vnto her: The same man belongeth vnto vs/ and is our nye kynsman. Ruth the Moabynsk said: He said vnto me/ vnto me. Thou shalt reside vnto my seruantes/ till they haue made an ende of all my harvest. Naemi said vnto Ruth her Daughter in lawe: It is better my Daughter than thou go forth with his Damselfelst/ any man wouldeste y in another felde. Thus she kepte her selfe with Booe Damselfel: so that she gathered vntil the Barly harvest/ and she wher harveste w: ouer/ and came againe to her mo: her in lawe.

#### The III. Chapter.

¶ **S**aid Naemi her mo: her in lawe saide vnto her: My Daughter, I wil prouide rest for thee/ that thou mayest prospere. Booe our kynsman by whose Damselfel thou hast bene/ calleth vp Barlye nowe this nyght in his borne. Barly the selfe therefore/ and I will feede/ and put on thy clothes/ and go vnto vnto the borne/ so that no man knowe the/ til they haue al eaten and dyed.

When he layeth him vnto to slepe/ then

mark the place where he seth Doue/ a come she/ and take vp the coveringe/ at his feet/ a laye the Doue/ so shall he call the/ what thou shalt do. She said vnto her: wherfor thou sayest vnto me/ I wil do it.

She went vnto in the borne/ and byd of as her mo: her in law had commaunded her. And when Booe had eaten and dronke/ his hart was merry/ and he came and layd hym vnto the bynde a heape of sheeces. And he came secretly/ and take vp the coveringe at his feet/ a layd her Doue. Nowe vntil was mydnyght/ man was asrayed/ and groped aboute him/ and beholde/ a woman laye at his feet. And he said: Who arte thou? She answered: I am Ruth thy handmaiden/ speede thy wynges ouer thy handmaiden: for thou art the nye kynsman.

He saide: The Lordes blessing haue thou my Daughter. Thou hast bene a better mercy hereafter then before/ that thou art not gone after yonge men/ wherbyd not possesseare nor now my Daughter: All that thou hast sayde/ wil I do for the: for all the crye of my people knoweth that thou art a veruous woman. Truth it is nowe/ that I am a nye kynsman/ but there is one nye then I. Carrye thou al myght. To morowe if he take the/ well: if he lyenot/ to take the/ then will I take the/ my selfe/ as trulye as the Lord lyeth. Slepe thou vntil the morninge. And she slepte at his feet vntil the morninge. And he rose vp: euer one coulde knowe another. And he thought: thou: y no man knowe new y there hath come a woman into the borne/ and he saide: Keade me the clofe that thou hast on the/ and holde it forth/ and she helde it forth. And he byd mee: her fyre measures of Barley/ a layd a ropen her/ and she wente in to the cite/ and came to her mo: her in lawe/ which said: How is it with the my Daughter? And she tolde her all that the man had done vnto her/ a saide: These fyre measures of Barley gaue he me/ sit he saide: Thou shalt not come empty to thy mo: her in lawe. She saide: Wode my Daughter/ till thou se what the maner wil growe to: for the man wil not casse/ till he thyng: it to an ende this daye.

#### The III. Chapter.

Tobi 4 a

Some reade  
de/ anointe  
the.

**B**oos went vp to the gate / and set hym  
 doune there: and beholde / when the nye  
 fynsman wente by. Boos spake vnto hym and  
 sayde: Come and sette the doune here (and cal-  
 led hym by his name.) And he came and sat  
 hym doune: and he toke ten me of the Elders  
 of the cytye: and sayd: Syt you doune here.  
 And they saue them doune. Then sayde he to  
 the nye fynsman: Naemy / which is come a-  
 gayne from the lande of the Moabites / offer-  
 eth to sell þe peece of lande / that was oure bio-  
 thers EliMelech / therfore thoughte I to  
 shewe it before thyne eares: and to tell the: If  
 thou wilt redeme it / then bye it before the cy-  
 tyens / and before the Elders of my people:  
 but if thou wilt not redeme it / then tell me þ  
 I may knowe: for there is no nye fynsman  
 except thou / and I neke after the.

**H**e sayde: I will redeme it. Boos sayde:  
 In the base that thou byest the lande out of  
 the hande of Naemi / thou must take Ruth  
 also the Moabynesse the wyfe of the dead: that  
 thou mayst rayse vp a name to the dead in his  
 enheritaunce. Then sayde he: I can not rede-  
 me it / lest I happye destroye myne owne en-  
 heritaunce. Redeme thou that I shoulde  
 redeme / for I can not redeme it. But this  
 was an olde coslume in Israell / concernynge  
 the redemyng and chaungynge / that al mar-  
 ters myght be stable / the one parte of his shue /  
 and gaue it vnto the other: that was the testy-  
 mony in Israell.

And the nye fynsman sayd vnto Boos  
 Eye thou it / and he put of his shue. And Bo-  
 os sayd vnto the Elders / and to all the people:  
 Ye are wytnesses this daye / þ I haue boughte  
 out of the hode of Naemi / all that belonged to  
 EliMelech / and all that was Chilio: a Ma-  
 helons. And Ruth the Moabynesse Maheids  
 wyfe / take I to wyfe / Tbar: I maye rayse vp a  
 name vnto the dead in his enheritaunce / and  
 that his name be not roted out from amonge  
 his biethens / and out of the gate of his place:  
 Of this are ye wytnesses. And all the people  
 that was in the gate with the Elders / sayd:  
 We are wytnesses. The Lord make the wo-  
 man that commeth in to thy house / as Rachel  
 and Lea: / whiche both haue buylded vp the  
 house of Israell: that she may be an ensample  
 of vertue in Ephrata / and haue an honora-  
 ble

name in Berleem. And thy house be as the  
 house of Phares / ( / whom Thamar bare  
 vnto Iuda. Whom the sedit / that the Lorde  
 shall geue the of this daye sell.

So Boos toke Ruth / and she became his  
 wyfe. And when he laye with her / the Lord  
 graunted her that she conceiued / and bare a  
 sonne. Then sayde the woman vnto Naemi:  
 Prayde be the Lord / which hath not suffe-  
 red a fynsman to cease from me at this tyme /  
 that his name maye continue in Israell: he shall  
 restore thy lyfe agayne / and prouide for thine  
 age. For youre sonnes wyfe / whiche hath lo-  
 ued / hath borne him that is better vnto the /  
 then seven sonnes.

And Naemi toke the chyld / and layd it  
 vpo her lappe / and became the noife of it / and  
 her neyghbours gaue hym a name and sayde:  
 There is a chyld borne vnto Naemi / and they  
 called his name Obed. The same is the father  
 of Isai / whiche is the father of Dauid. This  
 is the generation of Phares / / Phares begat /  
 Hefson / Hefson begat Trani / Trani begat /  
 Amnadaab / Amnadaab begat Naeson / Naes-  
 on begat Salmon / Salmon begat Boos /  
 Boos begat Obed / Obed begat Isai / Isai  
 begat Dauid.

The ende of the booke of Ruth.

## The fyrst booke of the kynge / other wyse called the fyrst booke of Sam. iel.

The fyrst Chapter.

**H**ere was a man of Rama-  
 thaim Sophem of mounte E. j. par. viij. b  
 phraim / whose name was El-  
 eaz: the sonne of Ieroham /  
 the sonne of Elib / the sonne of  
 Tobu / the sonne of Iuph / was  
 an Ephraim. And he had two  
 wyfe / the one was Peninna / the other  
 Peninna. Do for Peninna / he had chyldren /  
 but

but Hanna had no children. And the same  
 Exo. 37. f man wente vp from his cytie for his synne /  
 Deut. 24. a woman shippie and to offer unto the Loide Za-

baor at Silo. There were the priestes of the  
 Loide Ophni and Phineas / the two sonnes  
 of Eli. Now when it came upon a daye that  
 Eliana offered he gaue partes vnto his wyfe  
 Peninna / a to al his sonnes and daughteres.  
 But vnto Hanna he gaue one Deale beaulty /  
 Gene 29. d and 35. a for he loued Hanna. Neuertheless / the Loide  
 had closed her wombe / and her adversary cest  
 her in the teeth with her vnfruitfulnesse / be-  
 cause the Loide had closed her wombe: thus  
 did she eury yeare / when they went up to the  
 house of the Loide / a thus she provoked her.  
 So she wept and yed eare nothyng. But Eli  
 cana her hous hade sayde vnto her: Wherefore  
 wepest thou? And why by castell thou not? And  
 wherefore is thyne hart so greued? Am not I  
 better vnto the then ten formes?

**B** Then stode Hanna vp / when she had eate  
 a vntenken at Silo. But Eli the priest sat  
 vpon a stole by the poste of the temple of the  
 Loide. And she was ful beuynes in her hert /  
 and prayed vnto the Loide / a wepte / a wewed  
 a veme / and sayde: O Loide Zabaor / if thou  
 wilt lufe vpon the aduersite of my bendings /  
 den / a thyne vpon me / a not forget thy hand  
 mayde / a myght graue thy hand mayde a vnto /  
 I will gye hym vnto the Loide at his lyfe  
 J. id. 21. a long / and there shall no rasoure come vpon  
 Time. 3. a his heede.

And when she had prayed longe before the  
 Loide / Eli roke hede to her mouth / soe Hanna  
 spake in her hert / her lippes onely moued / but  
 her voyce was not herde. Then thought Eli  
 she had ben vntenken / and said vnto her: How  
 longe wilt thou be vntenken? Let come from  
 the the wyne that thou hast by thy. Neuerther  
 lesse / Hanna answered and sayde: No my  
 lord / I am a sorrowful woma / wyne nor stryde  
 D. 2. 1. a dyne haue I not vntenken / thou haue pour  
 red out my herte before the Loide. Caine not  
 thy hand mayden a daughter of Behail: for  
 out of my beaute thought and sorrow haue I  
 spoken her herto.

**C** Eli answered her / and sayde: Wo thy waye  
 in prayer the God of Israel shall graunt the  
 the prayson that thou hast desired of hym.  
 He sayde: Let thy hand mayden synde sa-

uoure in thy sight. So the woman wente  
 her waye and yed eate / and loked nomore so  
 sorrowfully / and on the morowe they gat them  
 vp by ryces: And when they had worshipp  
 ped before the Loide / they returned / a came  
 home vnto Ramatha.

And Eliana layc with Hanna his wyfe /  
 the Loide remembred her. And after certayne  
 dayes she conceaued and bare a sonne / a  
 Gen. 31. a cald his name Samuell / for I haue desired  
 hym (sayd she) of the Loide. And when the  
 man Eliana wente up with al his house / hold  
 to offer sacrifices / a his vowe vnto the Loide  
 at such tyme as the costume was / Hanna wot  
 not up / but sayd vnto her housbande: I will  
 not go vp / till the chyld be weened: then will  
 I dyngge hym / that he maye appeare before  
 the Loide / and conynne there? for euer. Num. 2.

Eliana her housband sayd vnto her: Eden  
 Q. do as thou thyself best / tary not here  
 weened hym: but the Loide performe that  
 he hath spoken. So the woman abode / a gaue  
 her sonne iust / till she weened hym. And whā  
 she had weened hym / she brought hym vp  
 with her / with three bullockes / with an Ephā  
 of fyne flour / a a barte of wyne / and brought  
 him in to the house of the Loide at Silo.

Neuertheless / the chyld was yet but yonge  
 And they slew a bullocke / a brought the chyld  
 vnto Eli. And he sayd: My lord / as truly  
 as thy soule lyueth my lord / I am the womā  
 that stode here by the / and made intercession  
 vnto the Loide / whā I prayed for thy chyld.  
 Now hath the Loide graunted me my prayson  
 vnto which I desired of hym: therefore haue I  
 gauen hym ouer vnto the Loide / as longe as  
 he is quiet vnto the Loide. And they worshipp  
 ped the Loide there.

The 11. Chapter.  
**A**nd Hanna prayed and sayde:  
 My hert receyved in the Loide / and  
 my boime is called in the Loide.

My mouth is opened vnto vpon myne  
 nemys / for I am glad of thy saluation.

There is noman holy as the Loide / for  
 withouth the is nothyng / a there is no com  
 foite lyfe vnto our God.

Let go youre grear boastyng of the thyn  
 ges / let go out of youre mouth that elde by  
 words: for the Loide is a God that knoweth  
 all.

all thynges / and he hath set all woyses in order.

The worde of thy myghte is broken / and strength are gyved about with strenght.

They that were fylled afoze / are solbe for bread: they that were hungrye / are satisfied: myll the barren bare fruit / and yll the that had many chyldren / was become weake.

The Lord slayeth / and geueth lyfe: he leueth / and bringeth vnto hill / and bringeth out agayne.

The Lord maketh poore / and maketh ryche: he bringeth lowe / and exalteth.

He taketh vp the ruyne out of the dust / and lyfteth vp the poore out of the myre / that he maye set them amonge the prynces / and to let them inheret the seat of honoure / for the foundation and corner of the world are the Lordes / and he hath set the compassse of the earth theron.

He shall persecute the feite of his sanctes / but the vngodly shall be put to silence in their fenell: for there is no man that can voughte of his owne power.

The Lordes enemies shall be put in feare / before hym: he shall thunder vpon them in heauen.

The Lord shall iudge the endes of the world / and shall geue strenght vnto his kynges / a shall exalte the borne of his anoynted.

Elcana wente his wayes to Ramath vnto his house: And the chyld became the Lordes minister before Eli the puelle. But Elia sonnes were the chyldren of Bethell / and knewe not the Lord: nor the Beurye of the puellis vnto the people: but when any man wolde offer ought / the puellis boye came: whyle the self was sechryng / and had a thre foiled fleshe in his hande / and thrust it in to the cauldron / of Fettel / or panne / or por: and loke what he drew forth with the fleshe / that toke the puell therof. Thus byd they vnto all Israell / whiche came thence vnto Silo.

They wyse / or cuer they burned the sacrifice / the puellis lad came / and sayd vnto hym that broughte the offeringe: Crue me the fleshe / that I maye roste it for the puell / for he wyll receaue no fozen fleshe of the / but rawe.

If any man sayd then vnto hym: Let the sacrifice as it ought to be thus saye / and af-

terwarde take what thynge heere desyrest / then sayde he vnto hym: Thou shalt geue it me / euen now if no / I will take it from thy by violence. Therefore was the synne of the chyldren very greue before the Lord: for the people spake euell of the: meate offeringe of the Lord. But Samuel was a minister before the Lord: and the chyld was gyded with an ouerbody of lymme. His mother also made hym a lya core of silke / and broughte it vp vnto hym at conuenient tymes when she wente vnto her husbande to offer the offeringe in due season.

And Eli blessed Elcana and his wyfe / and sayde: The Lord geue thee side of this woman for this good that thou haste lent vnto the Lord. And they went: vnto theyr place. And the Lord visyted Hannah / so that he educatid and bare this sonne: a two dayes later: but the chyld Samuel grew vp with the Lord.

As for Eli he was very olde / and bedde of all that his sonnes byd vnto all Israell / how they lape with the women that serued God before the doore of the tabernacle of witness: as he sayde vnto them / wherefore do ye this? for I heare of your euell conuersacion of all this people. Not so my chyldren / this is no good reporte that I heare / ye cause the people of the Lord to offend. If any man synne against a man / the iudgcan redresse it. But if any man synne against the Lord / who can redresse it? Leuerbleste they bekened not vnto the voyce of theyr father / for the Lordes will was to slaye them. But the chyld Samuel grewe vp / and was accepted of the Lord and of men.

There came a man of God to Eli / and said vnto hym: Thus sayeth the Lord: I sawe my selfe vnto thy fathers house / when they were yet in Egipte vnder the house of Pharao / and chose hym thence vnto my selfe before all the rybes of Israell / for the puell / and that he shoulde offer vpon my altare / and burne incense / and weare the ouerbody core before me / and vnto thy fathers house. I gave all the offeringe of the chyldren of Israell. Why leyst thou thy selfe then against my sacrifices / a meate offeringe / which I commaunded to offer in the habitecyons

Q. ii. and

2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

Deu. p. 1. a

Mat. p. c

Luc. 4. 8

Leuit. p. 6

Deu. p. 1. b

is taken.

### The 1. booke of Samuel.

and thou honourst thy sonnes more the me/ that ye mighte fede your selves with the fruyt-lynges of all the meatespynges of my people of Israell:

Therefore sayeth the Lorde God of Israell: I haue spoken/ that thy house and thy fathers house should walke before me for euer.

**G** But now sayeth the Lorde: That be farre from me. But whoso euer honoureth me/ hym will I honour also: as for those that despise me/ they shall not be regarded. Beholde/ the tyme shall come/ that I will breake thyne arme in rwa/ and the arme of thy fathers house/ so that there shall no alde man be in thy house. And thou shalt see thyn aduersaries in the habitacyon/ in all the good of Israell/ and there shall neuer be elde men in thy fathers house. Yet will I not reue out eny my of the fro myne auisere/ but that thyn eyes may be cofumed/ and that thy soule may be foire: and a great multitude of thy house shall dye/ when theye come to be men.

**i** **Reg. i. a.** And this shalbe a token vnto the/ that shal come vpon thy two sonnes Ophni and Phineas: They shall both dye in one daye. **i** **Reg. i. c.** vnto my selfe I will rayse vp a saythful puel/ which shall do accordynge as it is in my herte and in my soule: vnto hym will I buyde a sure house/ that he maye alwaye walke before myne auisere. And whoso euer remaineth of thy house/ shall come and worshippe hym for a seuer peny/ as for a peece of bread/ as thou saye: I praye the leaue me to one puffed party/ that I maye eate a messell of bread.

#### The III. Chapter.

**A**nd when the chyld Samuel ministred vnto the Lorde vnder Ely/ the word of the Lorde was heare at the same tyme/ neyther was there any sure and manyfell vshon. And it comyned at the same tyme that Ely laye in his place/ and his eyes beganne to be vshyned/ that he coulde not see. And Samuel had layd hym doune in the temple of the Lorde/ (where the Treke of God was) before the lampe of God was put out. And y Lorde called Samuel. He answered: Beholde here am I. And he rane vnto Ely/ and sayd: Beholde here am I/ thou hast called me. But he sayd: I haue not called/ why thou waye agayne/ laye the doune to slepe. And he wte

his waye/ and layed hym doune to slepe.

The Lorde called agayne Samuel. And Samuel arose/ and wete vnto Ely/ and sayd: Beholde here am I/ thou hast called me. Vscurred he. He sayd: My sonne/ I haue not called the. Go thy waye agayne/ and laye the doune to slepe. So sae Samuel/ he knewe not the Lorde as yet/ at the word of the Lorde was not yet shewed vnto hym. And y Lorde called Samuel the thrid tyme. And he arose and wente vnto Ely/ and sayd: Beholde here am I/ thou hast called me. Then perceaued Ely that the Lorde called the chyld/ and he sayd vnto hym: Go thy waye agayne/ and lepe the doune to slepe: and if the Lorde call any more/ then seye: Speake Lorde/ for thy seruants heareth. Samuel wente his waye/ and layd hym doune in his place. Then came the Lorde/ and stode/ and called lyfr an afors: Samuel/ Samuel. And Samuel sayd: Speake Lorde/ for thy seruant heareth. And the Lorde sayd vnto Samuel: Beholde/ I do a thyng in Israell/ that whoso euer shall here in/ both his eares shall glowe. In that daye will I raise vp vpon Ely/ all that I haue spoken/ concernynge his house. I will raise in thyn hande/ and performe it: for I haue tolde hym/ that I will be iudge ouer his house for euer/ because of the wickednes/ that he knewe how shamefully his chyldren behaued them selves/ and hath not once loked sorely therto: Therefore haue I strewe vnto y house of Ely/ that this wickednesse of the house of Ely shall not be reconcyled/ neyther with sacrifice/ nor with meatespynges for euer. And Samuel lay vnto the meatespynges/ and opened the doores of the house of the Lorde.

But Samuel was afrayed to tell the vshon vnto Ely. Then Ely called hym/ and sayd: Samuel my sonne. He answered: Behold. Here am I. He sayd: What is the word that the Lorde hath spoken vnto the: whye it not for me: God do this a that vnto the/ if thou hyde ought fro me/ of al that he hath talld with y. Then Samuel tolde hym altogether/ and byd nothyng from him. He sayd: It is y Lorde/ let hym do what please hym.

Samuel grewe vnto the Lorde was with hym/ and there fell none of all his wordes vpon the earth. And all Israell from



Then onto Bersaba / knewe þe Samuel was  
fyrstfull to be a prophete of the Lorde. And  
the Lorde appeared agayne at Silo: for the  
Lorde shewed him selfe onto Samuel at Si-  
lo: þow in the wynde of the Lorde.

The xliiij. Chapter.

**A**nd all Israel spake of Samuel. And Is-  
rael wente forth to the battayll agaynst  
the Philistines / and pitched beside the i. Hel-  
pstone: As for the Philistines / they pitched at  
Aphek / and prepared them selves agaynst Is-  
rael. And when the battail beganne / the host  
was deuyded / so that Israel was in x. iij. be-  
fore the enemyes / and in the edge in the  
felde they slewe aboute a foure thousande mē.  
And when the people came in to the host / the  
Elders of Israel sayde: Wherefore hath the  
Lorde caused vs to be smytten this daye be-  
fore the Philistines? Let vs take vnto vs the  
Arke of the Lorde: & the conuenaunt from Silo /  
euidet it come amonge vs / that it may helpe  
vs from the hande of our enemyes. And the  
people sent vnto Silo / and caused to fetch  
thence the Arke of the conuenaunt of the  
Lorde Sabaoth / that sitteth vpon the Che-  
rubims. And with the Arke of the conuenaunt  
of God there were the two sonnes of Eli /  
Ophni and Phineas.

**A**nd when the Arke of the conuenaunt  
of the Lorde came in to the host / all Israel  
shouted with a great shout: / so that the earth  
sounded withall. But when the Philistines  
heard the noise of it: they sayde: What  
noise is this of such great shouting in the  
tent of the Hebrewes? And when they perceaued  
that the Arke of the Lorde was come in  
to the host / they were affrayed and sayde: God  
is come in to the host. And they sayd moou-  
erly: Wo vnto vs / for it hath not bene thus a-  
fore tyme. Wo vnto vs. Who will deliuer vs  
from the hande of these byc goddes? These are  
the goddes that smote Egypt with all maner  
of plegues in the wilderness. Be stronge  
now in manly ye Philistynes / that ye serue  
not the Hebrewes / for they haue serued you.  
Be manly and fight.

**E** Then fought the Philistines / and Israel  
was smitten / and euery one fled vnto his ren-  
te / and there was a very great slaughter / so  
that there fell of Israel thurty thousande

foote men. And the Arke of God was taken /  
And the two sonnes of Eli / Ophni and Phni /  
died byc.

Then raine there one off Ben Jamin out  
of the fore front of the battayll / and came onto  
Solo the same daye / and had his clothes rent /  
and had earth vpon his heade / And when he  
came in / he fell vpon the seate / that he might  
loke toward the waye: for his herte was fere  
full aboute the Arke of God. And when the  
man came in to the cysteme / he robe it forth / and  
all the cysteme cryed. And when Eli herd the  
noise of the cryenge / he cryed: What noise of  
busynesse is this? The man came hastily / and  
tolde him. (As for Eli he was foure score / and  
eyghtene year old / for his eyes were dimme /  
so that he coulde not see.) The man sayde  
vnto Eli: I come / and am fled this day out of  
the host. He sayde: How is it thy sonne?

Then answered the rynging: byrnger and  
sayde: Israel is fled before the Philistines /  
and a great slaughter hath there ben entoughe  
the people / and thy two sonnes Ophni and  
Phineas are dead / yee / and the Arke of God  
is taken awaye. When he had made incheion  
of the Arke of God / he fel downe backwarde  
from the seate by the gate / and brake his necke  
and dyed: for he was olde / and an heauy man.  
He iudged Israel soueraynly. The wife of  
his sonne Phineas was with chylde / and  
shoulde shortly haue ben deliuered: when she  
herde the rynging that the Arke of God was  
taken / and that her brother in lawe / and her  
houssbande were dead / she bowed her selfe a  
trauapled: for her payne came vpon her. And  
when she was now at the pointe of death / the  
women that stode by her / sayd: Fere not /  
thou hast a yonge sonne. But she gaue no  
answere / nyther regarded it / and she called  
the chylde Icabod / and sayd: The glorye is  
gone from Israel / because the Arke of God  
was taken awaye / and her brother in lawe  
and her houssbande. And she sayd incheion  
The glorye is gone from Israel / for the Arke  
of God is taken awaye.

The v. Chapter.

**A**s for the Arke of God / the Philistynes  
tooke it / and brought it from T. the floure of  
Helpe vnto Ashdod / into the house of Dagon /  
¶ Reg. viij. c.

¶ Reg. viij. c.

and set it besyde Dagon. And when they of Ashod rose vp early on the morow/they soude Dagon lying on his face upon the earth/beside the Arke of the Lord. But they toke vp Dagon: and fer hym agayne in his place. Cleuerhils/when they rose vp early on the next morow/they found Dagon lying on his face upon the earth beside the Arke of the Lord: but his heade a both his handes betwix of vpon the tresholde /so that the blacke laye there only. Therefore the priestes of Dagon/and al they that go in to his house/creade nor vpon the tresholde of Dagon at Ashod: vnto this daye.

**B** But the harte of the Lord was heauy vpon them of Ashod/and destroyed them/and smote Ashod/and al the borders therof in secrette places. When the men of Ashod saw that they were so plagued/they sayde: Let not the Arke of the God of Israel tary with vs: for his hande is to hard vpon vs/ and vpon oure God Dagon. And they sent forth/and gathered all the pynces of the Philistynes vnto them/and sayde: What shall we do with the Arke of the God of Israel: Then answered they of Geth: Lett the Arke of the God of Israel be bose aboure. And they caried the Arke of the God of Israel rounde aboure.

**C** But when they bare it aboute/there was a very greate rumor: in the eyne the men had of the Lord/and smote the people of the eyne from the smallest vnto the greatest/and destroyed them in the secrette places. Then sent they the Arke of the Lord vnto Efron. But when the Arke of the Lord came vnto Efron/they of Efron cryed: They haue caused the Arke of God aboute vnto me/to slaye me and my people.

**D** Then sente they forth / and gathered all the pynces of the Philistynes together / and said: Sende awaye the Arke of the God of Israel agayne vnto her place/that it slay not me a my people:for there is a very greate rumoure with the dead in all the eyne/and the hande of God is there. And the people that theyd not/were smitten in secrette places/so that the necke of the eyne wente vp vnto heauen.

**E** Thus was the Arke of the Lord in the Arke of the Philistynes six monethes. And the Philistynes called they: pestes and sorowfayers/and sayde: What shal we do with the Arke of the Lord: They answered vs/wherby shall we sende it vnto her place: They sayde: If ye wil sende awaye the Arke of the God of Israel/steale it nor awaye empty: but geue a trespassse offeringe: so shall ye be made whole/and ye shall knowe why his hande departeth not from you.

They sayde: What is the trespassse offeringe that we shall geue hym: They answered: fruc mans hynder partes of golde / and frue golden myce / accordyng to the numbe of the frue pynces of the Philistynes. For there hath ben: one maner of plague vnto you all/ and vpon youre pynces. Therefore must ye make your hynder partes of one substance/ and youre myce/ whiche haue destroyed youre lande: that ye maye geue the God of Israel the honoure: per aduantage his hande shal be the lyghter vpon you/ and vpon youre God/ and vpon youre lande. Why hath en ye youre herto as the Egyptians and Pharaos hardened they: hert: When he showed hym selfe vpon them: theyd not they let them departe to go they: weye.

Go to now/therefore/ make a T new cart/ and take two milke lynes/ vnto the which there neuer came yocke/ and yocke them to the carte a kerbyes: callt tary behynde the at home/ take ye the Arke of the Lord/ and laye it vpon the carte/ and the iewels of golde that ye geue hym for a trespassse offeringe/ put in a coffere beside it/ and sende it awaye/ and let it go. And loke well if it go the weye of her owne coast Beth Shemoa / then hath he done vs all this greate euill: If no/then shal ye knowe that his hande hath not touched vs/ but that is happened vnto vs by chaunce.

The men theyd so/ and toke two yonge milke lynes / and yocked them to carte / and helde they: callt at home / and layed the Arke of the Lord vpon the cart/ and the coffere with the golden myce / and with the Images of they: yscals. And the lynes wente straight waye vnto Beth Shemoa upon one of the streets/ and wente on clearyng/ and turned nyther to the ryght hande nor to the left. And the pynce

pynces of the Philistynes wente after them vnto the coall of Beth Semes.

The Beth Semites were euen reappynge youne theyr wheat baruel in the valley / and lyfte vp theyr eyes / a sawe the Arcke / a reioyced so fast. The care came in to the felde of Josua the Beth Semite / a there it stode still. And there was a great stone / a they claue the tymber of the care / and offered the fyne vnto the Lord for a burnt offeringe.

But the Lewites toke youne the Arcke of the Lord / and the coffe that was by it / when the Jewes of golde were / and sette them vpon the great stone. The men of Beth Semes offered burnt offerings / a other offerings also vnto the Lord the same daye. And when the fyne pynces of the Philistynes had sene it / they departed agayn / the same daye towarde Ebron.

¶ These are the golden discases / that the Philistynes offered for a trespass offeringe vnto the Lord: A dod one / Gasa one / Afealon one / Gath one / and Ebron one / and golden myc / a accordynge to the number of al the cyties of the Philistynes / and of the fyne pynces / from the walled cytye vnto the village / a vnto the great playne felde / where vpon they set the Arcke of the Lord / which was vnto this daye vpon the felde of Josua the Beth Semite.

And certayne of Beth Semes were slayne / because they had sene the Arcke of the Lord / and because theyre ffyfte thousande and seuen ty men of the people. Then mourned the people / because the Lord had done so great a slaughter in the people. And the men at Beth Semes sayde: Who may stande before the Lord so holy a God? And to whome shal he go from vs? And they sent messengers to the inhabitants of Bynath Jearam / sayenge: The Philistynes haue broughte the Arcke of God agayne / come youne and fetch it vp vnto you.

#### The. VII. Chapter.

¶ **S**ome of Bynath Jearam came youne / and fetched the Arcke of the Lord / and broughte it in to the house of Aminadab at Gibeon / and they celebrated Eleazar his sonne for that he myghte feyre the Arcke. And fro that daye that the Arcke of the Lord abode at

rynath Jearam / the tyme extended forth so longe tyll it came to twentye yeares: all the house of Israel wept after the Lord.

But Samuel sayd vnto al the house of Israel: If ye returne with all youre heart vnto the Lord / then put away from you ffyrte eue goddes and Astaroth / and directe youre heart vnto the Lord / and I sette hym onlye thy god. And he deliuer you out of the hande of the Philistynes. Then the chyldren of Israel put away Baalim and Astaroth from thence / and serued the Lord onlye.

Samuel sayde: Gather all Israel together vnto Mizpa / that I maye praye for you vnto the Lord. And they came together vnto Mizpa / and drew water / and poured it out before the Lord / and fasted the same daye / and there they sayde: We haue synned vnto the Lord. So Samuel iudged the chyldren of Israel at Mizpa.

But when the Philistynes herd: that the chyldren of Israel were come together vnto Mizpa / the pynces of the Philistynes wente vp agaynst Israel. When the chyldren of Israel herd that they were afrayed of the Philistynes / and layde vnto Samuel: Ceasse not to crye vnto the Lord our God for vs / that he maye helpe vs out of the hande of the Philistynes. Samuel roke a fat lambe / and offered it eel. And crye vnto the Lord for Israel / and the Lord herde hym. And whyle Samuel was of the offeringe the burnt offeringe / the Philistynes came to fight agaynst Israel. But the Lord rhounded a thunder vpon the Philistynes the same daye / and vnkoufired them / so that they were fynyten before Israel. Then wrote the men of Israel forth / and chased the Philistynes / and smote them tyll vnder Beth Car. There roke Amnael a stone / and set betwene Mizpa and Beth / and called it the f. Piles. Reg. iij. a stone / and sayde: Hebereth hath the Lord and vs a helpe vs. Thus were the Philistynes broughte youne / and came no more within the border of Israel. And the hande of the Lord was agaynst the Philistynes as long as Samuel liued.

¶ So Israel gat the cyties agayne / that the Philistynes had conquered from Ebron. Reg. iij. a vnto Gath / with the border therof / those

And Israel rescue out of the hande of the Philistines: Israel had peace with the Ammonites. Samuel iudged Israell as long as he lived: and went aboute euery yeare vnto Bethel and Gilgal and Mizpa: when he had iudged Israell in all the places he came agayne vnto Ramath: for there was his house: there he iudged Israel: a daylded an anntre there vnto the Leide.

## The VIII. Chapter.

**A**nd when Samuel waxed olde / he sette his sonnes to be iudges ouer Israell. His first borne sonne was called Joel: and the seconde Abia: and they were iudges at Bersaba. Neuertheless his sonnes walked not in his traces: but enclined vnto couerousnesse: and toke gyfts: and wasted the lawe. Then all the Elders in Israell gathered them selfes together / and came to Ramath vnto Samuel: and sayde vnto hym: Beholde: thou art wesen olde: and thy sonnes walke not in

*i. Neg. xii. c.* thy wayes: / for a kynge ouer vs therfore: to  
*i. Neg. xii. d.* iudge vs: as the Heithen haue. Then was  
*2c. xxij. b.* Samuell displeasid when they sayde: Geue vs a kynge to iudge vs. And Samuel prayed before the Loide.

**T**he Loide sayde vnto Samuel: Herken vnto the voyce of f people in all that they haue sayde vnto thee. For they haue not refused: / but me that I should not be kynge ouer the. They do vnto thee / as they haue done euery sence the daye that I brought them out of the lande of Egipte vnto this daye: and haue forsaken me: and serued other goddes. Herken now therfore vnto theyr voyce. Yet restlyse vnto them: / and thence thyn the name of the kynge that shal raygne ouer them.

And Samuel tolde all the wordes of the Loide vnto the people: that required a kynge of hym. This shalbe the lawe of the kynge: that shal raygne ouer you: your sonnes shalbe taken for his charrettes: and for horsmen to rüne before his charrettes: / and to be rulers a cupp raynes to be plowmen to yll his lande: and to be reapers in his barnes: / a to make his harness: and such thyng: as be longte to his charrettes. To for your daughteres: he shal take them to be Apparetices: cofers: and bakere.

*ii. Re. xij. d.* Your best lande: and vineyardes: and oylegardens shal be take: / and geue vnto his ser-

uauntos: / of youre sides also: and by nyghtes shal he take the nyghtes: and geue vnto his chamberlaynes and seruantes. And youre seruantes: and youre maydens: / and youre beste yonge men: and your asses shal be take: and so his busynesse withall: of your flockes shal be take the nyghtes: as ye shalbe his seruantes. When ye shal crye: then at the same tyme: / ouer your kynge: whome ye haue chosen you: the Loide shal not heare you at any same tyme. Neuertheless: the people refused to heare the voyce of Samuel: and sayde: Not so: but there shal be a kynge ouer vs: / at we maye be as al other Heithen: / that oure kynge maye iudge vs: and geue soubd: for vs: / and gouerne our warres. Then berkened Samuel vnto all that the people sayde: / and tolde it before the eeres of the Loide. The Loide sayde vnto hym: Herken thou vnto theyr voyce: / and make them a kynge. And Samuel sayde vnto the men of Israell: So youre waye euery one vnto his cyne.

## The IX. Chapter.

**T**here was a man of Ben Iamin named Jelis: his sonne of Abel: the sonne of Zee: / a Kap: the sonne of Bethobah: the sonne of Zaphath: / a Kap: the sonne of a man of Iamin: / a valiant man: which had a sonne named Saul: which was so goodly a yonge man: / that there was not a goodlyer among the dayldren of Israell: by ether by the heade then all the people. Elis the father of Saul had lost his assis: / and he sayde vnto Saul his sonne: Take one of the dayldren with thee: / get the vp: / go thy waye: and sike the asses. And he wente his waye thowre mounte Ephraim: / and thowre the lande of Solisa: and founde them not. They wente thowre the lande of Galim: / and there they were not. They passed thowre the lande of Zamin: and founde them not. But when they came in to the lide of Suph: Saul sayde vnto the dayldre that was with hym: Come let vs go home agayne: / lest my father let go the asses: and take care for vs. He sayde: Beholde: here is an honorable man of God: in this tyme: / al that he sayth cometh to passe: Let vs go thither nowe: / peraduenture he maye sike vs: our waye which we go. But Saul sayde vnto his dayldre: Though we shoulde go: / what kynge we the man: for the

beade

breache is gone out of oure wall: / a clo haue we no gyfte to bunge the man of God: what haue we? The child answered againe a sayde: Beholde: I haue þe fourth part of a splere siele by me the same wil we geue the man of God / that he maye shew vs oure waye.

**B** Also came in Israel: when a man wente to Egypt: counseyll at the Lord: he sayde: Come: let vs go to the Egypt: for they that now are called prophets: were called Seiers afore tyme: Saul sayde vnto his childre: Thou hast well spoken: come let vs go. And when they went vnto the cyne where the man of God was: a came vp vnto the cyne: they founde damfelle / which were gone forth to drawe water: vnto them they sayde: Is the Egypt here? They answered the and said: Yee: Beholde / he is there: make hast: so he came into þe cyne this yere: because the people haue a sacrifice to do to Baem the hye place. When ye come in the cyne: shal fynde hym: so he go vp to the hye place: for to eate for the people wyl not eate: he shall come. For he shall bestee the offeringe: Then shall they eate that are called. Therefore go your waye vp: for euen now shal ye fynde hym.

**C** And when they came vp to the cyne / and were euen in the myddes of þe cyne / beholde: Samuel came forth in they: way: and wolde go vp to the hye place. **Aug. 17. a** But the Lord had opened Samuels eare the daye afore: so oure Saul came: and saide: To morow aboute this cyne will I fynde a man vnto the out of the lande of Ben Jamin: hym shalt thou assigne to be pyncer ouer my people of Israel: that he maye deliuer my people from the hande of the Philistines: for I haue loked vpon my people: a they: eye is come before me. Now when Samuell behelde Saul: the Lord cōfiterred hym: lo / that is the man of whome I tolde the: that he should reygne ouer my people.

Then came Saul vnto Samuell vnder the gate: and sayde: tell me (I praye the) where is the Seyers house? Samuell answered Saul / and sayde: I am the Seyer. Go vp before me vnto the hye place: for ye shall eate with me to day: to morow will I let the go: and all that is in thine heart: will I tell the: and as for the asses: which were lost

the daye ago: care not thou for them: for they are founde. And to whome shall belonge all that is pleasaur in Israel? Shall it not be longe vnto the: and to all thy fathers house? Saul answered: Am not I a sonne of Teremi: / and of the smallest tribe: and my kindred is the leaste amonge all the kynredes off Irybe of Ben Jamin? Why speakest thou so then vnto me? Samuel toke Saul and his childre: and brought them into þe parle where they should eate: and sette them aboute those that were called: / of whome they were aboute a thynke men. And Samuel laid vnto the cofe: geue me the porcion that I gaue the: / a had the kepe it by the. Then the cofe roke vp a shoulder / and bare it forth: and set it before Saul. And Samuel sayde: Beholde: this is left: laye it before the: and care: for it was kepe for the: againste this yere: when I called the people. Thus spak Saul eate with Samuel the same daye.

And when they were gone: he came from the hye place: vnto the cyne: he called with Saul in the chamber. And they rose vp early on the morow. And when the morning spryngt: crose / Samuel called Saul in the chamber: and sayde: Why: thou maye sende þy waye. And Saul gaue hym vnto they: both wente forth together: he and Samuel. And when they came vnto the ende of þe cyne: Samuel sayd vnto Saul: Speake vnto the childre: that he go on feith before vs: our stande thou: first now: what I maye shewe the what God hath sayde.

#### The X. Chapter.

**A** Then toke Samuel a glasse of oyle: and I poured it vpon his heade: / a I blessed hym: / a he: ruy. c. and sayde: Seyst thou that the Lord hath anoynted the: to be the pyncer ouer this en: deut. 17. c. heritaunce: When thou goest now for me: thou shalt fynde two men by the: Achis: Ge. xxxv. d. graue: in the coast of Ben Jamin at Bethel: which shall lere vnto the: The asses are feid: / whome thou wrentest to see: and beholde: thy father hath put the asses out of his mow: / a taketh thought for the: and sayde: What shal I do for my forme.

And when thou goest on forth from thence: thou shalt come to the Ofte of Thebes: there shall the man fynde the: which go vp vnto

**C. 10** God

God towarde Bethel one shearer the hyde  
doe, another the louces of the eide / the third a  
bond with rope: and they shal salute the / a  
geue the two louces / which thou shalt take of  
thei hand. After that shalt thou come to the  
i. Reg. xii. a  
hill of God / where the Philistines watch: is  
and when thou comest thence into the cye /  
there shal meete a company of prophetes / so  
minge youne from the hie place / and before  
them a Psaltery / a tabour / a pipe and a harpe /  
as they the selfes prophesyng. And the spete  
of the Lorde shall come upon the / and thou  
shalt prophete with the / and shalt be chaun-  
ged into another man.

When these tokens come now onto the /  
ii. Re. vi. a  
then vs whatseuer cometh onto the  
i. Da. xii. a  
handes for God is with the. Thou shalt go  
youne before me unto Gilgal: Beholde / this  
thei saye. I come youne onto the / that thou  
make offre burnt offerings and shal offre  
i. Re. xii. b  
ringes. ¶ Seven dayes shalt thou tarry till I  
come to the / and thence the what thou shouldest  
do. And when he turned his shoulder to  
go from Samuel. So / chaunged him ano-  
ther here / and all these tokens came the same  
waye.

And when they came onto the hill / Be-  
holde there mette him a company of prophetes /  
i. Reg. xi. b  
and the spete of God came upon him /  
so that he propheted amonge them. But  
when they which knewe him before / saue  
him that he propheted with the prophetes /  
they sayde all amonge them selfes: What is  
happened vnto the sonne of Elis? Is Saul  
also amonge the prophetes? And one that was  
there answered and saide: Who is they: sa-  
i. Re. xii. b  
ther? Here of came y prouerbe: Is Saul also  
amonge the prophetes? And what he had left  
of prophesyng / he came vnto the hill.

Sauls vncle sayde vnto him and to his  
childe: Whether wente ye? They answered:  
To see the offse. And when we sawe that  
they were awaye / we came vnto Samuel.  
Then sayd Sauls vncle: Telle me / what sayde  
Samuel vnto you? Saul answered his vncle:  
The tolde vs that the offse were founde.  
But of the kynngdome / he tolde him nothinge  
what Samuel had said.

Samuel called the people together vnto  
the Lorde to Mizpa / and spake vnto the

chiliden of Israel: Thus sayeth the Lorde  
God of Israel: I thoughte Israel out of E-  
gypte / and deliuered you from the hande of  
Egyptians / and from the hande of all y  
kinges that oppressed you. But now haue ye  
refused you God / which hath helped you out  
of all youre sorowes and troubles / and ye haue  
said vnto him: Set a kenge ouer vs. Will  
stande ye now before the Lorde / accordinge  
to your mitis and kynredes.

Now / what Samuel hadde broughte forth /  
all the wibes of Israel / the wibe of Ben Jamin  
was taken. And when he had shewed the  
the wibe of Ben Jamin with his kynredes /  
y fined of Eli was taken / and Saul the  
sonne of Elis was taken. And they sought  
him / but they founde him not.

Then asked they further at the Lorde /  
whether he was for to come thence. The Lo-  
rd answered: Beholde / he hath hidd himselfe  
amonge the vessils. Then ranne they thither /  
and founde him. And when he shode amonge  
the people / he was by the y head then all  
the people. And Samuel said vnto all the  
people: There seye him whom the Lorde hath  
chosen / so: in all the people there is none like him.  
Then gaue al y people a shoute / and said: God  
i. Reg. xii. b  
saue the new kynge.

Samuel tolde the people of the late of  
the kynngdome / and wrote it in a booke / and  
laid it before the Lorde. And Samuel let  
all the people go every one to his owne house.  
And Saul went home also vnto Gibea / and  
there mette with him one parte of the hoole  
whiche heres God had reioiced. But the  
chiliden of Bethal saide: What shall this  
helpe vs / and despyred hym / and sought  
him: no present. But he made him as though  
he herde it not.

## The XI. Chapter.

¶ Thus the Ammonite went vs / a layd  
y siege vnto Jabes in Gilead. And all the  
men of Jabes sayd vnto Nabas: Be at one  
with vs and we will serue the. But Nabas y  
Ammonite answered them: I will make a  
conuenaunt with you on this condicon / that  
I maye thrust out al your right eyes / a put  
you to shame amonge al Israel. Then sayde  
al the eldres of Jabes vnto him: Geue vs  
seuen shekes of spysse / that we maye sende  
me  
saunges

saungers into the coastes of Israel: If there be no sauour/we wil go forth vnto the.

So the messaugers came vnto Gibea of Saul/and spake thus before the eares of the people. Then at the people lyke vp theyr voice and wepte. And beholde/Saul came after the open out the fild:and sayde:What eyeth the people that they wepte? So they tolde him the cause of the men of Jabes. Then came the spere of God vpon him/whan he had herde these wordes/and his wrath was sore moued/and he toke a couple of oxen/and therewith them in funder/and sent them in to all the coastes of Israel by the messaugers/sayinge: Whosoever goeth not forth after Saul and Samuel/ his open shalbe thus dealt withal.

Then fell the feare of the Lorde vpon the people/so that they wente forth lyke as one man. And they were tolde at Babel/ and of the children of Israel there were the hid:eth thousande men/and thery thousande of the children of Iuda. And they spake vnto the messaugers that were come: Saye thus vnto the men of Jabes in Galaad: To morrowe shal ye haue helpe/whan I Sunne is at the whorset. Whan the messaugers come and tolde this to the men of Jabes/they were glad. And the men of Jabes saide: To morrowe wyl we come forth vnto you/that ye maye do vnto vs/whosoever it pleaseth you. And on the nexte morrowe/Saul set the people in their perres/and came into the heell aboute the morninge ward/and smote the Ammonites/whiche were at the whorset. So for those that remained/they were so feared/that two of them abode not together.

Then said the people vnto Samuel: Where are they that sayd: I shoulde Saul reigne ouer vs? Beluier vs here I men/that we maye put them to death. But Saul saide: There shal no man spe this vnto: for to haue hath the Lord geuen health in Israel. Samuel sayd vnto the people: Come/let vs go vnto Gilgal and renewe the kynagome there. Then went all the people vnto Gilgal/where they made Saul kynge before the Lord at Gilgal/and offered thankoffringes before the Lord. And Saul with all the men of Israel reioyced there greatly.

The XII. Chapter.

Samuel said vnto all Israel: Beholde/ I haue chosen vnto you a voice in all that ye said vnto me/and haue made a kynge ouer you. And now lest here goeth your kynge before you. As for me/ I am wryth eide a grep decreed/and my sonnes are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde here am I: I haue sworne as ganst me before the Lord and his anoynted/ if I haue taken any mans eye/ or affe: if I haue done any man violence/ or wronge/ if I haue oppressed any man/ if I haue receaued a gyfte of any mans hande/ and septe it secretly/ I wil restore it you agayne.

They sayde: Thou hast done vs no nether violence nor wronge/ nether oppressed/ nor taken ought of any mans hande. He sayde: The Lorde be mynesse agaynst you/ and so he his anoynted this daye/ that ye haue founde nothyng in my hande. They sayde: Yee/they shalbe mynesse. And Samuel sayde vnto the people: The Lorde whiche made Moses and Aaron/and broughte your fathers out of the lende of Egypte here present. Stande forth now therfore/that I may iudge you before the Lorde ouer the ryghteousnes of the Lorde/whiche he hath done for you and your fathers.

Whan Jacob was come into Egypte/ Gen. xlii. a your fathers cryed vnto the Lord. And he sent Moses and Aaron to bringe you for: Ex. ii. b there out of Egypte/and to cause them for to dwell in this place.

But when they forgoth the Lorde/they Iud. iii. a God he sold them vnder the power of Chisra the captayne at Heger/ send vnder the power of the kynge of the Moabites/ whiche fought agaynst them. But they cryed vnto the Lord/ and sayde: We haue sinned/ in that we haue forsaken the Lord/ and serued Baalim/ and Ashtaroth. But now Beluier vs from the hand of our enemyes/ and we wyl serue the. Then Iud. vi. e the Lorde sent Jerubbaal/ Eder/ i. Zeph. i. Jud. viii. b and Samuel/ and Beluiered you from your enemye rounde aboute/ and caused you to dwell safe. I. K. xii. a

But when ye sawe that Chisra/ the kynge of the children of Ammon came agaynst you/

1. Kc. viij. a The sayde vnto me: Not thou/ but a kynge shall  
 raygne ouer vs where/as not withstanding  
 your God was your kynge. Now/ there haue  
 ye your kynge/ whome ye haue chosen/ and  
 desired: so lo/ the Lord hath set a kynge ouer  
 you. If ye shall feare the Lord now/ a serue  
 hym/ and hearken vnto his voyce/ and be not  
 disobedient vnto the mouth of the Lord/ the  
 Lord shall be your kynge/ and your kynge  
 shall be the Lord your God. But if ye hearken  
 not vnto the voyce of the Lord/ but be  
 disobedient vnto his mouth/ then shall  
 the hande of the Lord be against you/ and  
 against your fathers.

Standeth forth now also/ and beholde this  
 great rhyng/ that the Lord shall do before  
 your eyes. Is it not now the wheat harvest?  
 For will I call vpon the Lord/ so that he  
 shall cause it to thunder and rayne/ that ye shall  
 knowe and se the great euill/ which ye haue  
 done in this sight of the Lord/ in that ye haue  
 desired to haue a kynge.

ij. K. xviij. f And when Samuel called vpon the  
 Lord/ the Lord caused it to thunder and  
 rayne the same daye.

Then all the people feared the Lord/ as  
 Samuel greatly/ and they sayde al vnto Sa-  
 mul: Diste thou vnto the Lord thy God  
 for thy seruantes/ that we theve not/ for be-  
 ynde our synnes we haue done thus euill also/ that  
 we haue desired vnto vs a kynge: Samuel  
 sayde vnto all the people: Feare not/ ye haue  
 done all this euill in deede. Neuerthelesse/ de-  
 part not backe from the Lord/ but serue the  
 Lord with all your herte/ and go not a-  
 fyer after vayne/ for it profiteth you nothing/ and  
 can not helpe you in so much as is vs/ but a

Ex. xxxij. b wayne thyng. ¶ For the Lord shall not for-  
 get his people/ because of his great names  
 sake/ for the Lord hath begun to make you  
 a people vnto hym selfe. But God forbod/  
 that I shoulde synne so vnto the Lord/ to  
 cause from praiing for you/ and from teaching  
 you the good and righteous waye. Feare ye  
 the Lord therefore/ and serue hym faithfully  
 with all your herte: for ye haue sent home  
 great rhynges be both vnto you. But if ye  
 byd voycedly/ both ye and your kynge shall  
 perishe.

The XIII. Chapter.

Saul had ben kynge one yere/ and wha  
 he had raygned ouer Israel two yeres/ he  
 chose hym the thousand men out of Isra-  
 el/ whiche thousand were with Saul at Mich-  
 mas/ vpon the mount of Berbe/ a one thou-  
 sande with Ionathas at Gibea of Ben Ja-  
 min. As the other people/ helte the goe euery  
 one vnto his tent. But Ionathas smote the  
 Philistines in theyr own watch/ which was  
 at Gibea. That came to the Philistines care-  
 And Saul caused to blowe the trumpets in  
 all the lande/ and to saye: Let vs heauen be  
 heard. And all Israel herde saye: Saul hath syn-  
 neth the Philistines watch/ for Israel stande before  
 the Philistines. And all the people cryed after  
 Saul at Gilgal.

Then the Philistines gathered them selfes  
 together to fight with Israel/ thysie thou-  
 sande charrettes/ six thousande horsemen/ and  
 other people beside in numbre as the lande  
 by the seethore/ and came vp/ and pitched at  
 Michmas on the Eastside of Berbaen.  
 When the men of Israel saw that misse-  
 tune laye vpon the necke of them/ so the people  
 was come therto/ they crepe into caues and  
 crenelles/ into rocks/ and holes/ and welles.  
 But the Hebrews wente ouer Iordan  
 vnto the lande of Gad and Gilead. As for Saul  
 he was yet at Gilgal/ and all the people were  
 synne heret after him: Then caryed he seue  
 dayes/ according to the tyme appointed of  
 Samuel. And when Samuel came not vnto  
 Gilgal/ the people were scattered abroade  
 from him. Then sayde Saul: Bring me  
 a burnt offering/ and thank offering/ and  
 he offered a burnt offering. But when  
 he had made an ende of the burnt offering/  
 behold/ Samuel came. Then wente Saul  
 forth to meet hym/ he myghte salute him.

But Samuel said: What hast thou done? Saul  
 answered: I sawe that the people was  
 scattered abroade for me/ and thou camest not  
 in due season/ and the Philistines were gather-  
 ed together at Michmas. Then said I: Now  
 shall the Philistines come doune to me vnto  
 Gilgal/ and I haue not sought the face of  
 the Lord: and so I boldened myselfe and  
 offered a burnt offering.

Samuel sayde vnto Saul: Thou hast  
 done.



None softly/and nor kepte the commandment of the Lo:de thy God/whiche he commanded the. For if thou haddest not done this/he had prospered thy kyngdome vpon Israel for euer: but now shall not thy kyngdome continue. ¶ The Lo:de hath sought him out a man after his owne hert/him hath the Lo:de commanded to be pynned ouer his people: for thou hast not kepte that the Lo:de commanded the. And Semuel arose/a wente up from Gilgal vnto Gibeon Ben-Jamin.

¶ And Saul numbered the people that was founde with him vpon a sixe hundred men. Saul and his sonne Jonathan/and the people that was with thei saryed at Gibeon Ben-Jamin: but the Philistines hadde pitched thei: tentes at Michmas. And out of the host of the Philistines there wente the bandes of men to Betsur: and they turned the waye towards Ephraim into the lande of Sual: another turned to wards the waye of Bethoron: the thirde turned toward the waye that reacheth to the valleye of Sebaim/ vnto the wilderness.

But there was not a smith founde in all the lande of Israel: for the Philistines thought: The Hebrewes might haplye make swordes and speares. And all Israel were sayne to go vnto the Philistines/when any man had a plowshare/a mattocke/an axe/ or a sickle to sharpen: and the edges of the plowshare/ and mattocke/and sickle/and axes were laboured/ and sharpened at Bethoron. Now when the date of the battell came/there was neither sword nor speare founde in the hande of all the people that was with Saul and Jonathan: but for Saul and Jonathan his sonne/there was some that founde. And the Philistines warch went ouer by Michmas.

#### The XIIIII Chapter.

¶ The first founde at the same tyme that Jonathan sayde vnto his lad / which was his weapen bearer: Come let vs go ouer to the Philistines warch that lyeth about / and be tolde not by our father. Saul dwelt at the ende of Gibeon vnder a Pomegranate tree/ which was in the suburbs. ¶ And the people that were by him/ were vpon a sixe hundred men. And Jonathan the sonne of Saul the brother of Abdon/ the sonne of Phineas/ the sonne of Eli/

priest of the Lo:de at Silo / byd weare the ouerbodye coat. But the people feared not that Jonathan was gone.

¶ Betwene the passages / where Jonathan soughte to go ouer vnto the Philistines warch/ there were two bye routes/ the one on the one side/ the other on the other: the one was called Beth-sean/ the other Seime. And the one laye on the North side toward Michmas/ and the other on the South side toward Gaba. And Jonathan sayde vnto his weapen bearer: Come let vs go ouer to the warch of these vncircumcised: peradventure the Lo:de shall wofe with vs. For it is no harde matter for the Lo:de to helpe by many o: by fewe. The answered hym his weapen bearer: So al that is in thine herte/ go in thy waye/ behold I am with thee/ euen as thine herte wyl.

¶ Jonathan said: Will then/ when we are gone ouer to the men / and come within the sight of them/ if they saye: Stande still/ till we come to you/ then will we stande still in our place/ and not go vp to the/ but if they saye come vp to vs/ we wyl go vp to them/ then hath the Lo:de deliuered them into oure hande/ and thus shalbe a token for vs. Now/ when they came forth in the sight of the Philistines warch the Philistines sayde: See the Hebrewes are gone out of their holes/ that they were crepte into. And the men in the warch answered Jonathan and his weapen bearer/ and sayde: Come up to vs/ and we wyl reach you what matter is. Then said Jonathan to his weapen bearer: Come up after me / the Lo:de hath deliuered them into Israels hande. And Jonathan clamme vp with handes and feet/ and his weapen bearer after him. And Jonathan smote them downe before him/ and his weapen bearer slowe behinde hym / so that the first slaughter that Jonathan and his weapen bearer dyd/ was vpon a weenie men/ within the length of halfe an acker of labe/ which a pare of oken maye tyl in one daie.

¶ And there came a fearfulness/ and flight in the host vpon the side/ and amonge all the people of the warch/ and vpon the Westroiers there came a fearfulness also/ and flight/ so that the lande was in a rumoure/ and there came a flighte downe God/ and Sauls warminen at Gibeon Ben-Jamin/ saw that the multitude

leg. p. 11 c.

139 c.

139 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

139 a. p. 11 c.

that them awaye/and ranne to and fro.

Saul saide vnto the people that was with him: Let and se which of vs is gone away. And whan they numbe/Behold/ Jonathan and his weapen bearer was not there. Then sayd Saul vnto Thia: Hung vnto the Arke of Gods: for at þe tyme was the Arke of God with the children of Israel/ And while Saul was yet speakinge to the priest/ the multitude in the Philistines hoost gaue vp/ ranne/ a was great. And Saul sayde vnto the priest: With diuine thyns bande. And Saul cryed and all the people that was with him/ and came to þe

Judic. vii. f. 34. sayd. And beholde/ Taucry mans sword ¶ Par. xx. d. was agaynst another/ and there was a very great rumoure.

The Hebrews also that were with þe Philistines afore/ and had gone vp with them in the host on euery syde/ toynd them selves vnto Israel/ which were with Saul and Jonathan. And all the men of Israel/ which had byd them selves vpon the mount of Ephraim/ whan they herde þe Philistines fled/ so towed after them in the battayll. Thus the Lord helped Israel/ at that tyme/ and the batteill lasted vnto Berbaucn.

¶ And whan the men of Israel came forth/ Saul charged at the people the same daie and said: Cursed be euery man/ which eateth bread vntill euen/ that I maye avenge me on myne enemies. Then all the people raysted no bread. And all þe people of þe lande came into þe wood. But there laye honny vpon the silde/ and wha þe people came into the wood/ beholde/ þe honny flowed/ but no man put of it to his mouth/ wha he had/ for the people were afraied/ because of þe sorbe. As for Jonathan he had not herde/ that his father had charged the people/ and he put forth his staffe/ þe he had in his hande/ and bypped the ende of it in the honny combe/ and turned his hande to his mouth/ and his eyes were lighted.

Then answered one of the people/ a sayde: Thy father hath charged the people/ and said: Cursed be euery man that eateth ought this daie. Neuertheless/ the people were sayure. Then sayd Jonathan: My father hath troubled the lande: Se how lyghte myne eyes are become/ because I haue raysted a styck of this honny. If the people this daie had eaten of the

spikes of theyr enemies that they found/ the laughter shoulde haue bene greater against þe Philistines. For inuice they the Philistines/ some daie fro/ whichman vnto Bealon/ and þe people were very weery.

And the people turned to þe spores/ a toke a speere and open/ and calles/ and slew them vpon the earth/ and byd care them with the sword. Then was it tolde Saul: Behold/ the people synne against the Lord: in that they haue eaten bloude. He saide: Ye haue done euell/ toll vnto me now a great stone. And Saul sayde moueuer I go a broode amonge the people/ a saye vnto them: that euery one dyngne me his eye/ and his speere/ and slaye them here/ that he maye eat/ and not to synne against þe Lord with eating of bloude. Then brought all the people euery one his eye with his hande the same nyght/ and slew them there. And Saul builded an altiare vnto the Lord. This is the stycke altiare that he builded vnto the Lord.

¶ And Saul said: Let vs go doune after the Philistines by nyght/ a spoyle them till it be cleare morning/ that we let none scape. They answered: Do what soeuer pleaseþ þe. But þe puctle sayde: Let vs go nye here vnto God. ¶ And Saul ayed at God: Shal I go doune/ a my here/ after the Philistines/ and wil thou deliuer them into Israels hande: Neuertheless/ he answered him not at that tyme.

¶ Then said Saul: Let all þe armyes eye of þe people come hithe/ a make search a syn wome in this synne at this tyme. Soe as truly as God the sauncour of Israel lyueth/ a though it be in my sonne Jonathan/ he shal lye. And no man answered him of all the people. And he said vnto all Israel: Be ye on the one syde/ I and my sonne Jonathan will be on this syde. The people saide vnto Saul: Do as it pleaseþ the. And Saul saide vnto the Lord the God of Israel: Do thou that righte. The was Jonathan a Saul tuffe: but the people wente forth fre. Saul saide: Cast the lot ouer my and my sonne Jonathan. So Jonathan was taken. And Saul sayd vnto Jonathan: Tell me what hast thou done. Jonathan tolde him/ and saide: I raysted a styck bouy in the staffe that I had in my hande/ and beholde/ must I spee therfore. Then saide Saul: God

He this is that vnto me Jonathan thou must  
bye the death.

**G** But the people said vnto Saul: Shoulde  
Jonathan die that hath bene so great heath  
in Israel this night? God forbid. And truly  
as the Lord lieth there shall not one heer  
of his heade fall vpon the earth: for with God  
hath he wrought this miracle. So the people de  
lyered Jonathan that he dyed not. Then  
went Saul vp from the Philistines: and the  
Philistines wente vnto theyr place.

**B**ut when Saul had conquered the kinge  
dom ouer Israel he fought agaynst all his  
enemyes rounde aboute agaynst the Moabites  
agaynst the children of Ammon agaynst  
the Idumeites agaynst the Kinge of Zoba / a  
gaynst the Philistines: and whethersouer he  
turned him he got the victoie. And he made  
himself an host: and smote the Amalechites: and he  
lyered Israel from the hande of all those that  
spored them.

Saul had thre sonnes: Jonathan / Ishui  
and Malchisa. And these were the names of  
his moe daughter: The first borne Merob:  
and the youngest Michol. And Sauls wyfe  
was called Ahinoamah: the daughter of Ahimelech.  
And his chiefe captiue name was  
Icher: the sonne of Ner: Sauls vncle. And  
he was the father of Saul. But Ner the father of  
Icher was the sonne of Abiel.

There was a myghty warre agaynst the  
Philistines: as long as Saul liued. And  
when Saul saw a man that was stronge and  
mett for the warre: he toke him to him.

The .XV. Chapter.

**A** Samuel sayd vnto Saul: The Lord  
sent me to anoynte the: so it be kyng  
ouer his people of Israel: Heare nowe these  
wordes of the Lord: For the voice of the Lord  
is heard: I haue remembered what Amalek hath  
done vnto Israel: and howe he layeth waite for  
him in the waye: when he wente out of Egypte:  
So why now standest thou here? and smitest  
the Amalechites: and bringest them with all  
that they haue: a spare hym not: but slaye both  
man and woman: childe and sucklinge: oxen  
and sheepe: camel and asse. Saul commu-  
nded the people the same: and numbred  
them at Carai: two hundred thowsande  
score men: and

ten thowsande men of Iuda.

And when Saul came to the crite of the  
Amalechites: he set an hinder watch by the  
ryuer: and saide vnto the Amecites: Get  
you hence: departe: and go vnto the Amalechites:  
that I smyte you not with them: for ye  
shewed mercy vnto all the children of  
Israel: when they departed out of Egypte:  
So the Amecites gaue them awaye fro among  
the Amalechites.

Then smote Saul the Amalechites from  
Gaula vnto Sur: which lieth ouer agaynst  
Egypte: and toke Agag the kyng of the  
Amalechites: and banded all the people with  
the edge of the sword: neuertheless: Saul and  
the people spared Agag: and the sheepe  
that were good and fat: and the lambs: and  
all that was good: and wolde not burne  
them: but toke what was foule and nothing worth:  
that they burned.

Then came the worde of the Lord vnto  
Samuel: and sayde: Repenteth me that I  
made Saul kyng: for he hath turned hym  
selfe backe fro me: and nor confirmed my  
wordes. Therefore was Samuel angry: and cryed  
vnto the Lord: all that nyght. And Samuel  
got hym vp early: that he might meete  
Saul in the morninge: And it was tolde him  
that Saul was come vnto Carmel: and set  
hym vp a pyler: and was gone aboute: and  
came vnto Gilgal.

Now when Samuel came to Saul: Saul  
sayde vnto hym: Blessed be thou vnto the  
Lord: I haue performed the worde of the  
Lord: Samuel answered: What crye is  
this then of sheepe in myne eares: and the crye  
of oxen which I heare.

Saul saide: They haue broughte them  
from the Amalechites: for the people spared  
the best sheepe and oxen for the offeringe of the  
Lord: the other haue we burned. Neuertheless:  
Samuel answered Saul: Let me tell the  
what the Lord hath sayde vnto me this  
nyght: He sayde: Saye on: Samuel  
sayde: When thou wast but small in  
thyne own eye: wast thou not the heade  
amonge the trybes of Israel: and the Lord  
anoynted the to be kyng ouer Israel. And  
the Lord sent the into the waye: and sayde  
Ga thy waye: a vnto the synners the  
Amalechites:

138 b

138 iij a  
and p a

lechires: and fight against the: will thou haue vnclely destroyed them. Wherefore hast thou not hearkned vnto the voyce of the Lord: but hast turned the selfe to the spoyle / a boue tucl in the sight of the Lord.

**E** Saul answered Samuel: Yee: I haue hearkned vnto the voyce of the Lord: and haue gone the waye that the Lord sent me: and brought Agag the kynge of the Amalec chites: and banded the Amalechites: but the people haue taken of the spoyle: sheepe and oxen: and the best amonge the banded / to offer vnto the Lord thy God in Gilgal. Samuel sayde:

Ecc. iij c

But the Lord pleasure in sacrifices and burnt offerings: as in obeyinge the voyce of the Lord: Wholde / to obedience is better then offerings: and to hearken is better then the fat of rames. For disobedience is as the synne of Iudas: and rebellion is as the blasphemy of ydolatrie. In so much now as thou hast refused the voyce of the Lord: he hath refused the also / that thou shouldst not be kynge.

Ezo. xxi. c  
Deu. xxiij b

**F** Then saide Saul vnto Samuel: I haue synned: that I haue transgressed the commaundment of the Lord: and thy worde: for I was afrayed of the people / a hearkned vnto thy voyce: And now forgiue me my synne: and returne with me: that I maye worshipp the Lord: Samuel saide vnto Saul: I will not returne backe with thee: for thou hast refused the voyce of the Lord: and the Lord hath refused the also / that thou shouldst not be kynge in Israel. And when Samuel turned him backe to go his waye / he gaue hym by the edge of his garment: and rente it. Then saide Samuel vnto him: The Lord hath rente the kynngdome of Israel from the thy hand: and geue it vnto thy neyghboure: which is better then thou. The ouerwinner in Israel also shal not spee: neither shal he repete: for he is no man: that he should repent.

ij. R. xi. b. c

**G** He said: I haue synned: yet honoure me before the Elders of my people: and before Israel: and turne backe with me: that I maye worshipp the Lord thy God. So Samuel turned againe after Saul: that Saul in myghte worshipp the Lord. But Samuel sayde: Singe me rather Agag the kynge of the Amalechites: And Agag went vnto him tenderly.

ij. R. xxij d

And Agag saide: Thus departed the Symoness: of Beath. Samuel saide: Take as thy reward: but made women childlesse: so that thy mother also be without children amonge women. So Samuel beweb Agag in pecco before the Lord in Gilgal.

Ez. xij  
Ez. xij

**I** And Samuel departed vnto Ramath. But Saul wente vp to his house as in Beath Saul. And Samuel saue Saul nor come vnto the base of his Beath. Neuertheless: Samuel mourned for Saul: because it repented the Lord: that he had made Saul kynge ouer Israel.

ij. R. xij  
ij. R. xij

## The. XVI. Chapter.

**S** And the Lord said vnto Samuel: How longe mournest thou for Saul / whom I haue refused: that he should be kynge ouer Israel: For thine home with esle: go thy waye: I will sende thee to Isai the Berlicemite: for amonge his sonnes haue I prouided a kynge: But Samuel sayde: How shal I go: The Lord shal perccame it: and shal slaye me. The Lord saide: Take the a calf from the doue: and saye: I am come to do sacrifice vnto the Lord. And thou shalt call Isai to the sacrifice: shal I tell the what thou shalt do: that thou mayest anoynt me him: whom I shall shew thee. Samuel dyd as the Lord sayde: and came to Berlicem. The were the Elders of the cytie assembled: and wente forth to meete him: and sayde: Is thy cominge peaceable. He saide: Yee: I am come to do sacrifice vnto the Lord. Sanctifie your selves: and come with me to the sacrifice. And he sanctified Iesse: Isai and his sonnes: and called the to the sacrifice.

ij. R. xij  
ij. R. xij

**N**ow wha they came in the Bebeth: Eliah: a thought: whether he should be his anoynt before the Lord. But the Lord sayde vnto Samuel: Take not his his contentaunce: nor vpon the talente of his personne. For I iudge not after the sight of man: A man hath respect vnto: I thenge that to before his eyes: but the Lord lokeh vpon the herte. Then Isai called Abinadab: and brought hym before Samuel: And he saide: This hath not the Lord chosen. Then Isai brought Eamma: But he saide: This also hath not the Lord chosen. Then brought Isai his seven sonnes before Samuel: Neuertheless: Samuel saide:

ij. R. xij  
ij. R. xij

unto Iſai: The Lord hath choſen none of theſe.

And Samuell ſayd vnto Iſai: Are here all the chyldren? He ſayde: There is yet one ſcſpe of all/and he ſhal be kepte the ſcſpe. Then ſayde Samuell vnto Iſai: Ernde/and caſed hym to be ſeide/for we will not ſer ſoune at the table vntill he come. Then ſent he a caſſed hym to be brought. And he was well colourd with ſayre eyes and of a betwyfull countenance. And the Lord ſayde: Cryſt/and Tanoynt hym/that is he.

Then roſe Samuell his oyle borne/aſſoynted hym amonge his brethren. And the ſpce of the Lord came vpon Dauid from that daye forth. So ſai Samuell he gat hym vp/and wente vnto Ramath.

But the ſpce of the Lord departed from Saul/and an euill ſpce from the Lord vnto hym. The ſayde Sauls ſeruautes vnto hym: Beholde / an euill ſpce from God ſeeth the. Let our lord ſay vnto his ſeruautes/which ſtande beſore hym / that they ſeke a man which can playe vpon the harpe and inſtrument / that when the euill ſpce of God cometh vpon the / he maye playe with his hande / to caſe the withall. Then ſayd Saul vnto his ſeruautes: Prouide me a man that can playe well vpon the inſtrument / a byng hym vnto me.

Then answered one of the chyldren / and ſayde: Beholde / I ſawe a ſonne of Iſai / which ſeemeth which can playe vpon the inſtrument / an honeſt and valiant man / and one that hath vnderſtandyng in matters/and is well fauoured. Then Saul ſent meſſaungers vnto Iſai ſayinge: Ernde me Dauid thy ſonne which is with the ſcſpe. The roſe Iſai an aſſe with bread/and a bord with wyne / a a Iuda/ and ſent it vnto Saul by Dauid his ſonne. So Dauid came to Saul / and ſtode beſore hym / and he loued hym well / and he became his weapen bearer. And Saul ſent vnto Iſai ſayinge: Let Dauid remaine beſore me / ſoi he hath ſounde fauoure in my ſight. Now when the euill ſpce of God came vpon Saul/ Dauid roſe the harpe/and played with his hande: So was Saul reſtrefued / and caſed / and the euill ſpce departed from hym.

The XVII. Chapter.

The Philistynes gathered their hoost to the battayll/and came together to Soccho in Iuda / and pitched theys tentes betwene Soccho and Beſai at the ende of Danin. But Saul and the men of Iſraell came together/ and pitched in the Weſte valley / and prepared themſelues to the battayll agaynſt the Philistynes. And the Philistynes ſtode vpon a hill on the one ſide / and the Iſraelites vpon a hill on the other ſide / ſo that there was a valley betwene them.

Then ſtept there forth from amonge the Philistynes a ſloute dolde man/ named Goliath of Gaſh/ſixe cubites a an hande breith Jud. 4. b. hie/and had an helme of ſtele on his heade/ and a ſaſt habergion vpon him/and the weight of his habergion was ſyue thouſande ſciels of ſtele/and barnesse of ſtele had he vpon his legges / a a ſhild of ſtele vpon his ſhoulder/ and the ſtafe of his ſpear was lyke a weiers ſoume/ and the yon of his ſpear had ſixe hundred ſciels of iron / and his weapen bearer wente beſore hym.

And he ſtode and called vnto the hoost of Iſraell / and ſayde vnto them: Wherefore are ye come forth / to prepare your ſclues to battaille? Am not I a Philistine/and ye the ſeruautes of Saul? Choſe one amonge you to come vnto me: if he can fight agaynſt me and ſlay me/then will we be your ſeruautes: but if I can ouercome hym/and ſlay him/ then ſhall ye be our ſeruautes to do ſeruyce. And the Philistine ſayd: I haue ſpoken vnto you vnto be hoost of Iſraell this day / wear me one/and let vs fight to gether. Wha Saul and all Iſraell herde theſe wordes of the Philistine/they were aſtoned a ſore aſtayed.

But Dauid was the ſonne of a man of Beſleem of Beſleem Iuda / whoſe name was Iſai/whiche had eyght ſonnes/and was an olde man in Sauls tyme / and was well ſtreyken in age amonge men. And the thre beſt ſonnes of Iſai were gone with Saul to the battayll. And theys names were theſe/ Eliab the firſt borne/ Abinadab the ſecond / a Samma the thurde. But Dauid was the yongest of all. So when theſe thre eldeſt were gone with Saul to the battayll: Dauid wente aſſayn from Saul / to ſeke his fathers ſcſpe at Beſleem. But the Philistine ſtept forth early

1. Re. xvi. c.

R early

early in the mornyng and at euen/ and stode there foure dayes.

**C** Thus sayde vnto Dauid his sonne: Take this Ephe of fermentye for thy bierchen/ and these ten loaves of breade/ (and runne to the hoost vnto thy bierchen) and these ten new chekes/ and brynge them to the captayne/ and loke how thy bierchen haue: whether it go well with them or no/ and take what they byd the. But Saul and they/ and all the men of Israel were in the Ghe valley/ and fought agaynst the Philistynes.

Then Dauid gat hym vp early in the mornyng/ and committed the shepe to the keeper/ and toke his burthen/ wente his waye/ as Iosai commaunded hym/ and came to the tent. And the hoost was gone forth/ and had pierced them selfe/ and cryed in the battayl: for Israel had set them selfe in array/ and the Philistynes were agaynst theyr hoost in theyr array also.

Then left Dauid the vessel that he bare in the peper of the stuffe/ and ranne to the hoost/ and wente in/ and saluted his bierchen. And while he was yet talkyng with the beholde/ then came vnto the slowe holde man / whose name was Goliath/ the Philistyne of Gath/ one of the Philistyne hoosts/ and spake like as afore/ and Dauid herde it. But euery man in Israel reule be sawe the mansted from him/ and was sore afrayed of hym.

And euery man in Israel sayde: Hauye ye seue the man commyng vp herber? for he come vp ther to speake vnsdaynously vnto Israel. And whosouer smyeth hym/ hym will the kyng make rich/ and geue hym his daughter/ and make his fathers house fre in Israel.

**S** Then sayd Dauid vnto the men that stode by hym: What shalbe done to the man that smyeth this Philistyne/ a turned this shame awaye from Israel: for what so be this Philistyne/ this vncreuynsed: that defiecth the hoost of the kyngs Gode: Then the people tolde hym as afore: Thus shal it be done vnto the man that smyeth hym. And whas his greater worber herde him talke with the nise/ and was very wroth agaynst Dauid/ a sayd: Wherefore arte thou come thynce/ and why hast thou leste a fewe shepe in thy wyldernesse?

I know the presumptuousnesse wel ynough/ and the wickednesse of thine her: for thou art come: thynce to the battal. Dauid aunswere this: What haue I done more: for there not an occasion: And he turned hym selfe from hym vnto another/ and spake accordyng as he had sayde before. Then the people aunswere hym lyke as afore.

And when the herde the wydes whiche Dauid said/ they tolde them in the presence of Saul/ a he caused hym be fetched. And Dauid sayde vnto Saul: Let no mans hart be discouraged/ because of hym Thy seruant shall go/ and fight with the Philistyne. Vnto the best/ Saul sayde vnto Dauid: Thou art not able to go agaynst this Philistyne to fight by hym/ for thou art but a chyld: but this is a mā of warre from his youth vp.

Dauid sayd vnto Saul: Thy seruant kept his fathers shepe/ and there came a Lyon/ and a Beere / and caryed awaye a shepe from the flocke/ then wente I forth after hym / a smote hym/ a deliuered it out of his mowth. And I shal than he wolde haue bene vpon me / I toke hym by his heerde/ and smote hym/ and slew hym. So thy seruant smote both the Lyon a the Beere. Therefore shal this Philistyne this vncreuynsed be cren as one of the: for he hath defiecth the hoost of the kyngs Gode. And Dauid sayde: The Lord hath deliuered me from the Lyon and the Beere/ shal deliuer me also from this Philistyne.

And Saul sayde vnto Dauid: Go thy waye/ the Lord be with the. And Saul clothed Dauid with his clothes / and set on helme of stele vpon his heed/ and put an habergeon vpon hym. And Dauid gyved his sworde about his dorber/ and begyne to go: for he had neuer den used to it afore. Then sayde Dauid vnto Saul: I can not go thus/ for I haue not den used to it/ and so be layd it from hym/ and toke his staffe in his hande/ and thre stones/ lyghte stones out of the ryuer/ and put them in the shepethours bagge/ which he had by hym/ and toke a stynge in his hande/ and gat hym to the Philistyne. And the Philistyne wente forth/ a gat bym to Dauid/ and his weepbeere before hym.

Now when the Philistyne leste/ and sawe Dauid/ he thoughte count of him/ for he was  
600

3 su. yv. d

3 id. j. c

1. N. xv. d

a chybe/well coloured / and beweyfull to loke vpon. And the Philistine sayd vnto Dauid: Am I a dogge then / that thou comest vnto me with a staffe? And he cursed Dauid by his God/and sayd vnto Dauid: Come hyther to me/ I will geue the shepe to the soles vnder the heauen/ and to the beasts in the felde. Neuertheless/ Dauid sayd vnto the Philistine: Thou comest vnto me with swearde/ speare/ and shyde. But I came vnto the in the name of the Lorde Zabaoth/ the God of the hoste of Israel / whome thou hast despyed. This daye shall the Lorde deliuer the in to my hande/ that I may synne the/ and take thy heade from the/ and geue the bodies of I hoste of I Philistines this day vnto the soles vnder the heauen / and to the wyld beasts vnder the earth/ that al the lande may knowe that Israel hath a God. And al this congregation shall knowe / that the Lorde saith nayther to his swearde / nor to speare: for the battaile is the Lordes/ as he hath deliuer you into our handes.

Now when the Philistine gat hym vp/ and went forth / and due nye vnto Dauid/ Dauid made haile/ and ranne from the hoste vnto the Philistine. And Dauid put his haid in his bagge/ and toke out a stone/ and thre it with the slyng / and hie the Philistine cur in the foreheade/ so that the stone stak in his foreheade / and he fell vnto the grounde vpon his face.

So Dauid ouercame the Philistine with the slyng/ and with the stone/ and smote him/ and strowe hym. And for so much as Dauid had no swearde in his hande/ he raue a stode ouer the Philistine / and toke his swearde/ a due it out of the sheeth/ and strowe hym / and smote of his heade withall. When the Philistines sawe that the strongest of them was dead/ they fled. And the men of Israel and Iuda gat them vp/ and cryed as if smored vpon the Philistines/ yf they came vnto the valley/ and to the portes of Ebron. And the Philistines fel downe vnto Gath and to Ekron. And the children of Israel turned agayn fro chasing of the Philistines/ and spoyled theyr tentes. But Dauid toke the heade of the Philistine/ and brought it vnto Ierusalem. As for his armour/ he layed it in his tentes.

When Saul sawe Dauid go forth agayn the Philistines/ sayd vnto Abner his chyfe captayne: Abner/ whate sonne is this chybe? Abner sayde: As truly as thy soule lyueth O kyng/ I wote not. The kyng sayde: Are there whate sonne the yong man is? Now when Dauid came agayne from the slaughter of I Philistine. Abner toke hym/ and broghte him before Saul/ and he had the Philistines beade in his hande. And Saul sayd vnto hym: Whose sonne art thou/ thou yong man? Dauid sayde: I am a sonne of thy seruants I sai the Berlicemite.

## The XVIII. Chapter.

And wha he had made an ende of talkyng vnto Saul/ the soule of Jonathan was bounde with the soule of Dauid. And Jonathan loued hym as his owne soule. And Saul toke hym the same daye / and let hym not go agayne to his fathers house. Jonathan and Dauid made a conuenant together/ for and Jonathan loued hym as his owne soule. And Jonathan put of his owne cote that he had vpon hym/ and gaue it vnto Dauid/ and he had of his swearde/ his bowe/ and his gylde. And Dauid went forth wher he soeuer Saul sent hym/ as he behaued hym selfe wysely. And Saul set hym ouer the men of warre/ and he pleased all the people well/ and all the seruantes of Saul.

It fortuned / that when Dauid was come agayne from the slaughter of the Philistines/ the women wente out of al the cyties of Iuda/ with songes and dancces/ to meete kyng Saul with tymbels/ with myses/ with syrdels. And the women songe one to another/ a played and sayde: Saul hath synnen his thousande/ but Dauid his ten thousande. and then was Saul very wrath/ and the word displeasid hym sore/ and he sayde: They haue ascribed ten thousande vnto Dauid/ and but one thousande vnto me: what shall he beare more but the kyngdome? And from that daye forth/ Saul loved sowerly vpon Dauid.

The next daye after came that euill spere of God vpon Saul/ and propheted in the myddes of the house. But Dauid played on and was wyse harly. And Saul had a carying in his hande/ and cast it/ and thought: I will speeke vnto Dauid

David fell to the wal. Neuertheless David minded hym selfe wylle awaye from hym. And Saul was afrayed of David: for the Loide was wth him/ & departed from Saul. Then Saul put hym from hym / and set hym to be pycke out a thousande men / and he wente out and in before the people. And David behaued hym selfe wylly in al his doynges / & the Loide was wth hym.

**S** Then when Saul sawe that he was so exceedinge wyse/ he stode in feare of hym. But all Israel and Iuda loued David/ for he was out and in before them. And Saul sayd vnto David: Beholde my greatest daughter Merob 7. i. x. i. c. r. o. b. 7. i. I geue the to wyse/ be stronge now/ and gouerne the warres of the Loide. For

Saul thought my hande shal not be vpon hym/ but the hande of the Philistynes. Neuertheless/ David answered Saul: Who am I/ and what is my life/ and the hire of my father in Israel/ that I should marry the kynges daughter?

**E** But when the tyme came/ that Merob the daughter of Saul shoulde haue ben geuen vnto David/ she was geuen vnto Adiel the Micholathite to wyse. Neuertheless/ Michol Sauls daughter loued David. When this was tolde Saul/ the matter pleased hym wel/ and he said: I will geue hym her/ that she may be a snare vnto hym / and that the hande of the Philistynes maye come vpon hym / and he sayd vnto David: This day shalt thou be my daughter/ thou shalt haue the seconde reme. And Saul spake vnto his seruantes: Tallye wth David secretly and saye: Beholde / the kyng hath pleasure in the/ and al his seruantes loue the / marry thou therfore the kynges daughter.

**J** And Sauls seruantes spake these wordes in the eares of David. But David sayde: Think ye it but a small matter to marry the kynges daughter? As for me / I am but a poore simple ma. And Sauls seruantes tolde hym agayne/ & sayd: Such wordes hath David spoken. Saul said: Then see ye vnto David: the kynge respecteth no dowrye/ but onely and hundred of fyfftynes of the Philistynes/ that wingeauce may be taken of the kynges enemies. Howbeit/ Saul thought to cause David be slayne by the hande of the Philis-

tynes. Then his seruantes tolde David these wordes / and David was contente wth the matter to marry the kynges daughter.

And after a fewe dayes David gat hym vp / & wente wth his men / and smote two hundred men amonge the Philistynes. And David broughte they: foff fyfftyne/ and made their number sufficient vnto the kyng / that he myght marry the kynges daughter. Then Saul gave hym his daughter Michol to wyse. And Saul sawe a occasion that the Loide was wth David. And Michol Sauls daughter loued hym. Then was Saul the more afrayed/ & became his enemye as longe as he lyued. And when the pryces of foff Philistynes wente forth. David behaued hym selfe more wylly the al the seruantes of Saul in they: outgoynge: so that his name was in great reputation.

#### The XIX. Chapter.

**S**aul spake to Jonathan his sonne/ and to al his seruantes/ that they shoulde kill David. Neuertheless/ Jonathan the sonne of Saul loued David exceedingly/ and tolde hym/ and sayde: Saul my father goeth about to slaye the. Keepe the therefore / I praye the / in the mountaynes/ and abyde in secret/ & hyde the. But I will goe forth/ & stande before my father in the felde where thou art/ & will speake of the vnto my father: and whatsoeuer I shall saye the wordes.

And Jonathan reported the best of David vnto Saul his father/ & sayd vnto hym: What let not foff kynge synne a gaynst his seruants / for he hath not sinned agaynst the / & his doyng is very necessary for the / the pur his lyfe is his hande also/ and smote the Philistynes/ and the Loide byd a great healeth vnto al Israel: the felde hath thou sone/ and rayued therof. Wherefore D wylt thou offende agaynst innocent bloude / that thou wyldest kill Saul without a cause? Then berced Saul vnto the voyce of Jonathan/ and sweare: As truly as the Loide lyueth he shal not dye. Then Jonathan called David/ and tolde hym all these wordes / & charged hym to Saul/ so that he was in presence lyke as afore tyme.

But there crese a battayl agayne/ and David wente forth/ and fought agaynst the Philistynes/ and smote a greates slaughter/ so that they



they fled before hym. Heu:ri:chless: / the cruel  
 speere of the Lord came: vpon Saul / and  
 he: / in his hand / and had a slaughting in his  
 hande. But Dauid played vpon the instru-  
 ment with his hande. And Saul thought  
 w:th his slaughting: to lyke Dauid fall to the  
 wall. Howbeit he went asyde from Saul / a-  
 way the slaughting smite in the wall. And Dauid  
 fled / and escaped that night.

¶ **E** When this slaughting: / Saul sent his mes-  
 saungers to Dauid house / that they should  
 laye waye for hym / and kill hym in the mor-  
 nyng: Michol Dauides wyfe tolde hym this /  
 and sayde: If thou saue not thy soule this  
 nyght / thou shalt dye to morow. The King  
 holter hym doune thatow the window / so  
 that he went his waye / fled / and escaped. And  
 Michol toke an ymage / and layed it in the  
 bed / and layed a goate / & yunc at the heade of  
 it / and covered it with clothes. Then Dauid  
 sent his messaugers to fetch Dauid. But she  
 sayde: He is fled. Heu:ri:chless: / Saul sent  
 his messaugers to slay Dauid / and sayde: Byng  
 hym op to me: with the bedde / that he maye  
 be sturue.

¶ **W**hen the messaugers came: be-  
 hold: the ymage laye in the bed / and a goate  
 & yunc at the heade of it. Then sayd Sa il on  
 to Michol: Why hast thou begyled me / and  
 let my enemye go / that he myght escape:  
 Michol sayd vnto Dauid: He sayd vnto me:  
 Let me go for I wyl kill the. So sayd Dauid:  
 he fled and escaped / and came to Samu-  
 el in Ramath / and tolde hym all that Sami had  
 done vnto hym. And he was with Samu-  
 el / and they abode at Ramath.

¶ **A**nd it was tolde Saul: Behold: Dauid  
 is at Uloth in Ramath. The King Dauid sende  
 messaugers to fetch Dauid. And they sawe:  
 a company of prophetes prophesyng / and  
 Samuel had the ouersight of them. Then  
 came the speere of God vpon the messaugers  
 of Saul / so that they prophesied also.

¶ **W**hen this was tolde Saul / he sent other  
 messaugers / which prophesied lykewise.  
 Then sent he messaugers the thide tyme /  
 and they in lyke maner prophesied. Then  
 went he hym selfe also vnto Ramath / and  
 when he came: to the great well whiche is at  
 Bethel: he came and sayd: Where is Samuel

and Dauid: Then was it tolde hym: Behold:  
 at Uloth in Ramath. And he wente thither /  
 and came vnto Uloth in Ramath. And the speere  
 of God came: vpon hym also / and he wente  
 out and prophesied lykewise: came vnto Uloth in  
 Ramath. And he put of his clothes / and pro-  
 phesied lykewise before Samu- / and fell  
 Dauid naked all that daye / and all that nyght.  
 There of came the proverbe: As Dauid also  
 among: the prophetes.

The. XX. Chapter.

¶ **A**nd fled from Uloth in Ramath / and  
 came and spake before Jonathas: What  
 haue I done: What trespass haue I made:  
 What haue I sinned in the sight of thy father:  
 that he seekes to kill me: He sayd to hym: What  
 doest thou saie: Behold: my father  
 hath nathyn gyues thee yet nor in thut he  
 sh: with thee: euen: eare. Why sayest thou  
 my father then hyde this fro me: It shall  
 not be so. Then swaure Sa and agayne / and sayd:  
 Thy father knoweth well that I haue done  
 fauoure in thy sight: therefore: all thy  
 Jonathas that no: fauoure of his father geue  
 hym. Verily as truly as the Lord liues:  
 and as truly as my soule lyueth / there is but  
 one steppe betwene me: and death. Jonathas  
 sayd vnto Dauid: I will do what I can: that  
 thou shaldest not dye. And Dauid sayd vnto  
 him: Behold: to morow is the new moone: that  
 I should sit at the table with the kyng. Let me  
 byde my selfe: therefore in the side: vnto the  
 thide tyme: If thy father then saye after me / saye  
 Dauid: praye me that he myght giue me  
 to Bethel vnto his cytye: for all his cytyes  
 haue there a yearly sacrifice. If he saye then:  
 It is good / thou shalt dye: I will with thy  
 friend.

¶ **B**ut he was woth / thou shalt perceiue  
 that he intended euill. O mercy therefore  
 vpon thy seruante: for why me thy friend  
 hast thou made a conuenant in the Lord.  
 But if they: be any trespass: in me / then  
 laye me thy selfe: for why woldst thou  
 byng me vnto thy father:

¶ **J**onathas sayd: That he feared from  
 the that I should perceiue me: father to  
 intende any euill against thee: and  
 should not telle the. Dauid sayd:  
 Who shall byng me: woldst thy  
 father geue the an herde of asse: for  
 Jonathas sayd vnto Dauid: Come: let  
 us go forth in to  
 R ij

King  
 lauge

re xvij. a  
 and xxx. d

the felde. And they wente out both in to the felde. And Jonathan sayd vnto Dauid.

Loide God of Israel/ If I perrecaue by my father to moue/ or on the thyrd day/ that it goeth wel with Dauid/ and sende not vnto the/ a stem the before thyn cares/ then let the Loide do this/ a that vnto Jonathan. But if my father velyne in euil against I. I. wel. then it be for thyn cares also / and let the go/ that thou mayst depart in peace.

And the Loide be with the/ as he hath bene with my father. If I do it not/ then do thou no mercy of the Loide on nic. whilst I lyue/ no/ nor when I dye / a plucke thy mercy from my house for euer. And wha the Loide roreth out the enemies of Dauid/ euey one of the lide/ when let Dauid rote out Jonathan also with his boue / a he Loide requyre it of the hande of Dauids enemies.

And Jonathan proceeded further/ a stouere vnto Dauid/ he loued hym so wel / so he loued hym as his owne soule/ and Jonathan sayd vnto hym. To morow is I new Moone/ and thou shalt be eced after: for thou shalt be wanted where thou wast wonte to syt. But on the thy. de. daye come vnto me / and go in to the place where thou hyddest the on the woekeday/ a set the vnto me by the stone of Uel: then wilt I throt the arrowes on that syde/ as though I would shote at a mark: and beholde/ I will sende the boye/ a saye vnto hym: Go see the arrowe. If I saye now vnto the lab: Lo/ the arrowe lye bytherward behynd the feth: then come thou/ for it is peace/ and there is no perrell/ as truly the Loide lynerh. But if I saye vnto the lab: Beholde/ the arrowe lye yonderwarde before the/ then go thou thy waye/ for the Loide hath let the go. ¶ Do for that whiche thou and I haue spoken together/ the Loide is betwene me and the fe: euer.

Dauid dyd hymselfe in the felde. And wha the new Moone came/ the kynge sat hym vnto the table to eate. When the kynge had set hym vnto in his place as he was wonte/ by the wall/ Jonathan a stode vp / but Abner sat him vnto beside Saul. And Dauid was mysed in his place. And Saul spake nothing that daye / for he thought: There is somwhat happend vnto hym/ that he is not cleane. On

the seconde daye of the newe Moone / when Dauid was mysed in his place. Saul sayde vnto Jonathan his sonne: Wherefore is not the sonne of I. I. come to the table / neyther yesternay nor to daye?

Jonathan answered Saul: He prayed me that he mighte go vnto Bethleem/ a said: Let me go / for our kynred hath a sacrifice to do in the cyne/ and my brother hath sent for me hym selfe: If I haue founde fauoure in thy sygher/ I wil go/ and se my brethren: there fore is he not come to the kynge table. Then was the kynge reueryd at Jonathan/ and sayde vnto hym: Thou wykest a onyngste. I know how that thou hast chosen the sonne of I. I. to the shame of thy kisse / and of thy shankull marker. For as long as the sonne of I. I. lyueth vpon earth / neyther thou nor thy kynge dome shal prosper. Sende now thy forwe and cause hym to be fished vnto me / for he is a i. R. m. dyde of death.

Jonathan answered his father Saul and sayde vnto hym: Wherefore that he dye? What hath he done? The p. ro. Saul the tautlyng at byn/ that he mighte smyte hym. Then proceeded Jonathan that his father was vnto ly determined to kyll Dauid / and he rose vp from the table in a wrathfull displeasure/ and dyd eate no bread the same seconde daye of the newe Moone: for he was veyd because of Dauid / that his father had done hym such dishonoure.

On the morow wente Jonathan forth in to the felde/ at the tyme appointed of Dauid/ a lyke boye with hym/ and said vnto the boye: Runne a kisse me the arrowes which I shote. When the boye ranne/ he shot an arrowe ouer hym. And when the boye came to the place/ a byther Jonathan had shote the arrowe/ Jonathan cryed after hym/ an sayd: The arrowe lyech yonderward before the. And he cryed after hym agayne/ but he/ and stande not still. Then the boye gathered vp Jonathan arrowe/ and brought them to his Loide. And the boye knewe nothinge/ only Jonathan a Dauid knewe of the matter.

Then Jonathan gaue his boye his weapons/ and sayde vnto hym: Go thy waye/ and carry them in to the cyne. And when the boye was gone/ Dauid arose from the place to ward.

warde the South/ and fell upon his face to the grounde/ a worshipped the kynges/ and they kyssed one another/ and wept together: But David moode specially. And Jonathan sayd vnto David: Wo thy waye in peace. Whatseruer we both haue sworne and spoken together in the name of the Lord/ the Lord be mynst: betwene me and the/ betwene my side and thy side for euer. And Jonathan gaue hym vp/ and came in to the cite.

## The XXXI. Chapter.

David came to Hobe to the priest Thimelech. And Thimelech was assayed/ when he sawe David cominge/ and sayde vnto hym: Why comest thou alone/ and no man to with thee? David sayde vnto Thimelech the prieste: The kyng hath committed a matter vnto me/ and sayd: Let no man knowe wherfore I haue sent the / and wher I haue commaunded the: for I haue appointed my seruaunts to meet me here a there. If thou haue now ought vnder thy hand/ and a loafe of bread or fyue/ geue me / some in my hande/ or wharsoeuer thou findest.

The priest answered David/ and sayd: I haue no commune breade vnder my hande/ but the holy breade/ if the yong men haue only refrayned themselves from women. David answered the priest/ and said vnto hym: The women were feate the dayes from vs/ when we departed forth/ and the yong men no vessels were holy. But this waie to vnholi/ neuertheless/ it shall be sanctified to daye in the instrument. Then the prieste gaue hym of the holy/ in so much as there was none other breade/ but the five breades/ which were taken vp before the Lord/ that there might be offer freish breade for therein/ the day when he toke them awaye.

But the same daye was there a man spured in before the Lord/ one of Sauls seruaunts/ named Doeg an Edomite/ the myghnest among Sauls hyndmen. And David sayd vnto Thimelech: Is there not a spere/ or a spear here vnder thyne hande/ I haue not taken my sworde/ or a weapens with me/ for the kynges manner requyred basly. The prieste sayd: The sworde of Golieth the Philistine/ whom thou smitest in the valley/ is here wrapped in a cloth behinde the querdore/ etc.

If thou wilt haue it/ take it / for here is none but it. David sayd: There is not such another/ geue it me.

And David gaue hym vp/ and fled from Saul/ and came to Achis the kyng of Gath. But Achis seruaunts sayde vnto hym: This is David the kyng of the lande/ of whome they songe in the vauce/ and sayd: I sawe haile a mynre his thousand/ but David his is thousand/ and David toke these woodes to hert/ and was fore afrayed of Achis the kyng of Gath/ and altered his countenance before them/ and shewed him selfe as he had ben made in theyr handes/ and stered to ward the vone of the gate/ a his launcynges ranne vnto his beerde. Then said Achis vnto his seruaunts: Behold/ ye se that he mize out of his wytt/ wey haue ye brought him vnto me? Haue I to swere made men/ that ye haue brought him hyther/ to be made before me? Shoulde he come into my house.

## The XXXI. Chapter.

David wente from thence/ and fled vnto the care of Achis. When his brethren a all his fathers house herde that they came vnto thence/ they gathered vnto hym all men that were in trouble and he/ and sojourned there/ a he became their heade/ so that there were with hym upon a foure hundred men.

And David wente from thence to ward the Myspa in the lande of the Moabites/ and sayd vnto the kyng of the Moabites: Let my father and my mother go out a in among you/ I will se what God will do with me. And he left them before the kyng of the Moabites/ so that they remayned by hym/ as long as David was in the castell. Neuertheless/ the Diaphet Gad sayde vnto David: Thyde not in the castell/ but go thy way/ and come into the lande of Iuda. Then departed David/ and came into the woodde of Hareb. And Saul herde that David and the men which were with hym/ were come forth.

Now to hye Saul dwelke at Gibeon vnder a grove in Rama/ he had a iudycyng in his hande/ a all his seruaunts stode by hym/ then sayd Saul vnto his seruaunts/ that shoulde be by hym: Search ye the children of Jemim/ what the some of Isai geue landes and vnteyardes

K ij vnto

unto you all/ and make you of captaynes ouer  
thousandes/ and ouer hundredes/ that ye haue  
at emptied agaynst me/ and there is no man  
i. Reg. 17. a  
i. Reg. 17. b  
e so forme also hath made a councail with  
the femme of Iair. There is no man amonge  
ye: that leaueh it for: my sake / or that openeth  
it vnto myne eeres: for my femme hath sayed  
vpon my seruantes: aganist me / that he maye  
ley waye for me: as it is many fold.

i. Reg. 17. a

Then answered Doeg / & Edomite / whiche  
sate beside Sauls seruantes / and sayd: I  
haue the femme of Iair that he came vnto  
Hobe / to Amiech the femme of Achab/  
wiche was counsell at the Lorde for hym /  
and geue them foode: and the swerde of Go-  
hath the Philistine.

Then the kyng / and caused to call Abi-  
nielech the pusshie femme of Achab / and all  
his fathers house / the pusshies / were all Hobe /  
as they came al to the kyng. And Saul sayd:  
Heare then sonne of Achab. He sayd: Here  
am: I my lord. And Saul sayd vnto hym:  
Wherfore haue ye conspyred aganist me: be-  
cause I haue not sene the sonne of Iair that thou hast geue him  
toe: and a swerde / and a councill / at Wed  
for hym: to slaye him: vpon that he myght laye  
waye for me: as it is many fold.

Abinielech answered the kyng / and sayd:  
And who is amonge al thy seruantes lyfe  
Sauls: that he is: sayh full / and had married  
the kyngs yonghe: and goeth in thyne obe-  
dience: as thou comest to beken in thyne house:  
Here I become then first this daye: to a  
counsell at Wed for hym: that he shalde  
me: let not the kyng laye such to his seru-  
ants charge in al my fathers house: for thy ser-  
uants knowe not of al these thynges / neyther  
finde no great. Neuertheless / the kyng sayd:  
Abinielech thou muste see the death: thou a  
thy fathers house. And the kyng sayd to his  
foote men that stode by hym: Turne you / and  
slaye the pusshies of the Lord: for they haue  
toe with Saul also.

Wherupon standynge / the kyngs seruantes  
also wold not laye theyr handes vpon the  
pusshies of the Lord to slaye them. Then said  
the kyng vnto Doeg: Turne thou / and slaye the  
pusshies. Doeg / & Edomite turned hym / a  
slawe the pusshies / so that the same daye there dyed

i. Reg. 17. g

i. Reg. 17. a

fyue a fourte score men / whiche had treare ouer  
bodie: as of synners. And that the cyne of  
the pusshies sinate he do the edge of the swerde /  
both men and women / whylben and suchly  
ngre / for / and effe / and there.

Neuertheless / there escaped a sonne of Abi-  
nielech / sonne of Achab / whose name was  
Abiathar / and fled after Saul / & tolde hym  
that Saul had slayne the pusshies of the Lord.  
Saul sayd vnto Abiathar: I knowe well  
I sawe thy that Doeg the Edomite wold thre  
that he wold tel Saul. I am gylty of the sou-  
les of thy fathers house: whiche thou wilt not  
end feare not. He that layeth waye for my  
lyfe / shall laye waye for thynne also / and thou  
shalt be persued with me.

The XXXII. Chapter.

It was tolde Saul: Ehelde / the  
Philistine / he was aganist Egysa / spoyle  
the barnes. Then Saul toke at the Lord / & sayd:  
and sayd: Chal I go and spyie the Philis-  
tines. And the Lord sayd vnto Saul:  
Go thy waye: then shall I sende these Philis-  
tines / and they shall be aganist thee. But the men that  
were with Saul / sayd vnto hym: Ehelde /  
we are here in care in Jewry / and shall we go  
to Egysa / vnto the hoost of the Philistines:  
Then Saul / sayd at the Lord: agayne. And  
the Lord answered hym / and sayd: Vp: gy-  
the poune to Egysa / for I will deliuer the  
Philistines: in to thy hande.

So Saul wente with his men / vnto  
Egysa / he sought aganist the Philistines / and  
there was they: rattell / a more: them with a  
great slaughter. Thus Saul deliuered it  
of Egysa: for when Abiathar the sonne of  
Abinielech fled vnto Saul / at Egysa / he bare  
poune the ouerbodye care with hym.

Then was it tolde Saul / that Saul  
came to Egysa / and he sayd: God hath deli-  
uered hym into my hande / for he is thus fall in  
now that he is come in to a cyne / & is fyght  
with gares and barnes. And Saul sayd  
to call of the people poune vnto the battell vnto  
Egysa / that they myght besyge Saul / and  
his men. But when Saul perceued that  
Saul intendede euill aganist hym / he sayd  
vnto Abiathar the pusshie: Thyng me brether /  
the ouerbodye care. And Saul sayd: The  
Lord God of Israell / thy seruants hath herde  
that

that Saul goeth aboute to come / for: to be-  
theye f one of / Egila for my sake. Shall the ci-  
rnyfio of Cegila deliuer me ouer into his  
hande? And shall Saul come vnto me as thy  
feruaunt hath herde? Tell thy feruaunt this  
O Le: D God of Ifraell. And the Lo: D  
fayde: He fhall come vnto me.

**E** Sauid lhyde: Shall the cryefino of Egila  
deliuer me and my men into Sauls hēder?  
The Lo: D fayde: Yee. Then Sauid gat him  
vp with his men / of whome there were vpon  
a hū: hundreth / & walked whiter they coude.  
Nex: when it was telde Saul that Sauid  
was efcaped from Cegila / he let his iourney  
flende. So for Sauid he remained in h wī-  
denesse in the caftell / and abode vpon the  
mounte in the wildernes of Siph. But Saul  
fought him as longe as he lued. Neuerthe-  
liff: God gaue him nor into his hādes. And  
Sauid saw that Saul was gone south to feke  
after his life. But Sauid was in the wilder-  
nesse of Siph in the wood.

Then Jonathan the sonne of Saul gaz  
hym: & he went vnto Sauid into h wood /  
and strengthened his hande in God: and fcyde  
vnto hym: feare not: My father Sauls  
hande shall nor fynde the: / and thou shalt be  
kyng ouer Ifraell: as wyl I be the nexte vnto  
to the. And that my father knoweth: yf he  
is: a well. And they made a conuenaunt both  
together before the Lo: D. And Sauid re-  
mained in the wood. So for Jonathan he  
wente home againe.

It is a  
dy b

It is a  
dy c

**D** But the Siphites wente vp to Saul vnto  
Gibeah: and said: Is no Sauid hid with  
you in the caftell in h wood: vpon mounte Ga-  
bila: which lyeth on the right hande of h wil-  
denesse? Let the kyng come vnto me: here:  
for: accordinge to al the befre of his herde: / a  
we wyl deliuer him into the kynges hande.  
Then saide Saul: Blessed be ye of the Lo: D:  
that ye haue had pitye vpon me: For ye wyl  
not be forfaken: be fure: that ye may knowe  
and fe in what place his site haue den: / a who  
hath fene hym there: fo: it tolde me: the: the  
to ful of foine. I ofte wyl / and fpye out all  
the places where he bydeth hym / and come  
agayne to me: when ye are fure: and I wyl  
go with you. If he be in the lande: / I wyl en-  
quire after hym: amonge all the thousandes

in Iuda.

Then gat they them vp / and went their  
way vnto Siph before Saul. But Sauid &  
his men were in the wildernes of Maon:  
euen in the felde of the right hande of the  
wildernes. Now when Saul wente thither  
with his men to feke hym: / it was tolde Da-  
uid: and he gat hym vnto the rocke: and  
abode in the wildernes of Machon. When  
Saul herde that: he followed after Sauid  
in the wildernes of Machon. And Sauid  
with his men wente on the one fyde of the  
hyll: Sauid with his men on the other fyde  
of the hyll. But when Sauid made haffe  
to efcape from Saul: / Saul with his men  
Dfa: 22. 4  
compassed aboute Sauid and his men: but  
he myght take them. Neuertheleffe: there  
came a miffauger vnto Saul: and fcyde:  
b  
Make haffe: and come: for the Philifines  
are fallen into the lande. Then Saul turned  
hym from chadowing of Sauid: and wente  
agaynst the Philifines. Therefore to the place  
called h Sele: Mabelech. And Sauid  
wente vp from thence: / and abode in the ca-  
ftell at h Gaddi.

The rocke  
of pearing  
a funder.

The XIII. Chapter.

**N**ow when Saul came agayne from the  
Philifines: / it was told hym: that Sauid  
was in the wildernes of h Gaddi. And  
Saul toke thie thousandes chosen men  
out of al Ifraell: and went to feke Sauid with  
his men: vpon the ftony recefse of the wyde  
goote. And whā he came to the ftony feldes  
by the waye: there was a conent: and Saul wēt  
in to couer his fete. But Sauid & his men  
to reuer-  
fai behynd with in the caue. his fete: h

Then fete Sauid his men vnto hym: Lo: / io to do his  
this is the Rege: wh: of the Lo: D: wh: God nec: fary  
hath fāide vnto the: Beholde: / I wil reuer: caftent:  
ityne conent: into thy hand: wh: thou maest  
do with hym: whā it pleafeth the. And Sa-  
uid fode vp / and cut of the tyype of Sauls  
garmēt: & gately: Neuertheleffe: fūme hym  
afterward in his herde: because he had cut of h  
tyype of Sauls garment: and fcyde vnto his  
men: The Lo: D: let that be fūre to you: wh: the  
I fhoulde do it: / aley my hande vpon my  
le: the Lo: D: es anye iudged: / e: io the as  
noynt of the Lo: D. And Sauid with  
held: his feruaunts with wo: de: / a fuffered  
R. v. thim.

R  
1. Reg. 13. 17

them not to rype vp against Saul.

But when Saul gat hym out of the caue/ and was gonyng his waye. Dauid rose vp also after hym/ and wente out of the caue/ and cryed behynde Saul/ and sayde: My soude the syng. And Saul loked behynde hym. And Dauid bowed hys face to the earth and woosheppyd/ and sayd vnto Saul: Why herkenest thou vnto the wordes of ine that saye: Dauid seeketh thy myfortune: Behold/ thyne eyes se this daye the Lord gaue the in my hande in the caue/ and I was couersayd to slaye the: Yet curstest/ thou wast fauoured/ for I sayde: I will not slaye my hande vpon my laide/ for he is the Lords anoynted. Behold/ my father the tyypp of thy garment in my hande/ that I wolde not slaye the/ when I cut of the tyypp of thy garment. And now I see that there is no euell/ nor trespasse in my hande: neither haue I offended the/ as thou folowest after my soule to take it awaye. The Lord shalbe iudge betwene me and the/ and auctinge me in the/ but my hande shall not be vpon the/ accordinge as it is saide after the olde prouerbe: Vngodlynesse cometh of the vngodly: but my hande shal not be vpon the. Whome persecuest thou O King of Israel/ whome persecuest thou? a Keab dogger a fere: The Lord be iudge/ and geue sentence betwene me and the/ and consider us/ and defende my cause/ and deliuer me from thy hande.

Now when Dauid had spoken out these wordes vnto Saul/ Saul saide: Is not this the voyce of my sonne Dauid? And Saul lyske vp his voyce/ and wepte/ and sayde vnto Dauid: Thou art more righteous then I/ for thou hast recompenced me good: but I haue rewarded the euill. And this daye haste thou serued me howe thou hast done me good/ for so much as the Lord hath deliuered me into thy hande/ and thou neuertheless/ hast not slayd me. What is he/ which if he soude his enemye/ woulde let him go in a good waye: The Lord rewarde the good for: that I shall done vnto me this daye: Behold now/ I knowe that thou shalt be syng/ and the syng godme of Israel standeth in thy hande. Swaue now therefore vnto me by the Lords/ that thou shalt not rote out my sibe after me/

neither destroye my name out of my fathers house. And Dauid swaue vnto Saul. Then wente Saul home/ but Dauid gat hym vp to his men vnto the castell.

The .XXV. Chapter.

¶ **S**aid Samuel dyed/ and all his Israel gaue/ gathered themselves together/ mourned for him/ and buried him in his house at Ramath. So for: Dauid he rose/ and wente doune into the wilderness of Paran. And there was a man at Elon/ and his possission at Carmel/ and the man was of great power/ and had thre thousande shepe/ and a thousande goates. And it fortuneth that he clipped his shepe at Carmel/ and his name was Nabab/ but his wifes name was Abigail/ she was a woman of good vnderstandinge/ and beautyfull of face. But the man was hard/ a wicked in his saynges/ and was one of elch.

Now when Dauid herde in the wilderness: that Nabab clipped his shepe/ he sent out ten yonge men/ and sayd vnto them: Go vp vnto Carmel/ and whaye come to Nabab/ salute him friendly on my behalfe/ saye: Good lucke/ peace be with the/ a thine house/ a with all that thou haste I haue herde say that thou hast shepe clippers. Now thy shepherdes whome thou hast/ haue ben with us/ we haue borne them no dishonoure/ and they wanted nothinge of theyr number/ as longe as they were at Carmel. The thy yonge men/ they shal tel the/ a let thy yonge men fynde fauoure in thy syghte: for we are come in a good daye/ I geue thy seruantes/ and thy soune Dauid what thy hande fyndeth.

And when Dauids yonge men came/ and spake all these wordes on Dauids behalfe vnto Nabab/ they leste of. But Nabab answered his seruantes/ and sayde: What is he that Dauid/ and who is the sonne of Ihu? There are many seruantes nowe that runne awaye fro their masters. Shoulde I take my bread/ water and flesch/ that I haue slayne for my clippers/ and geue it vnto men/ whome I knowe not whence they are?

Then Dauids yonge men turned their waye againe. And wha they came againe vnto him/ they tolde hym all these wordes. Then saide Dauid vnto his men: Wery me gyde his swaerde about him. And eury one gyde

Judith  
i. Re. 34

his sweard about him: And Dauid greved his sweard about him also / and there wente up after him vpon a foure hundred men: his two hundred remained with the stuffe.

¶ He receiued / se / one of the younge men tolde Abigail Nabals wyfe / and sayde: Beholde / Dauid sent messengers out of the wilderness to blesse our lord: / Nor withstanding / he was scarce vpon them / and yet haue they ben very profitable men vnto vs / and haue done vs no dishonour / and we wanted none of the number so long as we walked with them / when we were in the felde: But they haue ben our walle they and myght / as long as we kepte the shepe by them: Take hede now therefore / and take weel what thou doest / for there is surely a my fortune at hande agaynst our lord: and agaynst al his house. And he is a man of Abial / to whome noman shal seie any thynge: ¶ Then Abigail made hayste /

Re: 17 b  
and take two hundred loauce of bread / and two bottles of wyne / and fyue shepe ready byghte / and fyue measures of symmentize / and an hundred frayles of rasyne / and two hundred frayles of figges / and layed them vpon asses / and sayde to her younge me: Go ye your waye before me: beholde / I wyl come after. And she tolde Nabal her hous bande nothing thereof: And as she rode vpon the asse / and wente vnto in the shadowe of the hyl / beholde / Dauid and his men met her vnto / so that she came vpon them.

¶ But Dauid sayde: Well / all that this man hadde in the wilderness / haue I kepte for naught: so that they wanted nothinge of al that he had / and yet rewardeth me euill for good. God do this and yet more vnto the enemies of Dauid / amongst to mooue in the morninge: I leaue this man / of all that he had / so much as tunc that maketh warr as gentile the walle. ¶ Now when Abigail sawe Dauid / she lighte vnto from the asse in al the hast / and fell vpon her face before Dauid / a weel shopped bym to the grounde / and fell at his feet / and sayde: Oh my lord / let this trespass be myne / al: thy handmaiden speake before thyne eares / and heere the recorde of thy handmaiden: Let not my lord see his here agaynst the Nabal / the man of Abial / for he is a foule / according as his name is called:

his name is foule / a foulness is to him. / So for me thy handmaiden / I sawe not my lordes younge men / whome thou bydest / se.

But now my lord / as truly as the Lord lyueth / and as truly as thy soule lyueth / the Lord hath kepte the backe / that thou shouldest not come agaynst Dauid / and he hath depured thyne hande.

¶ Thynne enemies be now as Nabal / and so be they that wolde my lord euill. Here is the blessing / that thy handmaiden hath broughte my lord / take it / and geue it vnto the young men: that walke vnder my lord. For a sure house shal the Lord make vnto my lord / whiche syghtly the syghinge of the Lord / and no euill shal be founde in all thy lyfe longe. And if any man rise vp to persecute / and to lay waye for thy soule / then shal I foal of my lord: be bounde in the band of my lyfe / vnto / euen with the Lord thy God. But the soule of thine enemies shal be turned backe with the synges. When the Lord do the therefore both al this good for my lord / which he hath promised the: / he hath decreed / so to be his Duke ouer Israel / then shall it be no stumbling blocke / nor occasion of falling vnto my lordes here / that thou hast me: the Lord shal warr our cause / and auenged the selfe / then shall the Lord do good vnto my lord / and thou shalt thinke vpon thy handmaiden.

¶ Then sayde Dauid vnto Abigail: Blessed be the Lord God of Israel / which hath sent the to me: me this daye / and blessed be thy speech / and blessed be thou which haste kepte me backe this daye / that I am not come agaynst Dauid: / to auenge me with myne owne hande. Verely / as truly as the Lord the God of Israel lyueth / whiche hath bynded me that I shoulde do no euill: If thou haddest not met me in al the waye / Nabal should not haue had lesse bym vnto the syght morninge / so much as one that maketh warr agaynst the walle. So Dauid toke of her hede what she had broughte bym / and sayde vnto her: Go up in peace vnto thy house: Beholde / I haue herkened vnto thy voyce / I accepted thy personance.

But when Abigail came vnto Nabal / beholde / she had prepared a feast in his house / lyke a synges feast / and his herte was merry /

for he was very drunken. And she told him nothing: neither shall no: greates: vntil she cleare: in morning. But when it was day: and the royne was come from Abal: his wyfe tolde him these thinges.

Then was his herie: Deade in his body: so that he became: euen as a stone: and ouer ten daies the: Lorde smot: him: so that he dyed. Whiſt Dauid herde: that Abal was dead: he said: Blessed be the Lorde: whiche hath auenged my rebulge on Abal: as he deserued his seruants fro euil. And the Lorde hath rewarded Abal that euil: vpon his heade.

And Dauid sent: and caused to talke with Abigail: so he myght take her to wyfe. And when Dauids seruantes came: vnto Abigail vnto Carmel: they spake vnto her: and saide: Dauid hath sent vs vnto the: that he maye take the: to wyfe. She rose vp: and was shipped: vpon her face: vnto the carth: and saide: Beholde: here is thy hand mayden: that she maye be seruaunt vnto the seruantes of my lorde: and so traile: they: sete. And Abigail made hayste: and gather vp: and rode vpon an asse: and hure maydenes: that were vnder her: and wente after Dauids messaungers: and became his wyfe. Dauid roke Abigail vnto Bethlehem: and they both became his wyfes. But Saul gaue Michol his daughter: the wyfe of Dauid vnto Phai: the sonne of Laio of Gathaim.

The XXVI Chapter.

**A** Boy of Siph came to Saul vnto Gath: and sayde: Is not Dauid hyd vpon the hyll of Achila: which lyeth ouer against the wilderness? Then Saul gat him vp: and wente vnto the wilderness of Siph: and the thousand men of Israel with him: to see Dauid in the wilderness of Siph: and pitched vpon the hyll of Achila: which lyeth by the waye before the wilderness. But Dauid remyned in the wilderness: and when he sawe that Saul came after him into the wilderness: he sent our spies: and knewe of a suretye: that he was come in vnto.

And Dauid gat him vp: and came to the place where Saul had pitched his tent: and sete a place where Saul laye with his chariot: capayne. But the sonne of Achis: for Saul laye in the tent: and the host aboute hym:

Then answered Dauid: and sayde vnto Saul: Beholde the Spies: that are the sonne of Achis: for the word of Saul: whiſt he goe vnto me: to Saul: into the host: Thus saith Achis: I will goe vnto me with the.

So Dauid and Achis: came to 7 people in the nyght season: and behalder: Saul laye and slepe in the tent: and his speare stak in the ground at his hynde. But Achis and 7 people laye rounde aboute hym. Then sayde Achis vnto Dauid: Hadst thou not closed thy eyes vnto me: hand this speare. Therefore will I now thynke thou art dead: once with the speare: euen into the ground: so he that haue ynough of it. Achis reblessed: Dauid sayde vnto Achis: Destroye him not: for who will laye hande vpon the anoynted of the Lorde: and remain vnslayn. Dauid said: moreover: As truly as the Lorde speaketh: if the Lorde hym selfe smyte him not: or: keepe his tyme come that hee: shall: that hee goe into the battayll and perishe: the Lorde let it be saide: fro me: that I should laye my handes on the Lorde: as he hath anoynted. Take the speare now therefore at his heade: and the cup of water: and let vs go.

So Dauid roke the speare: and the cup of water at Sauls heade: and they went their way. And there was no man that sawe it: and perceaued it: neither waske: But they slepe: euen on this: there was a vayne stepe fallen vpon them from the Lorde.

Now when Dauid was come out on the other syde: he stode vpon the topp of the mount a farr of 70 that there was a wide space betwene them: and cryed vpon the people: and vpon Achis the sonne of Achis: and saide: Hearest thou not Achis? And Achis answered: and said: Who art thou that criest so: and shalst the synges? And Dauid saide vnto Achis: Art thou not a man? And where is there such one as thou in Israel? Why hast thou not then kepte thy Lorde: the kyng: for there is one of the people come into the camp: to see thy Lorde the kyng. It is not well that thou hast done. As truly as the Lorde lyueth: I ye are the children of death: because ye haue not kepte your lorde: the Lorde as anoynted. Beholde now: where is the kynges speare: and the cuppe of water that was at his heade.

q. Ke. ii. c.

1. Ke. vii. d.

1. Ke. viii. g.

B

Ke. 8.

Then



Then knewe Saul the voyce of Dauid / <sup>1</sup> and he said: It is not that thy voyce my sonne Dauid: Dauid saide: It is my voyce my lord the Kyng. And he said moreover: Why doth my lord so persecute his seruaunt: What haue I done: and what euill is there in my hande: Yet let my lord the Kyng heare but the woordes of his seruaunt: If the Lord prouoketh against me / let there be smelled a meate offering: but if the children of men do it / cursed be they before the Lord: because they haue thrust me out this day: that I shoulde not dwell in the Lande of inheritance: and saie: So thy waye: and serue other goddes. So fell not now my shoude vpon the earth from the face of the Lord. For the Kyng of Israel is gone (sayth) to sike a sicke: a parridge is forsoken vpon the mountaynes.

And Saul sayeth: I haue sinned. Come againe Dauid my sonne: I wil do the nomore hurt: because my soull hath ben vtare in thy sight this day. Behold: I haue done solyibly and very vnwysly. Dauid answered and saide: Behold: here is the Kynges speere / let one of the yonge men come out here / a siche it. But the Lord shal rewarde euery one: according to his righteousnesse and faith: for the Lord hath vtured the this daye into my hande: neuertheless: I wold not laye my hande vpon the Lord: because he hath greatly reputed in my sight this daye: so let the Lord requite my soule in his sight: and deliuer me from all trouble. Saul saide vnto Dauid: He shal be thou Dauid my sonne: thou shalt do it / and be able. But Saul wold wente his waye: a Saul turned againe vnto his place.

The XXVII. Chapter.

And thought in his herte: one of these dayes shal I fall into the handes of Saul. Thus saying that I get me my waye into the lande of the Philistines: that Saul may leaue off from synging me in all the coastes of Israel: so shal I escape his handes. And he gat him vpon: and went out with the six hundred men that were with him vnto Achis the sone of Achishyng of Gath. So Dauid remained with Achis or Gath with his men: euery one with his householde: and Dauid with his two wyues. Thuscom the Ierusalemite / a.

Abigail Nababs wyse of Carmel: And when she came to Saul / Dauid was fled vnto Gath: he sought him nomore.

And Dauid said vnto Achis: If I haue founde grace in thy sight: then let there be gotten me a place in one of the cyties of the lande: that I maye dwell therein. Wherefore shoulde thy seruaunt dwell in the Kynges cytie with thee: Then Achis gaue him Sicalag / same daie. Therfore dwelongoth Sicalag to the Kynges of Iuda vnto this daye. The name that Dauid dwelt in the lande of the Philistines to foure monethes.

Dauid wente vpon with his men / and fell vnto the lande of the Gessurites and Gittites: and Amalechites: for they were the inhabytors of this lande of olde: so thour commeth to Sur vnto the lande of Egypt. But when Dauid suted the lande: he let neither man nor woman syle: and toke the sheepe / oxen / asse / camels / and rayments / and returned and came to Achis. So when Achis spake: Whether sel ye us to daye? Dauid saide: Towarde the South part of Iuda: towarde the South part of the Ierusalemite: and toward the South parte of the Kenites. But Dauid let neither man nor woman come leuynge vnto Gath: and thought: They might peradventure speake and reposte against me: Thus vnto Dauid: and this was his maner as long as he dwelt in the land of the Philistines. Therfore Achis gaue credence vnto Dauid: and thought: he hath made himselfe sike before his people of Israel: therefore shal he be my seruaunt for euer.

The XXVIII. Chapter.

It foyned at the same tyme: that the Philistines gathered they: host together to fight with vs against Israel. And Achis saide to Dauid: Thou shalt fight: whether thou art thy men shal goe with thee in the battell. Dauid said vnto Achis: Where thou shalt see what thy seruaunt shal do. Achis saide vnto Dauid: Therfore wil I ordeine thee to be the keper of my heede as long as I shal lyue. So hee was head of al the people had merced for himselfe: stayed him in his cytie: and expounde of it: hee cut off the lande: Now when the Philistines gathered them selfe

Deut. 11. c

2 Jo. 114. c

## Saul pursueth David. The first booke of Samuel.

1. Ke. piii. c. **B** rishes together/ came and pitched they: tentes at Buzim. Saul gathered al þ people together/ and they pitched at Gilboa. But when Saul sawe þ host of the Philistines/ he was afraid/ and his heart was discouraged/ and he ased counsaill at the Lord. But þ Lord gaue him no answer/ neither by dreames/ nor by thelyghte/ nor by prophetes.

**B** Then sayde Saul vnto his seruantes: Seeke me a woman which hath a spere of syth/ sayenge/ that I may go vnto her/ & aske her: His seruantes saide vnto hym: Beholde/ at Endor is there a woman/ which hath a spere of syth/ sayenge. And Saul chaunged his clothes/ and put on other/ & went his way/ and two men with him/ and came by nyght vnto the woman/ and sayde: Prophecie vnto me. I praye the. Whose is the spere of syth/ sayenge/ and bringe me hym vp/ to whome I shall name vnto. The woman sayd vnto hym: Beholde/ thou knowest what Saul hath done how he hath roted out the syth/ sayers/ and watches from the lande/ wherefore wilt thou bringe my soule into the nete/ that I maye be slayne. But Saul swaie vnto her by þ Lord/ and sayde: As truly as the Lord liueth/ there shall no harme happen vnto þ for this. Then sayd the woman: Whome shal I bring vp vnto the: He sayde: Brynge me vp Samuel.

**C** Now when the woman sawe Samuel/ she cryed loud/ & said vnto Saul: Wherefore hast thou begiled me: Thou art Saul. And þ King saide vnto her: Feare not/ what saith thou: The woman sayd to Saul: I se goddes counnyng vp out of the earth. He saide: How is he departed: She sayd: There cometh vp an olde man/ & is clothed with a longe garment. He perceaued Saul that it was Samuel/ & he wold him selfe bowne wþ his face to the ground/ and wold shipped hym.

**D** Samuel saide vnto Saul: Why hast thou disquieted me/ to cause me to be brought vp: Saul sayde: I am sore troubled/ the Philistines fyght against me/ & God is departed from me/ & gaue me no answer/ neither by prophetes: no: by dreames: therefore haue I called the/ & thou mightest shewe me what I shall do. Samuel saide: What wilt thou aske me: I saynge: the Lord is departed from the/ and is

become thyne enemye: The Lord shall be vnto the euen as he saith by me/ & I shall plucke thy kyngdome out of thy hande/ and geue it vnto David thy neyghbour/ because thou hast not performed vnto the voyce of the Lord/ & thou hast persecuted the displeasur of his wrath against Amalek. Therefore hath the Lord bene this now vnto the. Moreover the Lord shall deliuer Israel with the also/ into the handes of the Philistines: & to no mane shall thou and thy synce be with me. And þ host of Israel shal the Lord deliuer vnto þ handes of the Philistines. Then fell Saul immediately vnto the earth/ for he coulde not stand/ and was sore afrayed at these wordes of Samuel/ so that there was no mane strenght in hym: for he had eare no theade al that daye/ and all that nyght.

And the woman wente in to Saul/ & saith that he was sic wored/ & sayde vnto hym: Beholde/ thy handmaiden hath berkened vnto thy voyce: and I haue put my soule in my hande/ so: that I haue berkened vnto thy voyce/ which thou sayst. Kill vnto me. Therefore follow thou also the voyce of thy handmaiden. I will sit a mo: full of bread before the to eate/ that thou mayest come to thy strenght/ and go thy waye. But he refused and sayde: I will not eate. Then his seruantes and the woman compelled him so/ that he berkened vnto they: voyce.

And he rose vp from the grounde/ and sat vpon the bed. The woman had a far calke at home/ so she made haste/ and filled it/ and teile mell and yd kneede it/ and baked firste cakes/ and brought them forth before Saul/ and before his seruantes. And when they had eaten/ they stode vp/ and wente their waye that nyght.

The XXXI. Chapter.

**T**he Philistines gathered all they together at Aphek. But Israel pitched at Ain in Israel. And the synces of þ Philistines wente forth with hundredes/ and with thousandes/ but David and his men wente behynde with Achis. Then sayde the prynces of the Philistines: What shall these Hebrewes do: Achis sayde vnto them: Is not this David the seruant of Saul/ synge of Israel/ which hath bene with me now yeares

1. Ke. 11

Ke. 11

Jacob 11

Ke. 11

Di. 974

and

and sayes/and I haue founde no euill in him  
 since the tyme that he sell to me into this  
 waye. Neuertheless/the pynnes of the Philis-  
 tines were worst at hym /and sayde vnto  
 hym: Let the man turne backe agayne / and  
 abyde in his place / which thou hast appoin-  
 ted him: that he go not vnto us with vs to the  
 Banail/and become our aduersary in y<sup>e</sup> felde.

**B** For wherein coulde he better do his loide a  
 pleasure/then in the heades of these men? Je-  
 nor this Dauid/of whome they songe in the  
 Banais: Dauid hath smuren his thousande/  
 but Dauid has ten thousande. Then Achis  
 called Dauid/and saide vnto him: As truly  
 as the Lord liveth/I take the for an honest  
 man/and thy outgoingyng and ingoynge with  
 me in the host shall please me well/and no eu-  
 ill shall I make in the/ since the tyme  
 that thou camest to me onto this waye. But  
 thou pleasest not the pynnes. Returne home  
 therefore/and go the waye in peace / that thou  
 do no euill in the sight of the pynnes of the  
 Philistines.

**C** Dauid saide: what haue I done/and what  
 haue I made in thy seruance/ since the tyme  
 that I haue bene in thy presence vnto the  
 daye/that I should not come and fighte  
 against the enemies of my lord the kyng? I  
 doe remember a fad vnto Dauid: I knowe  
 well that thou pleasest myne eyes euen as an  
 angel of God. But the pynnes of the Philis-  
 tines haue sutede/et him not to go with vs  
 into the Banail. Yet he vs therfore to mo-  
 rewe by tyme / and thy loides seruantes/  
 whiche are come with the. And wha ye haue  
 gotten you up early in the morninge/when it  
 is lighte/go youre waye. So Dauid and his  
 men gat them up early to go the waye in the  
 morninge/and to come againe into the land of  
 the Philistines. But the Philistines came up to-  
 wards Iesrael.

## The XXX Chapter.

**I**n the which daye with his men/the Ama-  
 lechites had fallen in on the Southparte and  
 at Ieslag/and had smytten Ieslag/and bur-  
 ned it with fyre/and had carryed awaye the wo-  
 men out of ierusalem and greates. Neuer-  
 theless/they had slayne no man/But they  
 them the/and were going on their waye.

Now when Dauid with his men came to the  
 crie/a saue that it was bene with fyre/and  
 that their wyfes/sonnes and daughters were  
 led awaye captiue: Dauid and the people that  
 was with him/ars up they voyce/and wept  
 so longe/tyl they coulde wepe no more. For  
 Dauids two wyfes also were carryed awaye  
 captiue/Abinoan the Iesraelite/and Abi-  
 gar Uthais wyfe of Carmel. And Dauid  
 was very sorrowfull/for the people wold haue  
 stoned hym: for the soule of all the people was  
 in greates chaunce/for every one our his son-  
 nes and daughters.

Neuertheless/ Dauid strengthened hym  
 selfe in the Lord his God / and saide vnto  
 Abiathar the priest/ the sonne of Ahimelech:  
 I bring me herbe / out of the crite. And wha  
 Abiathar had brought / out of the crite vnto  
 Dauid/Dauid axed at the Lord/saide: Shall I  
 followe vpon the men of warre/and shall I  
 ouerake them? He saide: Yee/for we vpon the/  
 thou shalt ouerake them/and shall repulse the  
 pryce. Then wente Dauid his waye / and the  
 fyve hundred men that were with hym. And  
 when they came to the ryuer of Besor/ some  
 fode still. But Dauid and the foure hundred  
 men followed after: As for the two hundred  
 men that fode full/they had bene slow to go  
 ouer the ryuer of Besor.

And they founde a man of Egypte vpon  
 the felde/whiche they brought vnto Dauid/and  
 gaue him bread to eate/a water to dryncke/  
 and gaue him a quantite of figges/and two  
 quantites of raisins. And when he had eate/  
 his fyre came to him againe/for in this waye  
 and thic nyghte he had eaten no bread / and  
 dronken no water.

Dauid saide vnto hym: Whose arte thou?  
 He saide: I am a child of Egypte/and Ima-  
 lechites seruante/and my master hath forsa-  
 ken me/ because I was fyre the daye agoe.  
 We fell here in towards the Southside of  
 Iericho/and vpon Iuda/and towards the  
 South parte of Ieslag/and haue burned Ie-  
 slag with fyre.

Dauid saide vnto hym: Wilt thou bringe  
 me vnto these men of warre? He saide:  
 I cannot vnto me by God/that thou shaldest  
 slaye me/ nor I shal bringe me into my masters  
 hands/and I wold bringe / I wold bringe me  
 vnto these men

of warre. And he brought them downe / and beholds / they were scared upon all the ground / earninge and vntilking / a keeping holy daye / a were making merry therof / because of the great spoiles that they had taken out of the lande of the Philistines and of Iuda.

**B** And David smote them from the morning vntill the euen against the nexte daye / so þat there escaped none / except foure hundred yonge men / which rode vpon camels / and fled. So David rescued all that the Amalekites had taken / and his two wyfes / and there missed nothing / neyther smal nor great / neyther sonnes nor daughters / nor spoiles / and whatsoeuer they had take. David thought all againe. And David toke the sheepe a oken / and vntoe the carrel before him. And they saide: This is Dauides spoyle.

And when David came to the two hundred men / which had ben slowe to followe after David / and abode at the riuer of Besor / they went forth to meete Dauid / and the people that was with him. And David came to the people / and saluted them friendly.

**L** Then answered iudge men as were euil / and beliall men / amonge them that had gone with Dauid / and sayde: Whyng they were not with vs / they shal haue none of the spoiles that we haue rescued: But let every man take his wyfe and chyldren / and be goinge.

Then saide Dauid: Ye shall not do so / my shepemen / why that whiche the Lorde hath graunted vs / and hath preferred vs / and deliuered these men of warre / which were come against vs / into our handes. Who shoulde cōfent vnto you herein? Lyke as the porcion is of them that went downe to the battail / so shal the porcion be of them also that abode with the stuffe / and shall be diuided a lyke.

**F** From that tyme forth / hath this bene an ordinance and lawe in Israel vnto this daie. And when Dauid came to Bethlag / he sent of the spoyle vnto the Elders in Iuda his neyghbour / a saide: Behold / there haue ye þe bringing out of the spoyle of the enemies of þe Lorde / namely vnto them of Bethel / vnto them at Ramath in the South / vnto them at Ziph / vnto them at Troer / vnto them at Siphmoth / vnto them at Eschemoa / vnto the

at Bethan / vnto them in the ctyes of the Jerahmilites / vnto them in the ctyes of the Bezaite / vnto them at Gethaim / vnto them at Borsan / vnto them at Achish / vnto them at Gethion / and so at the places where David had walked with his men.

The XXXI. Chapter.

**Q**UERE the Philistines sought against Israhel / and the men of Israhel fled before / I Dauid. Philistines / and fell downe smitten vpon the mount of Gilboa. And the Philistines preasied vpon Saul and his sonnes / and slew Jonathan and Amnadaab / and Malchijah / the sonnes of Saul. And the battail was sore against Saul / and the archers fell vpon hym with bowes / and he was sore wounded of the archers.

Then saide Saul to his weapenbearer: I shewe out thy sword: / and thus it shal come to passe / that these vncircumcised come not and slaye me / and make a laughing stocke of me. Neuertheless / his weapenbearer wolde not / for he was sore affrayed. Then toke Saul the sword / and sel theron. Now when his weapenbearer sawe that Saul was dead / he fel also vpon his sword / and dyed with hym. Thus dyed Saul and his three sonnes / a his weapenbearer / and all his men together the same daye.

When the men of Israhel / which were beyond the valley / a beyonde Jordan / sawe that the men of Israhel were fled / and þat Saul and his sonnes were dead / they left the ctyes and fled also. Then came the Philistines and dwelt therein.

¶ On the nexte daie came the Philistines to spoyle the laine / and sounde Saul and his three sonnes vpon mount Gilboa / and inore of his head / and toke of his harness / and sent it into the lande of the Philistines / rounde aboute / to shewe it in the bouie of their Idols / and amonge the people / and laied his harness in the house of Astoroth: But his body hanged they vp vpon the walles of Bethsam.

Whā they of Jabes in Gilead / herde what the Philistines had done vnto Saul / they gathered them vp / as many as were men of armes / a vented the night / and toke the body of Saul / and the bodyes of his sonnes / from the walles of Bethsam / brought them to Jabes / a bent them

I Dauid

Iud 4

I

I Dauid

I

I Dauid

them there: and toke theyr bones/ and buryed  
them vnder the tree at Jabes/ and fasted se-  
uen dayes.

The ende of the first booke of the Kynges/  
otherwyse called the first booke  
of Samuell.

## The second booke of the kynges/ other- wyse called the seconde booke of Samuell.

The first Chapter.

**A**fter the death of Saul  
whan Dauid was come  
agayne from the slaught-  
er of the Amalechites/ and  
had remained two dayes  
at Siclag/ beholde/ on the  
thyrde daye there came a  
man out of Sauls hooste / with his clothes  
rent/ and earth vpon his heade. And whan  
he came vnto Dauid / he fell vnto the  
grounde/ and worshipped. Dauid sayd vnto  
hym: Whence comest thou? He sayd vnto  
hym: Out of the hoost of Israel am I fled.  
Dauid sayd vnto hym: Tell me/ wharis the  
matter? He sayd: the people is fled from the  
batter/ and many of the people are falle: Dee-  
and Saul also is dead and his sonne Jona-  
thas. Dauid sayd vnto the yonge man that  
brought hym this word: How knowest thou  
that Saul & Jonathan his sonne are dead: The  
yonge man that tolde hym this/ sayde: I came  
by chance vnto mount Gilboa/ and beholde/  
Saul leaned vpon his speare / and the charre-  
tes/ and horsemen folowed hard after hym:  
and he turned hym aboute/ and saue me/ and  
called me. And I sayde: Here am I. And he  
sayde vnto me: What art thou? I said vnto him:  
I am an Amalechite. And he sayd vnto me:  
Come to me / and I will me/ for anguythe hath  
gotten holde of me: for my lyfe is yett vob-  
with me. The sleete I to him & slewe hym/

for I knowe well that he coude not lyue af-  
ter his fall. And I toke the crowne from his  
heade/ and the armet/ from his arme / and  
haue brought it here vnto the my lord. Then  
toke Dauid holde of his clothes/ And reute it.  
Then / and so dyd al the men that were with  
hym/ and mourned/ and wepte/ and fasted vn-  
tyll the euen ouer Saul and Jonathan his  
sonne/ and ouer the people of the Lorde/ and  
ouer the house of Israel / because they were sal-  
len thow the sword.

And Dauid sayd to the yonge man that  
brought hym wordes: What art thou? He sayd:  
I am the sonne of a straunger an Amalechite.  
Dauid sayd: How happened it that thou wast  
not afrayed to laye thine hande vpon the  
Lordes anoynted/ to destroye hym? And i. **Reg. iij. c.**  
Dauid sayd vnto one of his yonge men: Come  
hyther/ and slaye hym. And he stode by m  
that he dyed. Then sayd Dauid vnto hym:  
Thy bloude be vpon thyne owne heade. **1. Jo. Mar. viij. b**  
thy mouth hath spoken agaynst thy selfe and  
sayde: I haue slaine the anoynted of the Lorde.  
And Dauid mourned this lamentacion ouer  
Saul / and Jonathan his sonne / and com-  
minded to teache the chyldren of Juda **1. Jo. Luc. xij. b**  
howe. Byholde / it is written in the booke of  
the songe or lametaus.

The Elders in Israel are slayne vpon the  
height of the Gouare the worthies fallent  
called the booke.  
Tel it not at Gath/ speake not of it in the  
streets at Ascalon: lest / the daughters of the  
Philistynes reioyce/ lest / the daughters of the  
vnicircumcised triumphe.

Ye mountaynes of Gilboa/ neyther dew  
nor rayne come vpon you / neyther laide be  
whereof cometh because offeringe: for there  
to be the hyde of the worthies synners vnto:  
the styble of Saul/ as though he had not ben  
anoynted with oyle.

The boone of Jonathan sayed not/ and i. **Reg. iij. a**  
the sword of Saul came not agayne payd and. **1. Jo. b**  
from the bloude of the slayne/ and from the fat \* **1. Jo. v. b**  
of the gaunces.

Saul and Jonathan louely & pleasant in  
theyr lyfe / and in theyr death were not par-  
ted asunder/ thger then Argies / and strong-  
ger then Lyons.

Ye daughters of Israel wepe ouer Saul/  
which clothed you with purple in pleasures/ **S** and

a decked you with Jewels of golde on your garments.

How are the Worthies fallen so in the battayle? Jonathan is slayne upon the height of eph.

I am sory for the my brother Jonathan: thou hast bene very louely unto me: The loue hath ben more prevall unto me: then the loue of woman.

How are the Worthies fallen/and the weapons destroyed.

## The 11. Chapter.

**A**fter these actes Dauid crept at the Lordes side/and sayde: Shall I go vp in to one of the cyties of Iuda? And the Lord sayde vnto hym: Go vp. Dauid sayde: Whyther? He sayde: Vnto Hebron. So Dauid wente wyther in his two wyfes/ Abinoam the Isteractisse/a Abigail Nababs wyfe of Carmel. And Dauid brought vp the men that were with hym also/ euery one with his household/a they were in the cyties of Hebron. And the men of Iuda came / and there they annoyed Dauid synge ouer the house of Iuda.

**I** And when it was tolde Dauid/ that they of Iabes in Gilead had buryed Saul/ he sent messengers vnto them sayinge: Blessed be ye of the Lord: that ye haue done this mercie vpon your Lord Saul/ and haue buryed hym: The Lord therefore shewe mercy now/ and ferthfulness vpon you. And because ye haue done this/ I also wyll do you good. Let your hands now therefore be comforted / a be ye stronge: for though Saul youre lorde be dead/ yet hath the house of Iuda annouced me to be kynge ouer them.

**B** But Abner the sonne of Ner/ whiche was Sauls chiefe capayne/ toke Ithobech s sonne of Saul/ and brought him thowme the hooll/ and made hym kynge ouer Gilead / Assur/ Iesrael/ Ephraim/ Ben Jamin/ a ouer Asher. And Ithobech the sonne of Saul was fourtye yere olde/ when he was made kynge of Iesrael/ and he reigned two yeres. But the house of Iuda helde with Dauid: The yere that Dauid was kynge at Hebron ouer the house of Iuda/ was seuen yere and sixe monethes longe.

**A** And Abner the sonne of Ner wente forth with the seruantes of Ithobech/ the sonne of

Saul/ out of the hooll vnto Gibeon. And Joab the sonne of SeruJa wente forth with Dauid seruantes / and they met together by the poynt at Gibeon/ a thes: laye on the one syde of the pole: the other on the other syde. And Abner sayde vnto Joab: Let the yonge men get them vp/ a playe before vs. Joab sayde: Let them arys. Then get they them vp/ and were in number twelue of Ben Jamin/ on Ithobech Sauls sonnes syde/ and twelue of Dauids seruantes. And euery one gaue armor by the heade/ a thrust his sword in his syde/ and set together: therefore in the place called Gilgath Ezurim/ (that is in the felde of the Worthies) whiche is at Gibeon.

And there arose a fore harde battayle. The same daye. But Abner and the men of Iffad were put to flyghte of Dauids seruantes. The sonnes of SeruJa were there/ Joab/ Abigail/ a Ithobech. So for Ithobech he was slyght of feet/ as a Koe in the felde/ a followed after Abner/ and turned not asyde/ neither to the ryght hande nor to the lefte from Abner. Then Abner turned hym aboute / and sayde: Art thou Ithobech? He sayde: Yee. Abner sayd vnto hym: Go thy waye/ eyther to thy ryght hande: to the lefte/ and get the one of the yonge men/ a take his harness from hym. A leuerless Ithobech wolde not leaue of from hym. Then sayde Abner agayne to Ithobech: Get the way fro me/ why wyll thou that I smyte the to the grounde/ and howe dare I lyffe vpon my face/ a gayneth thy brother Joab? Howe can he wold not go byo waye.

Then Abner thrust hym in with a speare into his belly/ so that his speare went out behynde hym. And there he fel/ and dyed before hym: a who so came to the place where Ithobech laye dead/ stode still there. But Joab a Ithobech followed vpon Abner / with the same wente thowme. And wher they came to the byl of Amma/ which lyeth before Gibeon/ by the waye to the wyldecrasse of Gibeon/ the chyldren of Ben Jamin gathered the selfes together behynde Abner/ and grewe to a mynitude/ and stode vpon the topp of an hill.

And Abner called vnto Joab/ a sayde: Shall the sword the diuoure withoute ende? Howe mayest thou not/ that it wyll be bytter at the last? Howe longe wyll it be on thou say vnto the people

ple & they leaue of fro theyr death. Jonathan sayde: As truly as God lyueth/ if thou haddest sayd thus to Day in 7 monynges/ if people had casted euery one from his brother. And Joab thence the tempe/ & all the people fled/ & still/ as foloweth nomie vpo Israel/ neyther fought they any more.

And he and his men wente all the same nyght ouer the playne felde/ and passed ouer Jordan/ and walked throuwe all Bithon/ & came to the tentes. Joab turned hym from Abner/ and gathered all the people together. And of Dauides seruantes there mysst nyntene men/ & Isabel. But Dauides seruantes had mysstren so amonge Ben Jamin/ and the men of Abner/ that the hundred & a thre score men were dead. And they toke vp Isabel/ and buried hym in his fathers graue at Bethleem. And Joab with his men wente all that nyght/ and at the breake of the Daye they came vnto Hebron.

## The III. Chapter.

**A**nd there was a greate battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increaced/ and the house of Saul wente and mynistred. And vnto Dauid were chyldren borne at Hebron. **H**is first borne sonne Amnon of Ahinoam the Israhelisse/ the seconde Elieab of Abigail the wyfe of Nabal of Carmel/ the thyrde Amnon the sonne of Maacha/ the fourth of Abigail the daughter of Nabal/ the sonne of Geffur/ the fourth Abdon the sonne of Nageb/ the fift Saphan the sonne of Abital/ the sixte Jerichem of the wiffe Dauides wyfe. These were borne vnto Dauid at Hebron.

Now when it was warre betwene the house of Saul and the house of Dauid. Abner strenghted Sauls house. And Saul had had a concubyn/ whose name was Ripsa the daughter of Aia. And Jospheth sayde vnto Abner: Wherefore lyest thou with my fathers concubynes?

**B** Then was Abner very wroth at these wordes of Jospheth/ and sayde: In 3 a dogges head then/ that I agaynst Iuda do mercy vnto the house of Saul thy father/ & vnto his chylren and kynfolke/ & haue not deliuered the into the hande of Dauid/ & thou layest a respasse to my charge this daye for a womans

saie? God do Abner this/ that if 3 do not see the Lord hath sworne vnto Dauid/ that it. **R. c. x. r. o. f.** the Ryngdomc may be taken from the house and people of Saul/ & the fear of Dauid set vp ouer Israel and Iuda/ from Dan vnto Bersaba. The coloude be not aſtore him one word agayne/ he feared hym so.

And Abner sent messengers vnto Dauid saying: Whose is the lande? And sayde: Make thy conuenant with me. Beholde/ my hande shall be with the/ to turne all Israel vnto the.

He sayde: Well/ I will make a conuent with the/ but one thyng I desire of the/ that thou se not my face/ excepte thou first byngne my Michol Saules daughter/ when thou comest to se my face. Dauid sent messengers also vnto Jospheth the sonne of Saul/ sayinge: I Geue me my wyfe Michol/ whom I married with an hundred shekes/ synned of the Physitians/ Jospheth sent/ & caused for to take her from the man/ Paltiel the sonne of Laio. And her houndande went with her/ and wepte behynde her vnto Bahurym. Then sayde Abner vnto hym: Turne backe agayne/ and go thy waye. And he turned backe agayne.

And Abner talked with the Elders in Israel/ and sayde: Your myndes haue bene set aſide tyme and longe ago vpon Dauid/ that he might be kynge ouer you. So it now therefore/ for the Loide hath sayde of Dauid: I will deliuer my people of Israel by the hande of Dauid my seruant/ from the bande of the Physitians/ and fro the bande of thys enemye.

Abner spake also before the eares of Ben Jamin/ and wente to speake before the eares of Dauid at Hebron/ that all Israel & the whole house of Ben Jamin was contente withall. Now when Abner came to Hebron vnto Dauid/ a twenty men with hym/ Dauid made them a feast. And Abner sayde vnto Dauid: I will get me vp/ and go gather all Israel together/ to my lord the kynge/ & that they may make a conuenant with the/ that thou mayest be kynge at thy soules desire.

So Dauid let Abner go from hym in peace. And beholde/ Dauides seruantes and Joab came from the int of weare/ & brought

a great spoyle with them. And Abner was not now with David at Hebron: so he had sent him from hym / so that he was gone his way in peace.

**E** But when Joab a all the hoost with hym was come: it was tolde hym that Abner the sonne of Ner came to the kyng / a how he had sent hym from hym / so that he was gone his way in peace. Then wente Joab in to the kyng / and sayde: What hast thou done? Beholde / Abner came to the / why hast thou sent hym from the / that he is gone his way? Answereth thou not? I am yett but tender and abnerre came to the / because the / by myght knowe thy outgyng and ingoynge / and to spy out all that thou doest: And when Joab went out from David / he sent messengers after Abner / to fetch him agayne from Boharsia / and David knew not thereof. Now when Abner came agayne unto Hebron / Joab brought hym in to the myddes vnder the gate to talke

Judic. iii. c. with hym secretly / and thrust hym there in to t belly that he dyed / because of his brother  
4. Reg. ii. c. 1. Ahabes bloude.

**F** When David knew of it thereafter he said: I am ungyly / and so is my kyngdom for: euer before the Lord: concerninge the bloude of Abner the sonne of Ner: but vpo the heade of Joab fall it / and vpon all his fathers house. In the house of Joab there ceasse not one to haue a renyng / yf I see / and a leprosy / and to go vpon a staffe / and fall thow the sword / a to haue screawes of blood. Thus Joab and his brother Abisai slew Abner / because he had slaine they: brother Ahabel in the battayll at Gibeon.

David sayd vnto Joab / and to all the people that was with hym: Kent your clothes / a gyde sackcloth aboute you / and make lamen<sup>s</sup> reason for Abner. And the kyng went: after the beare. And when they buried Abner at Hebron / the kyng lyfte vp his voyce / a wept beyde Abners graue / and all the people wept also.

**G** And the kyng mourned for Abner / a said: Abner is not dead as a soule dyeth. Thy handes were not bound / thy feet were: not bred with fetters / thou art fallen as a man falleth before wyked enynges. Then all the people bewayld hym yett more.

Now wha all the people came in to eat with David / whyle it was yett bye Vape / David swaure / and sayd: God Do this and that vnto me: If I taust cyther head / or oughte els a fore the King go home. And all the people knew it / and it pleased them well all that the kyng byd in the syght of all the people. And all the people and all Israel perceaued the same Vape / that it came not of the kyng / that Abner the sonne of Ner was slayne. And the kyng said vnto his seruauites: Knowe ye not that this Vape a pyntes a great man is fallen in Israel? He is for me / I am yett but tender and abnerre came to the kyng. But the men / the chyldren of Heru / a are to harde for me. The Lord increaseth hym that doth euell / accordynge to his wykednesse.

## The III. Chapter.

**H**an Sauls sonne herbe / Abner was a head at Hebron / his bandes were sible / and all Israel was sory. But there were two men captaynes ouer the souldyers vnder the sonne of Saul: the one was called Baanai / the other Rechob / sonnes of Rimoi the Berorite / of the chyldren of Ben Jamin: for Beroth was counted also in Ben Jamin. And the Berorithes were fled vnto Gethaim / and were strangers there vnto this daye. Jonathan a Kg also the sonne of Saul / had a sonne which was lame on his fete / and was fyve yere olde / when the raimour of Saul and Jonathas came from Israel. And his noie toke hym / and fled. And whyle it made hayll and sibe / he fel and was lame. And his name was Nephtoseth.

Then wente the sonnes of Rimon the Beroroth / Rechob and Baanai / and came to the house of Ishbosheth in the beate of the Vape / and he laye vpon his bed at the poone day. And they came in to the house to fetch the beate / and thrust hym in to the belly / a get them awaye: for when they came in to the house / he laye vpo his hed in his chaumber / and they likte hym to death / and smote of his heade / a toke his heade / and departed by the wege of the place sibe all that nyght / and brought the heade of Ishbosheth to David vnto Hebron / and sayde vnto the kyng: Beholde / there is the heade of Ishbosheth the sonne of Saul thyne enemye / which I haue waite for thy soule.  
Tha



This daye hath the Loorde auenged my lord  
the Kyng of Saul and his seede.

**C** Then answered Dauid vnto Rehob and  
Bena his brother the sonnes of Rimon that  
Berociah and sayd: As truly as the Loorde  
lyueth which hath deliuered my soule out of  
trouble: I toke hym that draughte me worde  
and sayd: Saul is dead: and the thoughte he  
had ben a good messenger: and at Seielg I  
put hym to death: vnto whome I should  
haue giuen a reward for his message. And  
these vngodly persones haue slayne a ryghte-  
ous man in his owne house vpon his bed. Yet  
shoulde not I requyre his bloude of your han-  
des: and take you awaye from the carth: And  
Dauid commaunded his yong men: which  
slew them: and smote of theyr handes a feere  
and hangd them vp by the poolle at Hebron.  
But the head of Iphoseth toke they: and bur-  
ied it in Abners graue at Hebron.

The V. Chapter.

**A**nd all the trybes of Israel came to Da-  
uid vnto Hebron: and said: Behold  
we are thy bone and thy fleshe. And afore tyme  
whan Saul was kyng ouer vs thou leddest  
Israel out and in. So the Loorde hath sayde:  
Thou shalt kepe my people of Israel. And all  
the Elders of Israel came to the kyng vnto  
Hebron. And kyng Dauid made a conue-  
nant with them at Hebron before the Loorde.  
And they anoynted Dauid to be kyng ouer  
Israel. Thyry year old was Dauid whan he  
was made kyng: and reigned fouertye yeares.  
At Hebron reigned he seuen yeares and syxe  
monethes ouer Iuda: but at Ierusalem he  
reigned thre and thryty yeares ouer all  
Israel and Iuda.

**B** And the kyng went with his men to Ier-  
usalem agaynst the Jebusites: which dwelt  
in the lande. Acurtiselle: they sayde vnto  
Dauid: Thou shalt not come in her: but  
the bynde and lame shall byrte the arraye.  
They thoughte plainly: that Dauid shoulde  
not come in. Howbeit: Dauid mane the cas-  
tell of Zion: which is the cytie of Dauid. The  
sayd Dauid the same daye: Whosoeuer  
sitteth the Jebusites: and aprayned the peruel-  
les: he shall be the bynde: whiche Jebusites  
saundes soule batreth. Here of cometh  
the proverbe: There no bynde nor lame come

in to the house. So Dauid dwelt in the cas-  
tell: and called it the cytie of Dauid. And Sa-  
uid buylded rounde aboute first Walle and  
within. And Dauid greete: and the Loorde  
the God Zababoth was with hym.

**I** And Hiram the kyng of Tyre sente  
messengers vnto Dauid: and Cedre trees  
for walles: and Carpenteres: and Masons  
to buyde Dauid an house. And Dauid knew  
that the Loorde had confirmed hym kyng  
ouer Israel: and exalted his kyngdome for his  
people of Israels sake. And Dauid toke yet  
more wyfes and concubynes at Ierusalem:  
after he was come from Hebron: and there  
were yett mo sonnes and daughters borne  
vnto hym: And these are the names of them  
that were borne vnto hym at Ierusalem:  
Sarima: Sobab: Nathan: Salomons: Iebe-  
har: Elisue: Nephog: Zaphia: Elisama: Elia-  
da: Eliphale.

And whan the Philistynes herd that Da-  
uid was anoynted kyng ouer Israel: they  
went vp all to sette Dauid. Whi Dauid per-  
ceaued that: he wote to come in to a castell. But  
the Philistines came: and scattered them selfes  
benech in the valleye of Rephaim. And Sa-  
uid aied at the Loorde: and sayde: Shall I go  
vp agaynst the Philistines: and wylt thou de-  
liuer them in to my hande: The Loorde sayde  
vnto Dauid: Go vp: I wyl deliuer the Phi-  
listines in to thy hande.

And Dauid came vnto Baal Perazim:  
and smote them there: and sayde: The Loorde  
hath decyded myn enemies: cuen as the  
water parte asunder: therfore is this same place  
called Baal Perazim. And they lefte theys  
magas there: but Dauid and his men carryed  
them awaye.

Acurtiselle: the Philistynes wente  
vp agayn: and scattered themselves benech in  
the valleye of Rephaim. And Dauid aied at  
the Loorde. The Loorde sayde: Thou shalt go  
vp: but compass them behynde: that they  
be vpon them ouer agaynst the pecceres: and  
whan thou hearest vnto the toppe of the peccer-  
res: thou shalt founde the goinge: be bold: for the  
is the Loorde gone forth before the: to smyte  
the hoost of the Philistynes. Dauid did as the  
Loorde commaunded him: and smote the Phi-  
listines from Gibea: vnto Gath: vnto Gazer:  
vnto Ierusalem.

The

i-Par. p. 4

i-Par. ii. 4

i-Reg. x. 4  
ii-Reg. ii. 4  
and v. d

i-Par. p. c

## The VI. Chapter.

**A**ND David gathered againe at the ydge  
i. Da. xij. a chosen men in Iſraell / cnen the hono-  
uouſande/and gar hym vp/and wrote with  
all the people that was with hym of the crye  
ſyns of Iuda / to ſerch up the Arke of God  
from thence whos name is: The name of the  
Lorde Zabaoth Brethelth there on betwene ſ  
i. Re. vi. b. Cherubims. † And they cauſed the Arke of  
\* i. Re. vi. a. God to be carryed vpon a new carte / and ſer-  
ched it out of the houſe of Aminadab / whiche  
dwelt at Gibea: Uſa / and Abio the ſonnes of  
Aminadab vpon the new carte. And when  
they brought it with the Arke fro the houſe  
of Aminadab / whiche dwelt at Gibea / Abio  
went before the Arke: and Dauid / and al the  
houſe of Iſraell played before the Lorde / with  
all manner of inſtrumentes of pyne tree / with  
harpes / and ſuliterces / and tabrettes / and bel-  
lows / and cymbals.

**B** † And when they came to the barn ſtoke  
i. De. 4. b. of Naahon / Uſa ſtricked out his hande / and  
\* i. U. u. 4. held the Arke of God: for the oxen wente  
and v. b. out aſyde. Then waſted the word of the Lorde  
keare agaynſt Uſa / and God ſmote hym  
there: becauſe of his preſumption / ſo that he  
died there beſyde the Arke of God. The w. a.  
Dauid ſore: becauſe ſ Lorde had made ſuch  
a rent vpon Uſa / and he called the ſame place  
Perez: ſi. or Diuſion.

**P**erez: ſi. or Diuſion. Uſa went vnto this Daye. And Dauid  
feared the Lorde ſi. the ſame Daye / and ſayde:  
How hal this Arke of ſ Lorde come vnto  
me: And he wold not let it be brought to hym  
in to ſ crye of Dauid / but cauſed it be brought  
in to the houſe of Obed Edom the Gariſite.  
And when the Arke of the Lorde had con-  
tinued thre monethes in the houſe of Obed  
Edom the Gariſite / the Lorde bleſſed hym  
all his houſe.

**C** And it was tolde ſynge Dauid / that the  
Lorde had bleſſed the houſe of Obed Edom / and  
all that he had becauſe of the Arke of  
i. Da. xij. d. God. Then went he a ſerched up the Arke  
of God out of the houſe Obed Edom / in to  
the crye of Dauid with ioye. And when they  
were gone ſi. ſteppes in with the Arke of the  
Lorde they offered an oxe and a fat ſhepe.  
And Dauid danced with all his might be-  
fore the Lorde / and was gydded with an o-  
uerbodye: of lymme. And Dauid with all

Iſraell brought up the Arke of the Lorde  
with tabrettes and trompettes.

**D** And when the Arke of the Lorde came  
in to the crye of Dauid / Michol the daughter  
of Saul loſed out at a wyndowe / a ſawe  
ſynge Dauid leapinge and ſpyngynge a ſaun-  
cynge before the Lorde / and deſpyſed hym in  
her heart. † But when they brought in the  
Arke of the Lorde / they ſet it in her place in  
the myddes of the Tabernacle / whiche Dauid  
had pitched for it. And Saul offered burn-  
offerynge and thankofferynge before the  
Lorde. And when Dauid had made an ende  
of offerynge / he offered offerynge and thank-  
offerynge / he bleſſed the people in the name  
of the Lorde Zabaoth / and dealt out vnto al  
the people / a to the multitude of Iſraell / both  
to men and woman / vnto eury one a cake of  
bread / and a peece of ſhepe / and a moare of por-  
rage. Then wente all the people they: waye / e-  
uery one vnto his houſe.

**E** When Dauid came agayne to bleſſe his  
houſe: Michol the daughter of Saul wente  
forth to meete hym / and ſayde: How glorious  
haſt thou beene the ſynge of Iſraell ben to Daye / whiche  
haſt encountered thyſelfe before the maydens  
of his ſeruauntes / like as the raſcalle people  
diſcouer thym ſelfe. But Dauid ſayde vnto  
Michol: I wyll play before the Lorde / whiche  
haſt choſen me afore thy father / and afore all  
his houſe / becauſe he haſt commaunded me  
to be a pyner: euer the people of the Lorde /  
euen euer Iſraell / and yet wyll I be eſper the  
ſo / and wyll be loouen in myne owne ſight: and  
in the maydens wherof thou haſt ſpoken / wyll  
I be honoured. To ſo Michol the daughter  
of Saul: ſhe had no thyl vnto the Daye of her  
death.

## The VII. Chapter.

**N**OW when the ſynge ſerch his houſe / a  
ſ Lorde had bleſſed hym ſerch from all Iſraell  
his enuyſes on eury ſyde / he ſayde vnto the  
Diophere Naſhā: Beholde / I dwell in a houſe  
of Cedar / a the Arke of God dwelleth amonge  
the curtaynes: Naſhan ſayde vnto the ſynge:  
Wo thy waye / what ſeuer thou haſt in thine  
heart: that be: for the Lorde is with the. But  
the ſame night came the word of the Lorde  
vnto Naſhan / and ſayd: Go and ſpeake to my  
ſeruaunt Dauid. Thus ſayerh the Lorde:  
Eſaie

Shalt thou buyde me an house to dwell in? I haue dwelt in no house since the daye I brought the chyldren of Israell out of Egypte vnto this daye / but haue walked in the Tabernacle and habitation / wherher soeuer I wente with the chyldren of Israell. And I euer speake to any of thynges of Israell, whō I commaunded to kepe my people of Israell and sayde: Wherfore do ye not buyde me an house of Cedar woodet

**B** So shalt thou speake now vnto my seruaut Dauid: Thus sayeth the Lorde Zabaorb: **Ag. p. 1** I to take thee from the pasture whan thou wast byde the rbe shepe / that thou shouldst be the pynce ouer my people of Israell/and haue ben with the wherher soeuer thou wentest / a roted out all thyne enemyes before thee / a haue made the a greate name / accordyng to the name of the greate men vpon earth. And for my people of Israell I will appoynte a place / and will plante them that they may remaine there nomore to be remoued / a that the chyldren of wyrdnesse oppresse them no moyle as afore / and since the tyme that I ordeyned iudges ouer my people of Israell. And I wyl geue the rest from all thyne enemyes. And the Lorde breued the / that the Lorde wyl make the a house.

**C** Now whō the tyme is fulfilled that thou **Ag. p. 2** shal slepe with thy fathers / I wil after I raise vp thy rbe / whō shal come of thy bodye: his name shal be Zabaorb wyl I stablyshe shall buyde an house for my name / and I will stablyshe the seat of his kyngdom for euer. I wyl be his father / and he shal be my sonne.

**D** Whan he hath a resposse / I wyl re- **Ag. p. 3** pouse hym with the rodde of myn / and with the plagues of the chyldren of men: But my mercy shal not be withdrawen fro hym / as I haue withdrawn it from Saul / whome I haue taken awaye before thee. As for thy house and thy kyngdom: it shal be stablyshed for euer before thee / and thy seate shall endure fast for euermore.

Whan Nathan had tolde al these wordes / and al this visyon vnto Dauid: kyng Dauid came and sat hym vpon the Lorde / a sayde: O Lorde God / whō art thou? and what is my house / that thou hast brought me thus farr: This O Lorde God hast thou thought

to lyke also / but hast spoken of the house of thy seruaut for longe for to come. O Lorde God is that the lawe of myn:

And whā shall Dauid speake vnto the: O thou knowest thy seruaut O Lorde God / for thy wordes sake / and accordyng to thy herte hast thou done all these greate thynges / that thou myghtest shewe them vnto thy seruauant. Therefore art thou greatly magnified. O Lorde God / for there is none lyke the / and there is no God but thou / accordyng vnto all that we haue herd with our eares. For: where is there a people ept earth as thy people of Israell: for whose sake wente God to deliuer hym a people / and to make hym selfe a name / and to do them such greace and terrible thynges in thy land before thy people / whome thou hast deliuered vnto thy selfe from Egypte / from the people and from they: Goddes. And thy people of Israell hast thou prepared the to be a people vnto thyne owne selfe for euer / and thou O Lorde art become thy God.

Stablyshe now the worde therefore for euer. O Lorde God whiche thou hast spoken ouer thy seruaut / and ouer his house / and do accordyng as thou hast sayde. So shall thy name be greate for euer / so that it shal be sayde: The Lorde Zabaorb is the God of Israell / and the house of thy seruaut Dauid shal be made sure before thee. For thou Lorde Zabaorb / thou God of Israell hast opened the care of thy seruants / and sayde: I wyl buyde the an house. Therefore hath thy seruaut soude his herte to praye this prayer vnto the: Thou Lorde God thou thy selfe art God / and thy wordes shal be the truth. Thou hast spoken such good ouer thy seruants. Begynne now therefore and blesse thy seruantes house / that it maye be before thee for euer / for thou Lorde God thyne owne selfe hast spoken it: a with thy blyssyng shall thy seruants house be blessed for euer.

The VIII Chapter.

Whan it fortunad after this that Dauid & Asnare the Physlynyes / a vsconfined the / i. Par. xij. b and toke the byrdell of bondage out of the Physlynyes hande. The synode the Nabab: in grahd teo also to the grounde / so that he brought two parces of them to death / and let one parre

Deu xxxij

Deu iij. b

Ex. p. iij. a

Deu xxxij

# David and Mephiboseth. The 11. booke of Samuel.

lyue Thus the Moabites were subdued vnto David/so that they brought hym gyftes.

David smote Hadad Efer also: the sonne of Nebob kyng of Goba/whan he wente to fetch his power agayne at the water Euphrates. And of them toke David a thousand and seven hundred bysonnes/ and reuerye thousande fore men/ and lained all the charrettes/ saue an hundred which he kepte behynde. But the Syrians came from Samascon to helpe Hadad Efer kyng of Goba. And David smote two and reuerye thousande men of the Syrians/ and layed people vnto Damasuscu in Siria.

Thus was Siria subdued vnto David/so that they brought hym gyftes: for the Lord helped David wherher soeuer he wente. And David toke the spildes of gold/which Hadad Efers seruantes had/a brought the to Ierusalem. But fro Bethab a Berothai the cities of Hadad Efer toke David very much brasse.

**B** Whan Ehoi the kyng of Chemar herde  
4. Par. xix. b that David had synen all the power of Hadad Efer/ he sent his sonne Ioram vnto David to slaine hym friendly/ as to blisse hym/ because he had foughten with Hadad Efer and synen hym: for Ehoi had warre the Hadad Efer/ and had intrewed with hym of siluer/ of gold/ and of brasse/ which kyng David halowd also vnto the Lord: with the siluer a golde which he syncessed vnto the Lord. So al the Cherethites were subdued/ fro Siria/ fro Moab/ fro the dyddes of Amud/ from the Philistines/ from Danak/ from the spoyle of Hadad Efer/ the sonne of Nebob kyng of Goba.

**C** David gat hym selfe a name also whan he  
1. Par. xix. c came/ and synen cyghrene thousande of the Syrians in the Salt valley. And he layed pro- Gen. xxv. c plein all Edome/ as all Edom was subdued vnto David: so the Lord helped David/ wherher soeuer he wente. Thus was David kyng ouer all Israel. And he receiued iudgment of righteousnesse vnto all the people. Iacob the sonne of Israhel was ceptayne ouer his boos- Jos. xxv. b ter. Sadoi the sonne of Abinud was Cheuener. Sadoi the sonne of Abinud/ a Thimedei the sonne of Abinud were priefles. Serai was herde. Zenai the sonne of Jorda was  
Eome rece ouer the Cherians and Pherians. And the de: gretive. sonnes of David were priefles.

## The 1X. Chapter.

**S** And David sayde: Remaunt there yet any man of Sauls house/ that I may do mercy vpon hym for Jonathas sake? There was a seruaunt of Sauls house/ named Tiba/ whome they called vnto David/ a the kyng sate vnto hym: Art thou Tiba? He sayde: Yee the seruaunt. The kyng sayde: Is there yet any man of Sauls house/ that I maye do the mercy of God vpon hym? Tiba sayde vnto the kyng: There is yet a sonne of Jonathas/ lame on his fete. The kyng sayde vnto hym: Where is he? Tiba sayde vnto the kyng: He holdeth he is at Ladober in the house of Maschur the sonne of Amiel. Then sente kyng David thither/ and caused for to fetch hym from Ladober/ out of the house of Maschur the sonne of Amiel.

Now whan Mephiboseth the sonne of Jonathas/ the sonne of Saul came vnto David/ he fell vpon his face/ a was bypped hym. David sayde: Mephiboseth. He sayde: Here am I thy seruaunt. David sayde vnto hym: feare not/ for I will do mercy vpon the for thy father Jonathas sake/ and will restore the kyngdome vnto the all the lande of thy father Saul: But thou shalt eate brade vaily at my table. He was shipped and said: Who am I thy seruaunt/ that thou turnest the to a brade dogge as I am?

Then the kyng called Tiba the seruaunt of Saul/ and sayde vnto hym: All that hath belonged vnto Saul and to all his house/ haue I geuen to thy lodesonne. Tiba his lande set hym therfore/ thou and thy children and seruauntes/ and bringe it in/ wher it maye be brade for thy lodesonne/ and that he maye enioy it: But Mephiboseth thy lodesonne shall eate brade vaily at my table. Tiba had sytten sonnes and reuerye seruauntes. And Tiba sayde vnto the kyng: Accordinge vnto all as my lode the kyng hath commaunded his seruaunt/ so shall his seruaunt do. And let Mephiboseth brade vnto me/ as at my table/ as one of the kynges owne chyldren. And Mephiboseth had a yonge sonne/ whose name was Mefib. But all the tyme in the house of Tiba/ serued Mephiboseth. As for Mephiboseth hymselfe/ he dwelt at Ierusalem: for he dyd eate vaily  
2. the

at the Kynges table/and was lame on bothe his feet.

## The X. Chapter.

**A**nd he returned after this that the kyng of the children of Ammon dyed/and his sonne Hanun was kyng in his steade. Then sayde Dauid: I will do mercy vpon Hanun the sonne of Nabas/ as his father dyd mercy vpon me. And so he sent / and comforted hym by his seruantes vpon his fathers death. Now when Dauides seruantes came into the lande of the children of Ammon / the meyn men of the children of Ammon sayd vnto Hanun theyr lord: Thinkest thou it is for the honour of thy father in thy sight/ that Dauid hath sent comforters vnto the: Hath he not sent his seruantes vnto the (whynell thou) to spye and search out the cyte and to ouerburden it?

**W**hen he sawe Hanun the seruantes of Dauid / and theyd shewe of the one halfe of theyr beards/and cut of the halfe of theyr garments/ vpon the gyrdel/ and so let them go. When this was tolde Dauid/ he sent to meete theyr for the me were put to great shame. And the kyng caused to saye vnto the: Abide at Jericho tyl your beards be growen/ and the come againe.

When the children of Ammon sawe theyr synked in the sight of Dauid / they sent and heard the Sirians of the house of Achob / and the Sirians of Sobab/ euen twentye thousande fore men/ and fro the kyng of Macha a thousande men / and fro Hoth twelue thousande men. When Dauid herde that he sent Joab with all the host of the men of warre. And the children of Ammon wente forth/ and prepared the selues to the battail before the entrance of the gate. But the Sirians of Sobab/ of Achob / of Hoth and of Macha were alone in the fele.

**N**ow when Joab sawe that the battail was set vpon him before and behinde / he chose of all the best young men in Israel/ and prepared the selfe against the Sirians. And the residue of the people put he vnder the hande of his brother Abisai/ that he might prepare hym against the children of Ammon. And saide: If the Sirians be to myghte for me/ helpe thou me/ but if the children of Ammon be to myghte

for the / I shall helpe the. Take a good courage vnto the / and let vs be stronge for our people/ for the cyte of our God: neuertheless/ the Lord do what pleaseth him.

And Joab gat him forth with the people that was with him/ to fight against the Sirians: they fled before him. And wha the children of Ammon sawe the Sirians fled/ they fled also before Abisai/ and wente into the cyte. So Joab turned againe fro the children of Ammon/ and came to Jerusalem. And when the Sirians sawe that they were smitten before Israel/ they came to gether.

And Hadad Ester sente/ and brought out the Sirians beyond the water/ and charged theyr power in / and Sobab the chiefe captayne of Hadad Ester wente before the. Wha this was tolde Dauid/ he gathered of Israel together/ and wente ouer Jordan/ and came to Helai/ and the Sirians prepared the felus againste Dauid to fight with hym: howebeit/ the Sirians fled before Israel. And Dauid slew of the Sirians seven hundrede thertetye and fourtye thousande horsemen / and Sobab the chiefe captayne smite he also/ so that he dyed there. When the Sirians which were vnder Hadad Ester sawe that they were smitten before Israel / they made peace with Israel/ and were subdued vnto the. And the Sirians were a fraye to helpe the children of Ammon any more.

## The XI. Chapter.

**A**nd when the yere came aboute wher Ayme as the kynges vse to go forth. The .xxj. And sente Joab and his seruantes with him/ and all Israel/ to destroye the children of Ammon/ and to laie siege vnto Rabbas/ wher Dauid abode at Jerusalem.

And aboute the twentye it foynned that Dauid arose fro his restinge place/ and went vnto the toppes of the kynges palays/ and fro the toppes he sawe a woman / washinge her. The .xxij. And he was of a very fayre bewty. And Dauid sente / and caused to see what woman it was/ and said: Is not that Bethsabe the daughter of Eliam/ the wyfe of Urias the Hethite? And Dauid sente messengers / and caused for to sende her. And when she was come in vnto him / he laye with her. Neuertheless/ she hadore her selfe from her vncleanness. And he turned

Eusan. c

Euan. cxiij. c

E. turned

turned againe vnto her house. And the woman was with child/and sent/and caused to tell David/and say: I am with child. David sent vnto Joab/saying: Send me Urias the Gethite. And Joab sente Urias vnto David. And when Urias came to him. David opened him if it should well with Joab/and with the people/and with the battail.

**B** And David said vnto Urias: Wo thoue into thy house/and wash thy feet. And when Urias wente out of the Kinges palayce/3 Kinges grete folowed him. And Urias layed him vnto a step before the Kinges palayce gate/ where all his lodges seruantes lay: a wente not vnto his house. When word came to David: Urias is not gone vnto his house. David sayde vnto him: Camelst thou not ouer 3 feild? Why wenteft thou not vnto his house? Urias saide vnto David: The Arke and Israel/and Juda abyde in the tentes: And Joab my loide/ and my lodges seruantes lye in the felde/and shall I go to my house to eate and drinke/and to lye with my wyfe? Is truly as thou liuest/ and as truly as thy soule lyueth/ I wyl not do this thyng. David sayde to Urias: Abide here then to daye/ to morow wyl I let the go. So Urias abode at Ierusalem the same daye/ and 3 night also. And David called him to eat and drinke before him/and made him dronken. And at euen he wente to laye him vnto a step vpon his couche with his lodges seruantes/ and wente not vnto his house.

**C** On the morow wrote David a letter vnto Joab/ 3 sent it by Urias. After this maner wrote he in the letter: Set Urias in the foell parte of the battail/ 3 turne you behinde him/ 3 he maye be slaine. Nowe when Joab layed siege to the cite/ he set Urias in 3 place/ where he knewe the myghtiest men of armes were: And when the men of the cite fell out/ and fought: against Joab/ there fel certainly of the people of Davids seruantes. And Urias the Gethite dyed also.

Then sent Joab/and caused to tel the King all the matter/ concerninge the battail/ and commended the messaunger/ and saide: When thou hast tolde the Kinge al the matter/ concerninge the battail/ 3 seest that he is wroth/ and ys the Kinge face vnto the: Wherefor came

ye so nye the cytie with the battail? Know ye not how they wyl to shute from the wall? I wo shote whiche the sonne of Ierubaal? 3 yd nota woman cast a peece of a mylstone vpon him feld the wall/ so that he dyed at Thebes? Why came ye so nye the wall? He saith thou say: Thy seruantes Urias the Gethite is dead also.

**S** The messaunger wente his waye/ 3 came and tolde David also/ wherefor Joab had sent him. And the messaunger saide vnto David: The men prynciple aganste vs/ and fell out vnto vs into the felde: and we were vpon the hard at the doore of the porte. And the archers shot from the wall vpon thy seruantes/ and slawe certayne of the Kinges seruantes: and thy seruant Urias the Gethite is dead also.

David sayde vnto the messaunger: Thus shalt thou saye vnto Joab: Let not that vexe the for the sweate/ consumerth now one/ now another. Go forth with the battail aganste the cytie/ that thou mayest deliuer it/ and do for it the men. And when Urias wyl herde that Urias was dead/ he mourned for her half bande. But when he had made an ende of mourninge. David sent/ 3 caused her to be fetched vnto his palayce/ and he became his wyfe/ 3 bare hym a sonne. Ueruerlye/ this vnde 3 David dyd displice the Lord.

The XII. Chapter.

**A**nd the Lord sente Nathan vnto David. When he came to him/ he tolde him: There were two men in one cytie/ one ryche/ the othe poore. The ryche man had very many shepe and oxen: But the poore man had nothinge save one lytle shepe/ which he had bought/ and nourished it/ so that it grew vp with him and his children together. It dyd care of his sheade/ and dranke of his cuppe/ and slept in his lappe/ and he kepte it as his daughter. But when there came a stranger vnto the ryche man/ he spare to take of his owne shepe and oxen/ to prepare ought for the stranger: that was come vnto him. And toke the poore mans shepe/ and prepared it for the man that was come vnto him.

Then was David wroth with greate displeasure aganste that man/ and sayde vnto Nathan: Is truly as the Lordde lyueth/ the man

man that hath done this is a child of death.  
 ¶ The shepe also shal be made good fourc fold/  
 because he hath done such a thinge/and not  
 spared it.

¶ Then sayd Nathan vnto Dauid: Thou art  
 such a man. Thus sayth the Lorde the  
 God of Israel: I haue anoynted thee to be  
 kyng ouer Israel/and defyrred the out of  
 the bande of Saull/and haue geuen the thy  
 lordes house/and his wyfe into thy lappe/  
 and the house of Israel and Iuda haue I ge-  
 uen thee: and yf that be to lytle/ I wyl yet do  
 this and that for the also. Wherefore hast thou  
 then despised the woide of the Lorde/ to do  
 such euill in his sight? Vnto the Hebride  
 hast thou layne the sword: His wyfe hast  
 thou taken to be thy wyfe / but hym hast  
 thou layne with the swerde of the chyldren  
 of Ammon.

¶ ¶ Now therefore shall not the swerde de-  
 part from thy house for euer/ because thou  
 hast despised me/and taken the wyfe of  
 Vrias the Hebride/ to be thy wyfe. Thus sayeth  
 the Lorde: Beholde/ I I wyl raise vp euell of  
 thine owne house/ and wyl take thy wyfe  
 before thine eyes/and wil geue them vnto thy  
 neighbour/so that he shal be with thy wyfe  
 by Sunne light. for thou haste done it se-  
 cretly/ but I wyl do this in the sight of all  
 Israel/and by Sunne light.

¶ ¶ Then saide Dauid vnto Nathan: I haue  
 sinned vnto the Lorde. Nathan said vnto Da-  
 uid: So hath the Lorde also taken away thy  
 sinne/ thou shalt not dye. But for so much as  
 thou hast done this vnto the Lorde/ he hath  
 caused the enemyes of the Lorde to blasphem-  
 e: the sonne thar is borne vnto the shal dye  
 the death. And Nathan went home. As for  
 the child which Vrias wyfe bare vnto Dauid/  
 the Lorde smote it so that it was dead sicke.

¶ ¶ And Dauid sought God for the child  
 and fasted/and went in/ and laye all nyght  
 vpon the earth. Then rose the Elders of his  
 house/and welde haue taken him vp frō the  
 ground/and beseechd he wolde not/ neyther  
 wold he care with them. Vpon the fourth day  
 the child dyed. And Dauids seruantes bur-  
 ied him/ and that the child was dead/ for they  
 thought: Behold/ when the child was yet a-  
 liue/ we spake vnto him/ as he berthed not so

oure voyce / How much more shal it grieve  
 him/ if we saye: the child is dead: And Dauid  
 sawe that his seruantes made a whispering  
 together/and perceaued that the child was  
 dead/ asaid vnto his seruantes: Is the child  
 dead? They sayde: Yee. Then rose Dauid vp  
 from the earth/ and washed hym selfe/ and  
 anoynted hym/ and put on other garnementes/  
 and wente in to the house of the Lorde/ and  
 worshipped.

¶ ¶ And when he came agayn/ he commaun-  
 ded to set breade before hym/ and byd care.  
 Then sayde his seruantes vnto hym: What  
 manner of thyng is this that thou doest: Whā  
 the child was alyue thou fastedst/ and wept-  
 est: but now that it is dead/ thou standest vp  
 and eatest? He sayde: I fasted and wept for  
 the child whā it was yet alyue/ for I thought:  
 Whā knoweth/ peraduenture the Lorde  
 may be gracious vnto me/ that the child may  
 lyue: I But now that it is dead/ wherefore  
 should I fast? Can I restore it agayne? I  
 shal go vnto it/ but it shal not come agayne  
 vnto me. And when Dauid had consoled  
 Berthabe his wyfe/ he went in vnto her/ a lay  
 with her. And she bare a sunne/ whome he  
 called Salomon. And the Lorde louded him.  
 And he put hym vnder the bande of Nathan  
 the prophete/ which called hym Ieredia be-  
 cause of the Lorde.

¶ ¶ So Ioth sought agaynst Rabba of the  
 chyldren of Ammon/ and wanted the kynges  
 eyre/ and sente messaungers vnto Dauid/  
 and caused to say vnto him: I haue soughte  
 agaynst Rabba/ and haue wonne the water  
 eyre also. Gather thou therefore the residue  
 of the people together/ and laye siege to the cy-  
 tye and wyntent/ that I wyntent it not/ I haue  
 the name thereof. So Dauid gathered all the  
 people together and wente/ and fought agaynst  
 Rabba/ and wanted it/ and toke theyr kyn-  
 ges crowne from his head/ which in weyght  
 had a talent of golde/ and precious stones/  
 and was set vpon Dauids heade/ and very  
 muche people carryed he out of the cyte. So  
 for the people that was therein/ he broughte  
 them south/ and layd them vnder yon sa-  
 uens/ and hefted/ and wredged of yon/ and  
 burned them in tye ouens. Thus dyd he vnto  
 all the cytyes of the chyldren of Ammon.  
 Then

Ec. xxxij

1. Par. iii. a  
 1. Man. j. a

1. Par. xix. c

## Abſalom kylleth Ammon. The 11. boke of Samuel.

Then returned Dauid and all the people vnto Ierusalem againe.

The XIII. Chapter.

**A**ND it ſortuned after this / that Abſalom ſonne of Dauid had a faire ſiſter / whoſe name was Thamar / a Ammon the ſonne of Dauid loued her. And Ammon was in great commaunce / in ſo much that he was eue ſicke becauſe of Thamar his ſiſter. For ſhe was a virgin / a Ammon thought it ſhould be hard for hym to do any thinge vnto her. But Ammon had a friend / whoſe name was Jonadab / ſonne of Simca Dauids ſiſter. And the ſame Jonadab was a very wiſe man / which ſaid vnto him: Why arte thou ſo ſicke / thou ſyngeſt ſonne of Iſraels ſaye to ſaye: I mayeſt thou not tel me? Then ſaid Ammon vnto him: I loue Thamar my ſiſter Abſaloms ſiſter exceedingly.

**B** Jonadab ſaid vnto him: ſaye þe ſoune vpo thy bedde / and make the ſicke. And whā thy father cometh to loke how thou doſt / ſaye vnto him: O let my ſiſter Thamar come / þe ſhe maye fede me / and make a meace of meate before me / that I maye ſee it / a catte of her hād. So Ammon layd him ſoune / a made hym ſicke. Now when þe Kinge came into loke how he was / Ammon ſaide vnto the Kinge: O let my ſiſter Thamar come / and make me a ſpynging of two / and that I maye eate it of her hād. The Kinge ſaid for Thamar into þe houſe / and ſayde vnto her: Go thy waye to thy ſiſter Ammons houſe / and make him a meace of meate. Thamar wente vnto her ſiſter Ammons houſe / but he laye in his bed. And ſhe toke floure / and mixt it / and blyght it befor her eyes / a made him a ſpynging. And ſhe toke the meace of meate / and poured it out befor him: but he wolde not eate.

And Ammon ſaid: Put forth euery man fro me. And euery man wente forth fro him. The ſaid Ammon vnto Thamar: Whyng me that meace of meate into þe chaubdr? I may eate it of thy hande. The ſaid Thamar the ſpynging that he had made / a brought it vnto Ammon her ſiſter into the chaubdr.

And when ſhe brought it vnto him that he might eate / ſhe toke holde of her / and ſayde vnto her: Come my ſiſter lye with me. Neuer theles / ſhe ſaide: O þe no my ſiſter / ſoyce me

not / ſo do theye not in Iſrael / þe not thou ſuch ſoly. Whether ſhal I go with my ſiſter: and thou ſhalt be as one of the vnyrſe in Iſrael. But ſpake vnto the Kinge / þe ſhal not worholde me from the.

So when he wolde not heren vnto her / and ouercame her / and forced her / and laye with her. And Ammon hated her exceedingly. For he ſayd that the hatred was greater bet the loue was before. And Ammon ſaid vnto her: Up / and get the hence.

She ſaide vnto him: This euil that thou thruſteſt me out / to greater the other that thou haſt done vnto me. Neuer theles / þe herenod not vnto her / but called his boye that ſerued him / and ſaide: Put awaye this womā fro me / and locke the doore after her. And ſhe had a party garment on: for ſhe had garmentes wear the Kinges daughters whyche they were virgyns.

And when his ſeruaunt had put her forth / a locke the doore after her / Thamar ſtrowed aſbes vpon her heade / and rent the partye garment which ſhe had vpon her / and layd her hande vpon her head: and wente on and cryed. And her ſiſter Abſalom ſaide vnto her: Hath thy ſiſter Ammon ſeuen with the? Now holde thy peace my ſiſter: it is thy doore / and take not the matter ſo to her.

So Thamar remained a widow in her ſiſter Abſaloms houſe. And when Kinge Dauid herde of al this / he was very ſoye. So for Abſalom / he ſpake neyther hee nor good to Ammon / but Abſalom hated Ammon / becauſe he had forced his ſiſter Thamar.

After two yeaeres had Abſalom ſhepeſpyrers at Baal Hazor / which lieth by Ephraim. And Abſalom called all the Kinges children / and came to the Kinge / and ſayde: Beholde / thy ſeruaunt hath ſhepeſpyrers / let it pleaſe the Kinge with his ſeruaunte to go with the ſeruaunte. But the Kinge ſayd vnto Abſalom: No my ſonne / let us not all go / leſt we be to chargeable vnto the.

And he wolde nedes haue had hym to go / howbeit / he wolde not / but bleſſed hym. Abſalom ſaid: What my ſiſter Ammon go with us then? The King ſaid vnto him: Whyng ſhal he go with the? Then was Abſalom ſo impoſtune vpon him / that he let Ammon a



all the kynges chyldren go with hym.  
 But Abſalom commaunded his yonge men/and ſayde:Take heed when Amnon is merry with wyne:As I ſaye vnto you: Smyte Amnon/as ſaye hym:that ye be not afraid: ſo: I haue commaunded you be ſtronge/and plague the men: So Abſaloms yonge men ſyd vnto Amnon as Abſalom had commaunded them: Then ſtoode all the kynges chyldren vp/and every one gat him vp vpon his mule/and fled. And whyle they were yet on theyr waye/ther rauour came to kyng Dauid: that Abſalom had ſlayne all the kynges chyldren/ſo that not one of them was left.

¶ Then ſtoode the kyng vp / and rerte his clothes/and layed hym downe vpo the carth/ and all his ſeruauntes that ſtoode aboue hym/ rerte theyr clothes. Then answered Ionadab the ſonne of ſemias Dauids brother/ ſayde: Let not my lorde rhyſke that al yonge men the kynges chyldren are dead / but that Amnon is dead only: ſo: Abſalom herſe kept it in hymſelfe / ſince ſe daye that he forced his ſiſter Thamar: Therfore let not my lorde the kyng reſt ſo to here/that al the kynges chyldren ſhoulde be dead / but that Amnon is dead only.

¶ As for Abſalom he fled. As the yonge māther kept the watch/ſhe vp his eye/and lo: ſhe: and beholde/a great people came in the waye one after another by the hyl ſide. Then ſayde Ionadab vnto the kyng: Beholde / the kynges chyldren come. Euen as thy ſeruaunt ſayd: ſo it happened. And when he had ended his talſpyng/the kynges chyldren came/and liſt ry the voyer and wepte.

The kyng and all his ſeruauntes wepte also very ſore. But Abſalom fled / and wente vnto Thalmay the ſonne of Ammiud kyng of Geſur: As for Dauid/ he mourned for his ſonne eury daye. When Abſalom was fled and gon vnto Geſur/ he was there thre yearre. And kyng Dauid ceaſed from goynge out agaynſt Abſalom/ for he had comforted hym liſte our Amnon that he was dead.

The XIII. Chapter.

¶ Then ſtoode the ſonne of Zeruij perrecaued that the kynges hart was agaynſt Abſalom/ ſo ſent vnto Theſoa/and cauſe to ſerche from thence a prudent woman/and ſaide vnto her:

Make lamentacion/and weate mourninge garments/ and anoynt the not with oyle: But ſaynt thy ſelfe as a woman/which mourned longe ouer a dead/and thou ſhalt go into the kyng and ſpeake ſo / and ſo vnto hym. And Ioab tolde her what ſhe ſhoulde ſaye.

And when the woman of Theſoa wolde ſpeake with the kyng / ſhe fell vpon her face to the grounde and woſſhopped / and ſayde: Helpe me O kyng. The kyng ſayd vnto her: What ayleth the? She ſayde: I am a widow/ a woman that mourneth/and my houſband is dead. And thy handmayden had two ſonnes/which ſtroue together in the ſelbe / and whyle there was no man to parte them aſunder/ the one ſmore the other/and ſlew hym.

And beholde al the whole lined ryſeth vp agaynſt thy hand mayden/and ſay: We wylle hurt hym which hath ſmitten his brother / that we maye kil him/ for ſake of his brother whom he hath ſlaine/and that we maye deſtroy the herte alſo. And thus are they minded to pur out my ſpake / which yet is left / that there ſhoulde no name/ nor any thinge els remaine ouer vnto my heuſe/ vnto carth.

The kyng ſaid vnto the woman/ go thy waye hertly / I wil geue a comenſement ſo: for the. And the woman of Theſoa ſaid vnto the kyng: The treſpaſſe be vpon me/ ſaid the kyng: and vpon my fathers houſe: But the kyng and his ſer ſe vngilty. The kyng ſaide: Let that ſpakeſh agaynſt the / bynge him vnto me/ ſo ſhal he touch the noſome. She ſaide: Let the kyng thinke vpon the Lord his God/ that there be not ſo many awengere of bloude to deſtroye / and that they bynge not my ſenne to nought. He ſaide: I do truly as the Lord lyerth/ there ſhal not one heer of thy ſonne fall vpon the carth. And the woman ſaid: Let thy hand mayden ſpeake ſome thar to my lord the kyng. He ſaid: ſpeake on. The woman ſaid: What ſort heſt thou be uſed ſuch a thing agaynſt the people of God? And howe happily it that the kyng ſpeakeſh ſuch to make hymſelfe gilty/and cauſeth not his owne lawe to be brought agaynſt: For we all ſye the deſerch/ and as the water that ſynkeſh into ſe carth/ which is not rafſe vp. I And God wyl not rafſe away the liſe/ but beſerue hymſelfe/ that euen the vryce coule be ſe not cleane:

Deut. 19. c

He. 11. c. 16

Ex. 21. c. 16

## Abſalom againſt Dauid. The 11. booke of Samuel.

deane thruſt out from him.

**C** Thus an I come alſo to ſpeake this to my loide the King/in the preſence of the people. For thy hand made thought: I will ſpeake to the King: & peraduenture he ſhall do that his hand mayde ſayeth/ſo he ſhall heare his hand-maide/ſo ſeruaunt me from the bande of all them that wolde beſteyde me with my ſonne from the indignaunce of God. And thy hand-maide thought/the word of my loide ſ Kinge is as an angel of Gods/ſo that he can heare good and euill/therfore ſhall the Lord be thy God ſe with the.

The Kinge aunſwered and ſaide vnto the woman: Take nothing from me that I ſee the. The woman ſayde: Let my loide the Kinge ſpeake on. The Kinge ſayde: Is not the bande of Ioab with the in all this? The woman aunſwered a ſayde: As truly as thy ſoule liueth/ My loide O Kinge/there is no woman/neyther at the righte bande nor at the left:/but euen as my loide the Kinge hath ſaid:/ſo thy ſeruaunt Ioab hath commaunded me /and he himſelfe hath taught thy hand-maide of theſe wordes/ I ſhoulde turne this matter of this faſhion/this hath Ioab thy ſeruaunt done. But my loide is wiſe/as the wiſedome of an angel of God/ſo that he knoweth all thynges vpon earth.

**D** Then ſaid the King vnto Ioab: Beholde/I haue done this: go thy way therfore/a thinge the child: Abſalom againe.

Then fell Ioab vpon his face vnto the grounde/and worſhipped/archanted ſ Kinge/and ſaide: This haue both thy ſeruaunt perceiue/that I haue founde grace in thy ſight my loide the Kinge/in that the Kinge doth as his ſeruaunt hath ſaid. So Ioab gat him vp/and went vnto Geſur/a thought Abſalom to Jeruſalem. But the Kinge ſaid: Let him go a-gaine into his houſe/a not ſee my face. Thus Abſalom came againe to his houſe/and ſawe not the Kinge face.

But in all Iſraell there was not ſo fayre/and ſo manlyuous goodly a man as Abſalom. From the ſole of his foete vnto the toppe of his head/there was not one ſtemple in him. And wha his head was rounded/ that was commonly every yeare/ for it was to

heavy for hym/ſo that it muſt neede haue been rounded. The beere of his head woyed two hundred Sicles after the Kinges weyght. And vnto Abſalom there were borne the ſyncs one daughter/ whoſe name was Thamar/and ſhe was a woman of ſure beerye: So Abſalom abode two yeare at Jeruſalem/ and ſaw not the Kinge face.

And Abſalom ſent for Ioab/that he might ſend him to the King. And he wold not come to him. But he ſent ſeconde tymes/ yet wold he not come. Then ſaide he vnto his ſeruaunt: Ye knowe Ioaabs peece of lande that I ſeth by myne/and he hath barly thereon: So youre waye therfore and let ſye vpon it. So Abſalom ſeruaunt ſet ſye vpon Ioaabs peece of lande.

Then Ioab gat hym vp/and came to Abſalom into the houſe/and ſaide vnto hym: Wherefore haue thy ſeruaunt ſet ſye vpon my peece of lande? Abſalom ſaide vnto Ioab: Behold/I ſent for the/and cauſed to ſaye vnto the: Come hyther/that I maye ſende the to the Kinge/and to ſaye: Wherefore came I ſet Geſur? It were better for me that I were there yet. Let me therfore ſee the Kinges face. But if there be any treſpaſſe in me /then put me to death. And Ioab went into the Kinge/and tolde him. And he called Abſalom to come into the Kinge/and he worſhipped vpon his face to the grounde before the Kinge. And the Kinge kyſſed Abſalom.

The Xv. Chapter.

**A**fter this/it fortuned that Abſalom I cauſed to prepare him kiſt charrettes/ & a ſkilfull men which were his ſeruaunt. And Abſalom gat him up alwaie early in the morninge/and ſtoode in the waye by the poſte/and wha any man had a matter/ which ſhould come to the Kinge for iudgement: Abſalom called hym vnto him a ſaid: Of what kinde art thou? If he ſaid then: Thy ſeruaunt is of one of the tribes of Iſraell/then ſaid Abſalom vnto him: Beholde/this matter is righte and plaine: But there is no man appointed the of the Kinge to heare the.

And Abſalom ſaide: Of who ſerret me to be iudged in the lande/that every man which hath a plea or matter to do in the lawe/might come to me/that I myght helpe him to righte. And

And when any man came to hym to do worshippe/a to do him obeisance/he put forth his hand/a hebe him/a kissed him. After this manner Did Absalō vnto al Israel/whā they came to / I saue vnto the kinge / a so Did he scale awaye the hartes of the men of Israel.

After foure yeares said Absalom vnto the kinge: I wil go/and performe my vowe at Hebron/which I made vnto t<sup>e</sup> Loide. For thy seruante made a vowe/whā I dwelt at Gibeon in Gabaon: Whā t<sup>e</sup> Loide burnt me againe to Ierusalem: I shal do a Gods seruice vnto the Loide. The kinge said vnto him: Go thy way in peace. And he gat hym vp/and went vnto Hebron.

But Absalom had sent out spyes in al the rybes of Israel/ sayinge: Whā ye heare the noyse of the troupe/ saye: Absalom is made kyng at Hebron. There wente with Absalō two hundred men called from Ierusalem/ but they went on slyly/and knewe not of the matter. Absalom sent also for Achitophel (the Gilonite) Dauides counsailer/ out of his owne Cite. Now when he had the sacrifice/ the conspiracion was myghty/ and the people rāse together/a multiplied with Absalom.

Then came one which tolde Dauid/ and sayd: He here of euery mā in Israel followeth Absalō. Dauid said vnto al his seruantes that were with him at Ierusalem: Dp/ let vs flye/for here shalbe no escaping for vs before Absalom.

Make heull that we may be goyng/lest he overtake vs/and cuthe vs/a byge some inisfortune vpon vs/and smite the cite w<sup>th</sup> edge of the sword. Then said the kynges seruantes vnto hym: Loke what my loide the kynge wol say. Behold here are thy seruantes. And the kyng went forth on foot with al his household. But ten concubynes lest he to kepe the house.

And when the kynges and all the people came forth on foot/they wente saure frō home/ and al his seruantes wente by hym/and all the Ephraimys/ and Manassians/ and all the Githites/ Cuen sixe hundred men/ which were come on foot from Gath/ wente besyde the kyng.

And the kynge saide vnto Ishai the Gethite: Why goest thou also with vs? Turne

becke/and syde with the kyng/ for thou art a slaugter: get the hence agayne vnto thy place. Thou canest yesterday/ and to daye thou isperdest to go with vs. So for me/ I wil go whether I can: name thou seeke agayne/and mercy and faythfullnesse happen vnto thy brethren with the. Ishai answered and saide: I do truly as the Loide hath sayd/ as truly as my loide the kynge hath/ soke in what place my loide the kynge shalbe/ whāther it chaunce to lyse of death. I desire thys seruante be also.

Dauid said vnto Ishai: Then come / and go with vs. So wente Ishai the Gethite/ a all his men/and the whole multitude of the childre that were with him. And all the lande wept with a loude voyce/ and al the people blyssed them. And the kynge wente our the cite of Hebron/ and al the people went our by the way that goeth to the wilderness.

And behold/ Sadoc was there also/ and al the Levites that were with him/ a they bare the Arke of the cōnuant of God/ a set it there. And Abiathar wēt vp/ in al t<sup>e</sup> people cam our of t<sup>e</sup> cite. But t<sup>e</sup> kyng said vnto Sadoc: Buryng the Arke of God into the cite agayne. If I shal fynde grace before the Loide/ he will send me agayne/ and shal let me see/ and the house of it. But if he saie thus: I haue no pleasure to the: Behold here am I: Let him: Do with me as it pleaseth him.

And the kyng said vnto Sadoc the priest: If O thou? Seer/ turne againe to the cite with peace/ and Ahimach thy sonne w<sup>th</sup> the of a Jona shas the sonne of Abiathar: Behold/ I will stane in the plane of the wilderness/ w<sup>th</sup> t<sup>e</sup> sage come frō you/ a tell me. So Sadoc a Abiathar soughte the Arke of God agayne to Ierusalem/ and remained there.

But Dauid wente vp to mounte Olyuete and wepte/ and his head was couered. And al the people that was with him/ had euery man his head couered/ and wente on a wepe. And when it was tolde Dauid that Achitophel was in the consederacy with Absalom/ he saide: Loide/ turne thou Achitophels counsaill to fooly shence.

And when Dauid came vp to the toppes of the mount/ where the t<sup>e</sup> was to worship God. Behold/ Chusi the Achitome came by

B

104

105

106

Kub. 1-6

1. Neg. 12. b

6

## Abisalom agaynst Dauid. The 11. booke of Samuel.

with his coxe rent/and earth vpon his heade. And Dauid saide vnto him: If thou go with me/thou shalt be chargeable vnto me: But if thou goest agayne into the citie/and sayest vnto Abisalom: I am thy seruant: O hyngel/euē as I was thy fathers seruant: so wil I now be thy seruant: If then shalt thou bring Achitophels counsaile to nought: So is Sadoc and Abisathar þe priestes with the/ and al that thou hearest out of the kinges house/rel it vnto Sadoc and Abisathar the priestes. Behold/ there two sonnes are with them: Ahimaae þe sonne of Sadoc/and Jonathas the sonne of Abisathar/ by them mayest thou sende woide what thou hearest. So Chusai Dauids frende came into the citie: And Abisalom came to Jerusalem.

### The XVI. Chapter.

**A**ND whē Dauid was gone a hyle by fro the toppe of the mounte: Beholde/ Siba þe seruante of Achitophels met him with a couple of asses laden/wheron were two hundred loaves of bread/and hundred frailes of refines/and an hundred frailes of hyggel/ and a banel of wyne. Then saide the kinge vnto Siba: What wilt thou do here with? Siba saide: The asses shall be for the kinges household to ryde vpon/and the loaves and hyggel for thy young men to eat/ and the wyne shall be for them to drinke when they are weery in the woldernesse. The kinge saide: Where is thy lordes sonne? Siba saide vnto the kinge: Beholde/ he abideth at Jerusalem/for he said: To daye shall the house of Israel restore my fathers kingdome vnto me. The hyngel saide vnto Siba: Behold/ Abisathar Achitophels hath shalbe thine. Siba saide with reuerence: Let me finde grace in thy sight my lord O kinge.

**B**ut when hyngel Dauid came to Bahurim/Beholde/ there went out a man of þe kindred of the house of Saul/ whose name was Gai/ and cast stones at Dauid/ and at all hyngel Dauids seruantes/ at al the people/ and al the mighty men were at his right hande/ and at his lefte. Thus saide: Some when he cursed: Yet the foeth/ get the foeth thou bloody bounde/ thou man of Ecliel. The Lord herd remembred the foule of the bloude of þe house of Saul/ that thou becamest hyngel in his

stead: Now hath the Lord giuen the kingdome into the hande of Abisalom thy sonne. And beholde/ now stekest thou in thine owne mischuse: for thou art a bloody hand.

But Abisai the sonne of Ner/ Ja saide vnto the hyngel: Shall this head dogge curse my lord the kinge? I wil go/ and take the heade awaie from him. The hyngel saide: Ye chyldren of Ieru/ what haue I to do with you? Let him curse/ for the Lord hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

And Dauid saide vnto Abisai and to all his seruantes: Beholde/ my sonne whiche came of my body/ seeth after my life/ home much more the sone of Zeremim: Let him curse on/ for the Lord hath commaunded him: Ierabudanture the Lord shall chuse mane is. Hei/ a curse/ and recompense me good for his cursing: this daye. So Dauid went on his waye with his men. But Some went on by the mounte beside him/ and cursed/ and cast stones at him/ at the me drotto of carth.

And the hyngel came in/ and all the people that was with him weery/ and refreshed him selfe there. But Abisalom and al the people of the men of Israel came to Jerusalem/ Achitophel with him. When Chusai the Archite Dauids frende came into Jerusalem/ he saide vnto Abisalom: God saue the hyngel/ God saue the kinge.

Abisalom saide vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai saide vnto Abisalom: Not so/ but loke whome the Lord doeth/ and this people/ and all the men in Israel/ his wil I be/ and abide with him. Secondly/ whome should I serue? Should I not do seruice before his sonne? Let as I beare seruice in the pience of thy father/ so will I do seruice before the also.

And Abisalom saide vnto Achitophel: Geue vs your counsaile what we shall do. Achitophel saide vnto Abisalom: Woyle with thy fathers concubines/ whome he hath left to kepe the house/ so shall all Israel heare that thou hast made thy father to sinke/ and the bande of al them that are with the/ shall be the soldier. He made thy arene vnto Abisalom/ upon the house toppes. And Abisalom laye with his fathers

¶ Re. xv. a  
and b. c.

¶ Re. xv. b

¶ Re. xv. b

¶ Re. xv. b

¶ Re. xv. a  
and b.

¶ Re. xv. a  
and b.

thoſe counſelors in the ſyght of all Iſrael.  
 That ſome whan Achitophel gaue a counſayl that was euen as yſaiahs counſayl at Gods Word: So were all the counſayls of Achitophel: both wryth Dauid and wryth Abisalom.

The XVII. Chapter.

**A**chitophel ſayd vnto Abisalom: I will doſe our twelſe thouſande men/ and wyl get me vp/ and perſue Dauid by nyght/ and fall vpon him whan he is ſeble & weery: When I ſee him then / ſo that all the people which are by him flye: I will ſmyte the kyng onely/ & bringe all the people vnto I agayne. So whan every man is brought vnto the as thou deſireſt/ then ſhall all the people be in peace. Abisalom thought that good/ and ſo did all the Elders in Iſrael. But Abisalom ſayd: I praye you call Chuiſai the Arachie / and let vs heare what he ſayeth thereto. And whan Chuiſai came in to Abisalom/ Abisalom ſayde vnto him: Thus hath Achitophel ſpoken: ſay thou now/ ſhall we do it or no.

Then ſayd Chuiſai vnto Abisalom: It is no good counſayl: Achitophel hath geuen at this tyme. And Chuiſai ſayde in reuerſe: Thou knoweſt thy father well / a his men / that they are ſtrong / and of a woorthful ſtomack: euen

As a Beer that is robbed of her yongones in the ſelde. Thy father alſo is a man of warre/ and will not be negligent with the people.  
**B**ehold he hath now peradventure byd him ſiſte in ſome cauſe/ in ſome place. If it came to paſſe then / ſhant it chaunced euell at thy ſyde/ and there ſhould come a rumoure and ſaye: There is a ſlaughter done in the people that ſolomed Abisalom: then ſhould every man be diſcouraged/ whiche is valcaine/ and hath a bitter lyfe & kyng: for al Iſrael knoweth that thy father is ſtrong/ and that all they whiche be wryth him/ are nyghty men.

But this is my counſayll/ that thou gather together all Iſrael from Dan vnto Beſebai/ in number as the ſande of the ſee/ and go thou thyne owne perſone among them: then will they fall vpon him in what place we ſhinde him/ and wyl ouerwhelme him euen as the dew ſalleth vpon the carth/ ſo that we ſhall not leaue out of him/ and of all his men. But wylde reſouſe in to a ctye / then ſhal all Iſrael

caſt roapes about the ſame ctye/ and ſawe it in to the ryuer / ſo that there ſhall nor one ſtone of it be founde.

Then ſayd Abisalom and every man in Iſrael. The counſayl of Chuiſai the Arachie is better then Achitophels counſayll.

But the Lorde broughte it ſo to paſſe/ that the good counſayl of Achitophel was hindered/ that the Lorde myght bringe euill vpon Abisalom.

And Chuiſai ſayde vnto Saboc & Abia: that the priſte: Thus and thus hath Achitophel counſayled Abisalom and the Elders in Iſrael: but ſo and ſo haue I counſayled. Sende now therfore in al the haill/ and tell Dauid/ and ſaye: Abide nor all nyght in the playne ſelde of the wildernisſſe/ but get thouer/ that the kyng be not ſerayled vp/ and all the people that is wryth hym. As for Jonathan and Ahimaaz / they ſlode by the welde of Kogell/ and a ſamſell wente thither and tolde them: They wente on they way / and tolde kyng Dauid / for they durſt not be ſene to come into the ctye.

But a lad ſawe them / and tolde Abisalom. Neuertheleſſe / they went on they way / and came to a mans houſe at Bahurim / whiche had a well in his court / a chy. y. wente vnto in to it. And the woman toke/ and ſpied a courtinge ouer the welles mouth/ and ſhewed ſermyng come theron/ that it was not preceaued. Now whan Abisaloms ſtrauntes came to the woman in to houſe / they ſaid: Where is Ahimaaz and Jonathan? The woman ſaid vnto them: They are gone ouer & lytle water.

And whan they ſought and founde them not / they went agayne to Jeruſalem. And whan they were gone / they turned vp out of the welde and / ſente theyr way / and tolde Dauid the kyng. and ſayd vnto Dauid: Get you vp / and go ſone ouer the water / for thus and thus hath Achitophel geuen a counſayl agaynst you.

Then Dauid get him vp / and all the people that was wryth him / and paſſed ouer Iordane tyll it was cleare morninge. And there was not one/ but he wente ouer Iordane. Whan Achitophel ſawe that his counſayll went not forth / he ſadled his aſſe / get him vp and went home in to his ctye / and ſit by his

house in order: / and hanged hym self: and dyed: / as was buried in his fathers graue.

¶ And Dauid came to Mahanaim. And **¶** Abisalom wente ouer Jordan: / and al the men of Israell went hym. And Abisalom had set a Masse ouer the hoost in Joabs strede. Amasa was the sounke of a man: whose name was Jerth: a Jezreelite: which laye with Abigail the daughter of Nabal: the sister of Jeru: / a Joabs mother. But Israell and Abisalom perished in Gilad.

¶ When Dauid was come to Mahanaim **¶** Mahas of Nabbar of the chyldren of Amasa. **¶** Re. ix. a mon: / and Machir the sonne of Ammiel of Issachar. **¶** Ebedebar: / a Bersillai a Giliadite of Noglim. **¶** Ke. q. b brought bedluffe: / aspestry worke: / as silens: / earthe vessel: / wheate: / barley: / melle: / pardedo: / oint: / becces: / odurell: / syffe: / hony: / butter: / shepe: / and farr: / open vnto Dauid: / and to the people that was with hym: / for to cate. For they thought: The people shal be hongry: / weery: / and shy: / sye in the wyldernes.

The XVIII. Chapter.

¶ And Dauid mustred the people that was with hym: / and set captaynes ouer them: / ouer thousandes and ouer hundredes. / And sent out of the people one thyrd parte vnder Joab: / and one thyrd parte vnder Abisai the sonne of Ner: / a Jebus brother: / a one thyrd parte vnder Ittai the Gethite. And the kynge sayde vnto the people: / I wyll go forth with you also: / cleuereth off: / the people saide: / The hou shalt not go forth with vs: / so: though we slye: / or the half of vs: / they shall not regard vs. / so: thou art as ten thousand of vs. Therefore is this better that thou mayst helpe vs out of the cytie. The kynge sayde vnto them: / Lofe what ye are contented withal: / that wyl I do. And the kynge stode in the gate: / and all the people went forth by hundredes and by thousandes. / And the kynge commaunded Joab and Abisai: / and Ittai: / and sayde: / Intreate

me the yonge man Abisalom gently. / And all the people herde: / when the kynge commaunded all the captaynes: / concernyng Abisalom. / And when the people were come forth in to the fild: / against Israell: / the battayl beganne in the wood of Ephraim. / And the people of Israell were in mynre there before Dauid seruantes: / so that there was a greate

slaughter the same daye: / of twenty thousande men. / And the battayl was scatered: / as broode there in all the lode. / And the wood consumed much more people the same daye: / then the swerde consumed.

¶ And Abisalom met Dauids seruantes: / and rode vpon a mule: / And when the mule came vnder a greate thicke Oke tree: / his head toke hold on the Oke: / as he hanged be betwene heauen and earth: / but the muleranne awayne from vnder hym. / When a certayne ma saue that he tolde Joab: / and sayde: / Behold: / I sawe Abisalom hange vpon an Oke tree. / And Joab sayd vnto the man that tolde it hym: / Beholde: / sawest thou that: / why smotest thou hym not there in to the grounde: / so wold I haue geuen the of myne owne behalfe ten siluerlinges and a gyrdell.

¶ The man sayde vnto Joab: / If thou haddest weyed me a thousande spurlinges in my handes: / yet wold I not haue layd my handes on the kynge sonne. / For the kynge commaunded the: / and Abisai: / and Ittai before oure carres: / and sayde: / Repe me the songe ma Abisalom. / O: / if I had dissembled vpon the reopery of myne owne soule: / for so much as nothyng should be hyd from the kynge: / thou thy self shouldst haue stande against me. / Joab sayde: / Not so: / I wyll vpon hym before thy face.

¶ Then toke Joab three speares in his hande: / and thus Abisalom stode in the hert: / while he was yet alyue vpon the Oke. / And ten yonge men Joabs were: / as he came aboute hym: / and smote hym to death. / Then blew Joab the trompe: / and broughte the people agayne: / that they shoulde followe nomore vpon Israell: / for Joab wolde sauoure the people. / And they toke Abisalom: / and cast hym in the wood in to a greate pyre: / and layd a greate heape of stones vpon hym. / And all Israell fled: / euerie one vnto his tene.

¶ Abisalom had set hym vpon a pyler: / while he was yet alyue: / which stode in the kynge vallye: / for he sayde: / I haue no sonne: / therefore shal this be a remembrance of my name. / And he called the pyler after his owne name. / And vnto this daye is it yet called Abisalom place.

¶ Ahimaas the sonne of Zadoc sayde: / Let me see  
runne

runne now/and byng the kynges woide/ that the Lorde hath gomen hym righte from the bande of his enemyes. But Joab sayde vnto hym: Thou shalt byngge no good rydynges to Dage/another Dage shalt thou byngge hym woide/ and not to Dage/for the kynges sonne is dead/ But vnto Chusi sayde Joab: Go thou thy waye/and tell the kyng what thou hast sene. And Chusi shewd his obediante vnto Joab/ and ranne. Ahimaas the sonne of Sadoc sayde agayne vnto Joab: What/and I ranne also: Joab sayde: What wyle thou rúne my sonne? Come byther / thou shalt byngge no good rydynges. He answered: What and I ranne yet. He sayde vnto hym: Runne thy waye then. So Ahimaas ranne the straight waye/ and came before Chusi.

**E** As for Dauid / he far betwene the two gawnde. And the watchman went vp to the toppes of the poole upon the wall / alyfte vp his eyes/ and sawe a man runnyng alone / and cryed: and tolde the kyng. The kyng sayde: If he be alone / then is there good rydynges in his mouth. And as the same wente he came forth/ the watchman sawe another man runnyng/ and cryed in the poole / and sayde: Beholde/ there runneth a man alone. The kyng sayde: faine is a good messaunger also. The watchman sayde: Ifc the runnyng of the fystic/ so it were the runnyng of Ahimaas the sonne of Sadoc. And the kyng sayde: He is a good man/and bynggeth good rydynges. Ahimaas cryed / and sayde vnto the kyng: Peace/ and wasshipped before the kyng upon his face to the grounde/and sayde: Pleased be the Lorde thy God/ which hath gomen ouer the men that isyfe vp theyr handes agaynst my lorde the kyng.

**f** The kyng sayde: Goeth it well with the sonne man Ahisalom: Ahimaas sayde: I saw a greatespioner/whan Joab the kynges seruaunt sent me thy seruaunt / and I wote not what it was. The kyng sayde: Go about and stande there. And he wente about and stode there. Beholde/then came Chusi and sayde: Byngge good rydynges my lorde the kyng: The Lorde hath executed righte for the this Dage/ from the bande of all them that rose up agaynst the. But the kyng sayde vnto Chusi: Goeth it well with the yonge man Ahisalom?

Chusi sayde: Euen so go it with all the enemyes of my lorde the kyng/and with all them that ryse vp against the lorde euell/so it goeth with the yonge man. Then was the kynge foomful/ a wente vp in to the parter upon the gate and wepte/and as he wente he sayde thus: O my sonne Ahisalom my sonne/ my sonne Ahisalom/wolde God that I shoulde see for the. O Ahisalom my sonne/ my sonne.

The. XIX. Chapter.

**A**nd it was tolde Joab: Beholde/ the kyng is weperh and mourneth for Ahisalom. And so out of the victory of that Dage there came a mournyng amonge all the people. For the people had herde the same Dage / that the kyng toke on heuely/ because of his sonne. And the people stode a waye the same Dage / so that they came not in to the cyte / as a people that is purte to shame / pyereth them selfes a waye / whan they are fled in a battell. As for the kyng/ he had covered his face/ and cryed loud/and sayde: O my sonne Ahisalom/ Ahisalom my sonne/ my sonne.

But Joab came vp to the kyng in to the house/and sayde: This Dage hath thou shamed all thy seruauntes / whiche haue deliuered thy soule this Dage/ and the soules of thy sonnes/ of thy Daughters/ of thy wyfes/ and of thy concubynes / in that thou louest the that hate the/and hatel those that loue the. For to Dage thou bestest thy selfe that thou carest not for the captaynes and seruauntes. For I perceau this Dage / that if Ahisalom onely were alyue/and we all dead this Dage/ thou woldst thyselfe it were well.

Get the vp now therfore/and go forth/and speake louynge vnto thy seruauntes. For I sweare vnto the by the Lorde: if thou go not forth / there shall not be lesse the one man this night/this shalbe wofe vnto the / then all the euell that happened the/ sence thy youth vp hitheo. Then the kyng garbym vp/and sat in the gate. And it was sayd vnto all the peple: beholde/ the kynge sittyth in the gate. Then came all the people before the kyng. But Jisrael was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israell / and sayde: The kyng deliuered vs from the bande of our enemyes / a saued vs from the bande of the Philistynes/

and was fayne to flye out of the lande for Absalom. So Absalon whome we haue annoynted ouer vs / is dead in the battayl. Why are ye so shil now / that ye sech not for kyng agayne.

The kyng sent vnto Saboe and Abiah that the priellcs/and caused to say vnto them: Speake to the Elders of Iuda/and say: Why will ye be the last to seche the kyng agayne vnto his house? (for the sayinge of all Israel was come before the kyng in to his house) ye are my brethren/my bone and my fleshe. Wherefore will ye then be the laste to byngte the kyng agayne? And saye vnto Amasai: Art not thou my bone and my fleshe? God do this and that vnto me/ if thou shalt not be the chiefe captayne before me in Iobabs steade as long as thou liuest.

And he bowed the hert of all the men of Iuda as one man. And they sent vnto the Kyng: Come agayne/ thou and all thy seruantes. So the kyng came agayne. And when he came vnto Iordane/ the men of Iuda were come vnto Gilgal / for to go vnto to meete the kyng / that they might byngte the kyng oauer Iordane. And Semei the sonne of Geora the sonne of Jenimi/ whiche dwelt at Bahurim / made keyll / and wente vnto with the men of Iuda to meete kyng Dauid / and there were with hym a thousand men of Beniamin. And also the seruantes of the house of Saul with his systerne sonnes / and twenteie seruantes gat them thowen Iordane before the kyng. and passed ouer the ferye / that they might byng ouer the kyngs householde / and to do byn pleasure.

But Semei the sonne of Geora fel vnto before the kyng/ whiche he passed ouer Iordane / and sayde vnto the kyng: O my lord/ saye not the treppasse vnto my charge / and thynke not vpon it / for thy seruants were with the / in the daye when my lord the kyng wente out of Ierusalem: and let not the kyng take it to hert / for thy seruants knowe that he hath synned. And beholde/ this daye am I come the first amonge al the house of Ioseph/ for to go vnto to meete my lord: the kyng.

Then answered Absai the sonne of Zeruia answered and sayd: And should not Semei the therefore/ kyng be hath cursed the annoynted of the Lorde: But Dauid sayde: What

haue I to do with you ye children of Zeruia / that ye will become Sarban vnto me this daye? Should any man the this daye in Israel? Thynkest thou that I knowe not / that I am become kyng ouer Israel this daye? And the kyng sayde vnto Semei: Thou shalt not the. And the kyng wrote vnto hym.

Mephiboseth the sonne of Saule came vnto also to meete the kyng. And he had not made cleen his feet/ nor cōdde his bredder/ neither had he washed his clothes from the daye that the kyng was gone awaye / vntill the daye that he came agayne in peace. Now when he came to Ierusalem / for to meete the kyng / the kyng said vnto him: Mephiboseth/ wherefore wentest thou not with me? And he sayde: My lord O kyng / my seruants hath deale wrighteously to me: for they seruauit thought: I will saddle an esse and ride thereon / and go vnto thy kyng: for thy seruants is lame / and he hath accused the seruants before my lord the kyng.

But my lord the kyng is an angell of God / and thou mayest do what thou pleasest the. For all my fathers house was nothyng / but people of death before my lord the kyng. And yett hast thou set thy seruants amonge them that eate at thy table. What other vngbreuousnes haue I / that I should crye any more vnto the kyng? The kyng sayde vnto hym: What spakest thou yett more of thy matter? I haue sayde: Thou and Giobarta parte the lande betwene vs. Mephiboseth sayde vnto the kyng: Let hym take it all in as muche as my lord the kyng is come home in peace.

And Barsilay the Gileadite came vnto from Roglim / and broughte the kyng oauer Iordane: that he might conuene hym in Iordane. And Barsilay was verye olde / so good as foure score yere olde / the same had petye the kyng of foode while he was at Mahanaim / for he was a verye noble man. And the kyng sayde vnto Barsilay: Thou shalt go ouer with me / I will take care for the with myne owne selfe at Ierusalem. But Barsilay sayde vnto the kyng: What haue I yett to saye / that I should go vnto Ierusalem with the kyng? This daye am I foure score yere olde. How should I knowe what

ii. Re. xvi. b

ii. Re. xvi. f

ii. Re. xvi. a

ii. Re. xvi. b

ii. Re. xvi. b  
Mat. xvi. c

ii. Re. p

ii. Re. q

ii. Re. r



whar is good or euell / or sayst what I care  
 of thyne / or I heare what the musicians do  
 synge: Why shoulde thy seruante be charge-  
 able hence forth vnto my loide the kynge: thy  
 seruante shall go a lytle with the kynge ouer  
 Iordane. Why wilt the kynge recompence  
 me after this maner? Let thy seruante turne  
 backe agayne: that I may dye in my cytie: be-  
 syde my father and my mothers graue. Be-  
 hold: there is thy seruante Chimcan: ser him  
 go ouer with my loide the kynge: and so vnto  
 to him what pleaseth the.

**G** The kynge sayde: Chimcan shall go ouer  
 with me: and I will do for hym what lyketh  
 the: and whatsoeuer thou desirest of me: that  
 wilt I do for the also. And when all the peo-  
 ple was gone ouer Iordane / and the kynge  
 left wysse: the kynge kysst Barsillay and bles-  
 sed hym: and he returned vnto his place. And  
 the kynge passed ouer vnto Gulgath: and Chi-  
 mean went with hym. And all the people  
 of Iuda broughte the kynge ouer: howbeit  
 there was but halfe of the people of Israell  
 there.

And behold: then came all the men of Is-  
 rael vnto the kynge: and sayd vnto hym: Why  
 haue our brethren the men of Iuda stolen the  
 waye / and haue conueyed the kynge and his  
 household ouer Iordane: and al Dauids men  
 with hym: The answered they of Iuda vnto  
 to them of Israell: The kynge is of our nye kin-  
 red: why are ye angrye therfore? Whyke ye  
 we haue receaued any foode or gyffes of the  
 kynge: Then answered they of Israell vnto  
 them of Iuda: and sayde: We haue ten tymes  
 more with the kynge and with Dauid then  
 thou: why hast thou regarded me the so light-  
 ly: that oures were not the first to serd oure  
 kynge agayne? But they of Iuda spake ha-  
 ber then they of Israell.

The XX Chapter.

**A** Here was a famous ma of Belial there:  
 whose name was Seba the sonne of  
 Bidai: a man of Temini: which blew the tro-  
 pe: and sayde: I We haue no porcyon in Da-  
 uids non inheritaunce: in the sonne of Ihu: let  
 every one get hym to his tent. O Israell.  
 Then sell euery man in Israell from Dauid:  
 and folowed Seba the sonne of Bidai. But  
 the men of Iuda cleued vnto theys kynge

from Iordane vnto Ierusalem. When Da-  
 uid came home to Ierusalem: he toke the ten  
 concubynes / C T whome he had leste to kepe  
 the house: and put them in a holde to be kepte  
 and made prison for them: but he laye not  
 with them / and so were they shut vp vnto  
 they: death: and lyued weeway.

ii. Re. xv. a

And the kynge sayde vnto Amasa: Call me  
 all the men of Iuda together agaynst the  
 theide Haze: and be thou here present also.  
 And Amasa wrote to cal Iuda together. And  
 he was slacke to come at the tyme which he  
 had appointed hym. And Dauid sayd vnto  
 Abisai: Now shall Seba the sonne of Bidai  
 do vs more harme then Abisai: Take thou  
 thy loides seruantes / and folow vpon hym:  
 that he synde not some strange cytes for him:  
 and so scape out of oure syght. Then were  
 Iobas men so: better hym: a the Ebreians and  
 Plethians: and all the myghtie men: and  
 they wente out of Ierusalem to folowe vpon  
 Seba the sonne of Bidai.

B

But when they were by the great stone  
 at Gibeon: Amasa came before them. As for  
 Iobas / he was gyded aboute his garmente  
 which he had on: and vpon it he had a sword  
 gyded / whiche hangyd by his thye in the  
 sheeth / and wente safely ouer an in / and fell  
 from hym. And Iobas saide vnto Amasa: Plea-  
 ce be with the my brother. And Iobas take  
 Amasa by the heerde with his ryghte hande  
 to kysse hym. And Amasa toke no heed vnto  
 the sword in Iobas hande: / and he thus Iob. iiij. c.  
 hym therewith in to the belly: with his bowels  
 ranne out vpon the earth: and he thus: at him  
 namoz: And so he dyed.

Jub. iiij. c.

ii. Re. iiij. e

Iobas and his brother Abisai folowed  
 vpon Seba the sonne of Bidai. And one of  
 Iobas seruantes stode by hym / and sayde  
 What is be this that wolde be agaynst Iobas  
 to please Dauid: and to be with Dauid in I-  
 abas steade? As for Amasa: he laye rolled in  
 the blood in the myddes of the strete. But when  
 one sawe that all the people stode there styll:  
 he remoued Amasa from the strete to 3 felde:  
 and call a cloth vpon hym: for so muche as he  
 sawe: that whosoever came by hym: stode styll.  
 Nowe when he was put out of the waye: euery  
 man wente after Iobas / to folowe vpon Seba  
 the sonne of Bidai.

And wente thowre all the rybes of Israel vnto Abel Beth Maacha/ and all the best chosen men gathered them selves together / and followed after hym / and came and beseged hym at Abel Beth Maacha / and made a bank adoure the cytie herde vnto the wall. And all the people that was with Joab/ layed to theyr ordinarie/ and wold haue cast doun the wall.

Then cryed there a wyse woman out of the cytie: Heare / heare / saye vnto Joab that he come heber/ I wyl speake wth hym. And when he came to her/ the woman sayde: Art thou Joab? He sayde: Yee. She sayde vnto hym: Heare the wordes of thy handmaiden. He sayde: I heare. She sayde: The common saying was for mynne: Whoso wyl save/ let him save at Abel/ as he came in to a good ende. This is the noble and faythfull cyne in Israel/ and wilt thou destroye the cyne and the mother in Israel? Why wilt thou swalowe up the embriauence of the Lorde.

Joab answered and sayde: That be farre/ & be farre for me/ I shoulde swalowe up and destroye. The matter is not so/ but a certayne man of moit Ephraim/ named Zeba & sonne of Bichu/ hath lyfte up hym selfe against King Dauid/ & vsuer hym onely/ and I wil departe from the cyne. The woman sayde vnto Joab: Beholde / his heade shalbe cast vnto the ouer the wall. And the woman came in to all people wth her wysdome. And they smote of the heade of Zeba the sonne of Bichu/ and cast it vnto Joab. Then blewe he the trompe / and they departed from the cyne / eury one vnto his tent. But Joab came agayne to Jerusalem vnto the kynge.

¶ Re. viij. c

¶ Re. viij. c

Joab was captiue ouer all the hoost of Israel: Benaia the sonne of Neada was ouer the Cheritians and Plerhians: Aboram was reuegarther: Josephar the sonne of Abiud was Chamberler: Seia was the scribe: Sedec and Abiarar were the priestes: Isra also the Iarme was Dauids priest.

The XXI. Chapter.

¶ Here was a verbe also in Dauids tyme thre yeres together. And Dauid sought the face of the Lorde. And the Lorde sayde: Because of Saul/ and because of that bloody

¶ Re. xij. d

house/ holde that he slawe the Gibeonites.

Then the kynge caused for to call the Gibeonites/ and spake vnto them. As for the Gibeonites / they were not of the chyldren of Israel/ but a remaite of the Ammonites: howbeit/ the chyldren of Israel had freyne vnto them/ and Saul sought for to smyte them in his gelouise/ se: the chyldre of Israel and Judah. Then sayde Dauid to the Gibeonites: What shal I do vnto you / where with shal I make the atonement/ that ye maye blesse / & embriauence of the Lorde: The Gibeonites sayde vnto hym: It is not for golde and siluer that we haue to do wth Saul and his house/ neyther haue we ought to do for to slay any man in Israel.

He sayde: What saye ye then/ that I shall do vnto you? They sayde vnto the kynge: The man that hath destroyed vs/ and brought vs to naught/ shoulde we destroye/ that nothyng be lefte hym in all the coastes of Israel. Let there be geuen vs seven men of his sonnes/ that we maye hange them vp vnto the Lorde at Gibea of Saul the dosen of the Lorde. The kynge sayde: I wyl geue them. Howbeit/ the kynge spared Mephiboseth the sonne of Jonathas the sonne of Saul/ because of the oorb of the Lorde that was betwene them: namely betwene Dauid and Jonathas the sonne of Saul. But the two sonnes of Ripsa the daughter of Aia/ whar he had home vnto Saul Armony and Mephiboseth/ and the fyne sonnes of Michol & daughter of Saul/ whome she bare vnto Adull the sonne of Ripharsilla the Ababorsite/ & the kynge take/ and gaue them in to the handes of the Gibeonites/ which hanged them vp vpon the moit before the Lorde.

So these seuen fell at one tyme / and dyed in the tyme of the first harvest/ when the barley harvest begynneth. Then reke Ripsa the daughter of Aia a sackcloth/ and spred it vpon the rocke in the begynninge of the harvest/ til the water from the heauen dropped vpon the/ and suffered not the foolles of the heauē to rest on them in the daye tyme/ neyther the wyde beasies of the felde on the night season. And it was tolde Dauid whar Ripsa the daughter of Aia Sauls concubine had done.

And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne  
from

from the circons of Jabes in Gilboa/ which they had stolen from the street at Bethsam/ where the Philistynes had hanged the/ wch as the Philistynes had sinned Saul upon mount Gilboa/ & brought the up from thence/ and gathered them together with the bones of the spar were haged. And the bones of Saul and his sonne Jonathan buried they in the lands of Ben Jamin / beside the graue of his father E. And they dyd all that the kynge had commaunded : So after this was God at one with the lande.

But there arose warre agayne of the Philistynes agaynst Israel. And Dauid wente vnto and his seruantes with hym / & fought agaynst the Philistynes. And Dauid was weery / and Icyth of Nob/ which was one of the cytyen of Kapha/ and the weight of his spere was the weight of bulles/ & had a new barnasse upon hym. I thought to synge Dauid. Kauer the lesse/ Abisai the sonne of Zerai helped hym / and smote the Philistyne to death. Then smote Dauids men vnto hym / and sayde. Thou shalt not moie go forth with vs vnto the warre/ that the lantern in Israel be not put out.

¶ Afterwarde there arose yet warre at Nob with the Philistynes. Then Sidaibath the daughter smote Saph/ which also was one of the cytyen of Kapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Jaere Ogim a Bethleemite smote Goliath the Gethite/ which had a spere/ whose shaft was like a cawlers lorie.

And there arose yet warre at Gath where there was a contentious man/ which had six fingers on his handes / and six toes on his feet/ that is foure and twenty in the number: and he was borne also of Kapha. And when he spake bespreefully vnto Israell/ Ionaib the sonne of Simca Dauids brother smote hym : These foure were borne vnto Kapha at Gath/ and fell vnto the hands of Dauid a of his seruantes.

## The XXII. Chapter.

¶ And Dauid spake the wordes of this songe before the Lord/ what tyme as the Lord had deliuered hym from the hands of all his enemyes/ and from the bande of Saul/

and he sayde.

The Lord is my stony rocke/ & my castell/ & my deliuerer.

God is my strength/ in hym wil I put my trust/ my shilde/ and the hope of my saluaciō/ my defence/ & my refuge/ my Sauoure/ thou shalt helpe me from violent wronge.

I wil call vpon the Lord with prayse/ & I shall be deliuered from myne enemyes.

For the seruices of death compassed me / & the booke of Death made me afraid.

The paynes of hell came about me/ and the snares of death had ouertaken me.

When I was in trouble/ I called vpon the Lord/ yet/ euen my God called I vpon: so he heerde my voyce from his holy temple/ and my complaine came in to his carce.

The earth trembled and quaked/ the foundation of the heauen shak a moued/ because he was wroth.

Smoke wente up from his nose/ and confusynge fyre out of his mouth/ eales were kindled therof.

He bowed the heauens and came downe/ & it was darke vnder his feet.

He sat vpon a Cherub and shyd hys/ & appeared vpon the setheros of the wynde.

He made darkness his pavilion rounde aboute hym / thicke water in the cloudes of the aye.

In the brightnesse of hym were the fyre colles kyndled.

The Lord thondered from heauen / & the heyl put forth his voyce.

He bot his arrowes/ and scattered them: he lightned and discomfited them.

The pouring out of the see were stenc/ & the foundations of the earth were discouered as the foundryng of the Lord/ & at the cry of the spere of his wrath.

He sente downe from aboue/ and receiued me/ and drew me out of many waters.

He deliuered me fro my stronge enemyes/ from them that hated me/ for they were to my shylde/ & to my helpe.

They ouertoke me in the tyme of my trouble/ but the Lord drew me out of myne.

He brought me forth in to libertye/ he deliuered me/ because he had a fauour vnto me.

The Lord shall rewarde me after my Roma & a

righteousnesse/and accordinge to the cleanness  
of my handes shall be recompence me.

For I haue kepte the waye of the Lord/a  
faule nor ben vngladly agaynst my God.

For I haue an eye vnto al his lawes/a haue  
not put his ordinnances fro me.

Therefore wyl I be perfecte vnto hym / and  
wyl chere myne owne wekednesse.

So shall the Lord rewarde me after my  
righteousnesse/according to the cleanness of my  
handes in his eyes sight.

With the holy shall thou be holy/and with  
the perfecte shall thou be perfecte.

With the cleane thou shalt be cleane / and  
with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed peo-  
ple/and shalt set thyne eyes agaynst the poudre  
to bringe them downe.

Psal. cxviii. b  
and cxviii. a For thou O Lord art my lanternne. The  
Lord shall lyghte my darknesse.

For in the Lord I shall discomfite an host of  
men / and in my God shall I leape ouer the  
wall.

The waye of God is perfecte: the wordes  
of the Lord are tryed in the syche: so a shilde  
for al them that putte theyr truste in hym.

For where is there a God/excepte the Lord:  
O: who hath any strength without oure  
God?

God hath strengthened me with power/and  
made playne a perfecte waye for me.

He hath made my fete lyke hertes fete/and  
hath set me vpon hys.

Psal. cxliii. a He reacheth my handes to syght / a byn-  
deth the stele bowe with myne armes.

And thou hast giuen me the shyld of thy  
health/and with thy louynge correccion shalt  
thou multiplye me.

Thou hast enlarged my goynge vnder me/  
and myne ankes haue not slyded.

I wyl followe vpon myne enemyes a destroye  
them: a wyl not turne backe agayn/tyl I haue  
brought them to nought.

I wyl consume them / a I will thruste them thro-  
row: that they come not vpon: they shall fall vnder  
my fete.

Thou hast gaddened my with strength to the  
barnayll / a wyl subdued them vnder me that  
rose vp agaynst me.

Thou hast made myne enemyes to turne

theyr backes vpon me: that I myght destroye  
them that hate me.

They shall crye / but there shall be no saue-  
oure: yee: euen vnto the Lord: but hee will  
strengthen them not.

I wyl beate them as smal as the duste vpon  
the earth: euen as the claye of the strettes  
wyl I make them thynne / a I spede them out  
abroade.

But me shalt thou deliuer from the stre-  
nynges of the people: and shalt kepe me to be  
the heede of the Cheryen: I people whome  
I haue not knowne shall serue me.

The straunge chyldren haue denyed me/  
at the hearynge of the care shall they beken  
vnto me.

The straunge chyldren are wasen olde/and  
are shur vp in theyr persons.

The Lord lyueth/and blessed be my God/  
a magnified be the strength of my health.

God syth that I be awaged/and subdueth  
the people vnto me.

He bringeth me out fro myne enemyes: a  
from them that ryse vp agaynst me: shall thou  
callyste me/and from the cruell men shall thou  
deliuer me.

For this cause wyl I geue thankes vnto  
the amonge the Cheryen / and syngre praises  
vnto thy name.

Which doth great health for his kynge/and  
sheweth mercy vnto Dauid his annoynd / a  
to his seldes for euermore.

The. XXXIII. Chapter.

These are the last wordes of Dauid: O: I  
and the sonne of Isai sayde: the man that  
was set vp to be annoynd of the God of Iar-  
cob / and a plaiasant wyer of songes of I-  
rael: sayde: The spere of the Lord hath spo-  
ken by me/and the veteraunce thereof is done  
thorow my tynge. He sayde: The God of I-  
rael hath spoken vnto me: the strength of I-  
rael: the gouernoure amonge men: the right-  
eous gouernoure in the feare of God. Do the  
lyght is in the morninge vnto the Sunne  
cryeth: so that for the brightnesse thereof no  
cloud remayneth: and as the greffe lofeth vpon  
the earth: thow shall the rayne: euen so shall  
me house be with God.

I for he hath made an euerlastynge con-  
uenant with me / well appointed on euer  
syde

side and sure. For this is el my heath a plea-  
sure; that it shal growe. But the Philsine  
wreth a cleane rood out as f thornes; which  
men take not in theyr handes. And they ther  
touch them; shal destroy the wrythons and  
sparee; and in the fyre shal they be burnt; that  
they maye be broughte to nought.

**B** These are the names of Dauid's worthies:  
Jesse becom the sonne of Achinoni; the chief-  
est amonge; the which lysse vp his speare/  
a f lewe cygh hundredth at one tyme.

After hym was Eleazar the sonne of Dadi  
the sonne of Abihai; among the thre worthies  
with Dauid; when they spake dyspyrfully to  
the Philistines; and were gathered together  
to the Gattai; and the men of Israel went vp.  
Then slede be vp and smote the Pphiltines/  
till his hande was so weery that it crepleth  
with the forward. And the Lo:de gaue a  
great victory at the same tyme; so that the peo-  
ple turned after him to spoyle. After him was  
Samma the sonne of Aige the Herarite.  
When the Philistines had gathered them sel-  
fes in a copany; in the same place there was  
a peece of lande full of small conne; and f peo-  
ple fledge before the Philistines; when sode be  
in the mydde of the peece of lande; and vely-  
ured it; smote the Philistines. And God  
gaue a great victory.

**C** And the thre principal among theyre/  
came downe in the heruest unto Land; into  
the caue of Adullaim. And the hoost of f  
Philistines laye in f valley of Nephthim: But Sa-  
uid was at the same tyme in the castel; and the  
Philistines people lay at Bethleem. And Sa-  
uid was dyspyrous; and said: Wolde God that  
some man wolde ferde me a synke of water  
out of f wellle at Bethleem vnder f gate. The  
Lo:de fet the worthies into the hoost of the Phi-  
listines; a dycke of the water out of the wellle  
at Bethleem vnder the gate; and caried it; a  
brought it vnto Dauid; in curtyles; he wold  
not synke; in; but offered it vnto the Lo:de  
a fad: The Lo:de let this be farr fro me; that  
I should do it. For it not the bloude of the  
men that incorporated theyr leues; and wreite  
theyr; And he wold not synke it. Thus did  
the thre Worthies.

**D** When the brother of Joab the sonne Jee-  
roboam was one also of the chief amonge the-

He lysse vp his speare and smote the hun-  
dred; and was an auncient ma among the;  
and the noblest amonge; the; and was theyr ru-  
ler. But he came not vnto f the; 1. And Be-  
naia the sonne of Joiaida; the sonne of Ishal  
a man of great actes; of Cabazel smote two  
myghte gauntes of the Moabites; and wreit  
downe a f lewe a Lyon at a wellle in the froure  
rye. He smote also a fayre goodly ma of E-  
gypte; which had a speare in his hande. But  
he wreit downe to hym with a staffe; and re-  
fere the speare out of the Eppycians hande; by  
violence; a f lewe hym with his owne speare.  
Thus dyd Benaia the sonne of Joiaida; and  
was a famous man amonge the worthies; a  
more honorable then f theyr; for he came not  
vnto be the. And Dauid made hym of his  
secret counsaill.

Isabel the brother of Joab is amonge the  
thyre; Whem his vnckle sonne at Bethleem,  
Samma the Herarite; / Elia the Herarite;  
Eleg the Pelus; Ira the sonne of Icha the  
Telon; / Dufser the Arithurite; / Mibunc; /  
Eufathur; / Salmen the Abonite; / Matareri  
the Aetopharite; / Ishal the sonne of Abiz;  
of Gibea of the children of Ben; / Mimi; Benaia  
the Dargerbanite; / Eiden of the Gode of Ga-  
zo; / Abialho the Arithurite; / Almenah the Ba-  
humite; / Elieheba the Gailhome. The chil-  
dren of Jafan and Jonathas; Samma f Ga-  
rarite; / Abiam the sonne of Her; the Her-  
arite; / Elphelair the sonne of Abshai the sonne  
of Melechabai; / Elham the sonne of Adin; / phil  
f Gilead; / Eforan of Carmel; / Parrai the Ar-  
bite; / Zegail the sonne of Maiben of Seba-  
Boni the Gadite; / Eleg the Am-monte; / Me-  
harat the Beerubite the weapbearer of Jee-  
ab the sonne of Jeru; / Ja; the Jathute; / Ga-  
reb the Jerahme; / Draig the Habite; / These are  
altogether leuim and thyre.

The XXXIIII. Chapter.

**S** And the Lo:de was wrothfully dysplea-  
sed of a newe against Israel; and moued f  
Dauid amonge them; that he dyd saye: Wo  
noughte Israel and Juda. And the kynge  
sade vnto Joab the chief captayne of his  
hoost: Wo ebeut in all the trybes of Israel; / f  
S: n vnto Berseba; and number the people;  
that I maye knowe how many they be. Joab  
sade vnto the kynge: The Lo:de is the God

adde vnto this people an hundred thim: as much as tis now / *h* my loide *h* Kinge may be his eyes lust theron. But why haue my loide *h* Kinge a desire to this thyng? Neuertheless: the Kinges wode persuaded agaynst Joab / and the captaynes of the hoost.

So Joab and the captaynes of the hoost wente forth from the Kinge / to numb the people of Israel / and passed ouer Iordane / a pitched at Troas / at the ryghte hande of the rye / which lyeth in the ryuer of Gad / and at Iazer: / a came to Gilead / a in a low countrie of Hadissland came vnto Dan Jaan / and a boue Sidon / and came vnto the stronge cite of Tyrus / and all the cyties of the Heures and Amanites / a came forth to the South parte of Iuda vnto Bersaba / a went round aboute that countrie / and after nyne monethes and twenty dayes they came to Jerusalem. And Joab descryed vnto the Kinge the summe of the people that was numbed. And in Israel there were eght hundred thousand stronge men / that dwelt ouer the swerde: a in Iuda fyue hundred thousande men. And after that *h* people was numbed / Dauid herte smow byn selfe. And Dauid sayde vnto the Loide: I haue synned foie / that I haue done this. And now Loide take awaye the trespass of thy seruauant. For I haue done very vnwysely.

And when Dauid rose vp in *h* morninge / the wode of the Loide came vnto the prophet Gad / Dauid Seir / and sayde: Go and speake vnto Dauid. Thus sayeth the Loide: I hyng the thee thynges / whose the owe of them / that I maye do it vnto the. Gad came vnto Dauid / and told him / and sayde vnto hym: Wyle thou that seven yeare death shall come into thy lande: Or that thou be sayne to flye for thyne aduersaries the monethes / and they to persecute the: Or that there be pestilence the dayes in the land: Take aduisement therof / a se what aunswere I shall bunge agayne vnto hym that sent me.

Eccle. 4.  
Susan. b.

Dauid sayde vnto Gad: I am in extream trouble. Neuertheless: (if it maye be) let me rather fall into *h* bandes of the Loide (for his mercie is great) I wyl not fall into the bandes of men.

So the Loide sent pestilence into Is

rael from the morninge vnto the tyme appointed / so that there died of the people from Dan vnto Bersaba / thre score and ten thousande men. And when *h* aungel stretched his hand ouer Jerusalem to desroye it / the Loide repented ouer the euill / and said vnto the aungel: It is ynough / holde now thy hande. The aungel of the Loide was besyde the Barne of Trasna the Jebusite. But when Dauid sawe the aungel that smote the people / he said vnto the Loide: Beholde: It is I that haue synned: I haue done *h* trespass: As for these shepe / what haue they done? Whylet they haue be agaynst me / and agaynst my fathers house.

And Gad came to Dauid at the same tyme and said vnto him: Go vp and set vp an altare vnto the Loide in the Barne of Trasna the Jebusite. So Dauid wente vp as Gad *h* sayde / and as the Loide had commanded. And when Trasna lokod aboute hym / he sawe the Kinge with his seruauantes goynge vnto him / and he worshipped upon his face to the grounde / and sayde: Wherefore cometh my loide *h* Kinge vnto his seruauant? Dauid saide: To bye the barne of the / and to buyde an altare vnto *h* Loide: that the plague maye cease from the people.

But Trasna sayde vnto Dauid: Let my loide the Kinge take it / and offre what please hym. Behold: there is an ox: for a burnt offeringe / and shedders / and harrusse of oxen to the wood. All this gaue Trasna vnto the Kinge. And Trasna sayde vnto the Kinge: The Loide thy God make *h* accepted vnto hym. Neuertheless: *h* Kinge said vnto Trasna: Not so / but I wyl buye it of *h* for as much as it is worth. For I wyl not offre burnt offeringes vnto the Loide / of that which I haue for nought. So Dauid bought *h* barne and the ox: for fyfte sheles of silver: a buyde an altare there vnto the Loide / and offered burnt offeringes and than offered offeringes. And the Loide was merciful vnto the lande / and the plague ceased from the people of Israel.

The ende of the seconde booke of the historye otherwise called the seconde booke of Samuel.

# The thyrd booke of the kynges.

The first Chapter.



**A**nd when hyngc David was olde and wellstricken in age / he coulde not be warme / though he was couered w<sup>th</sup> clothes. Then said his seruauntes vnto hym : Let vs sele a yonge damsel a virgin for our lorde & hyngc / to stand before the kyng / and to nurse hym / and to slepe in his armes / as to warme our lorde the kyngc. And they sought a fayre damsel in all the coastes of Israel / a sounde Abisag of Sunem / a brought her vnto the kyng. And she was a very fayre damsel / and noryshed the kyng / and serued hym. Howbeit the kyng knewe her not.

Adonias the sonne of Bagith lyst vp him selfe / and sayde : I wil be kyngc. And he gathered hym charrettes and horsmen / and sycif men to be renners on foote before him. And his father reioyced hym not therfore / for he made as to saye : Wherefore dost thou set thy selfe vp to be a man of a very fayre beery / for I had begotten hym myghte after Absolom. And his matter sloke by Iacob the sonne of Ieruzalem / and by Abiathar the priest which helped Adonias. But Sadoe the priest / a Benaias the sonne of Joiada / a Nathan the prophet / and Semiel / and Rei / and David Worshippers were not with Adonias.

**A**nd when Adonias offered sheepe a oxen and fat carnel beside the founte of Sobebeth / which is by the wellle of Nogel / he called all his brethren the kynges sonnes / and all the men of Iuda the kynges seruauntes. But the prophet Nathan and Benaias / and the worshippers and his brother Salomon called he not. Then sayde Nathan vnto Beresba Salomons mother : Hast thou not herd that Adonias is kyngc / and our lorde David knoweth not thereof : Come now therefore / I will geue thee counsaill / if thou mayest

disyuer thy soule / and the soule of thy sonne Salomon. Come now and go into the kyngc David and saye vnto hym : Hast not thou my lorde the kyngc sworne and sayde vnto thy handmayden : Salomon thy sonne shall be kyngc after me / and he shall sit vpon my seat : Why is then Adonias made kyngc : Beholde / whyle thou art yet here / and talkest with the kyngc / I wil come in after the / and tell forth thy tale. And Beresba wente to the kyngc in to the chaumbre : and the kyng was very olde. And Abisag of Sunem serued the kyngc. And Beresba bowed her selfe a worshipped the kyngc.

The kyngc sayde : What wilt thou : She sayd vnto hym : My lorde / Thou hast sworne vnto thy handmayden that the Lorde thy God : Thy sonne Salomon shalbe kyngc after me / and sit vpon my seat. But now is Adonias made kyngc / as my lorde the kyngc knoweth it not. He hath offered oxen and fat carnel / and in any shepe / and hath called the kynges sonnes / and Abiathar the priest / and Iacob the chiefe captayne. But thy seruaunt Salomon hath he not bydden. Heure he selfe / thou my lorde art kyngc / the eyes of all Israel loke vpon thee / that thou shouldest seeke them who shal sit vpon the seat of my lorde the kyngc after the. And when my lorde the kyngc slepeth with his fathers / then shall I and my sonne Salomon be seyne to be kynges.

But whyle she yet spake to the kyngc / the prophet Nathan came / and she tolde him : Behold / there is the prophet Nathan. And when he came in before the kyngc / he worshipped the kyngc vpon his face to the ground / and sayd : My lorde the kyngc / hast thou sayd : Adonias shalbe kyngc after me / and sit vpon my seat : For he is gone doune this day / as offered oxen / and fat carnel / and many shepe / and hath called all the kynges sonnes / and the captaynes / and the priest Abiathar. And beholde / they eat a venise before hym / and seye : God saue the kyngc Adonias. But my seruaunt / and Sadoe the priest / and Benaias the sonne of Joiada / and thy seruaunt Salomon hath he not called. Hath my lorde the kyngc commaunded this / and not certified his seruauntes / who shal sit vpon the seat of my lorde the kyngc after hym.

The kynge answered and saide: Cal Bethsabe vnto me. And she came in before the kynge/ and whan she stode before the kynge/the king swaie/and saide: Is truly as the Lorde sayeth/which hath dyuerced my soule out of trouble/I wil do vnto the this daye/euen as I swaie vnto the by the Lorde the God of Israel/so that Salomd thy sonne shalbe king after me/and he shal sit vpon my seate in my steade.

Then Bethsabe bowed her selfe with her face to the grounde/and thanked the kynge/and saide: God saue my loide kinge Dauid for euermore. And the kynge said: Cal me the priest Sadoc/and the prophet Nathan/ And Benaia the sonne of Jojada.

¶ And whan they came in before the kynge/ the kynge sayde vnto them: Take your lodges/seruauntes with you/and let my sonne Salomon vpon my mule/and carye him vnto Gihon/and let Sadoc the priest a the prophet Nathan anointe hym thereto be kinge ouer Israel/and blowe the trompe/and saie: God saue king Salomon/and go ye vp after him. And whan he cometh/he shal sit vpon my seate/and be kynge in my steade: for I haue oideyned hym to be prince ouer Israel and Iuda. Then answered Benaia the sonne of Jojada vnto the kynge and saide: Amen. The Lorde God of my loide the kynge saye thus also. To the Lorde hath ben with my loide the kynge/so be he with Salomd also/that his seate maye be greater then the seate of my loide kynge Dauid.

Then wente they vnto the priest Sadoc/ and the prophet Nathan /and Benaia the sonne of Jojada/and the Cherubians and Plethians/and set Salomon vpon kynge. Sauides mule/and broughte him to Gihon. And Sadoc the priest toke the oyle borne out of the Tabernacle/and anoynted Salomon. And they blew the trompe/And all the people saide: God saue kynge Salomon.

¶ And all the people went vp after him/ and the people pyed with al the pypes/and was very ioyfull/so that the earth range at the noyse of them. And Adonias herd it/and al they whom he had called/which were with hym/ and they had new eaten. And whan Ioab herd the noyse of the trompe/he saide: What

meaneth this noyse of the cite and this busynesse? But while he yet spake/Beholde/ Ionaas the sonne of Abiarath the priest came.

And Adonias saide: Come in hys / thou art a valaunte man/and bringest good rydinges. Ionathas answered and said vnto Adonias: Alas/our loide kynge Dauid hath made Salomon kynge/and hath sent with him Sadoc the priest/and the prophet Nathan /and Benaia the sonne of Jojada/and the Cherubians and Plethians/wher they haue set him vpon the kyngees mule: A Sadoc the priest with the prophet Nathan hath anoynted him kinge at Gihon/and from thence are they gone up to noyse/that the eare range withall: that is the noyse that ye haue herd.

Salomon also sittyeth vpon the kyngees seate/and the kyngees seruauntes are goinge into wythe good lucke vnto our loide kynge Dauid/and haue said: Thy God make Salomon a better name the thy name is/and make his seate greater then thy seate. And they haue wysshed the kynge good lucke vpon the bed. Meane while the kynge hath said thus: Dreyed be the Lorde God of Israel/wher this way hath made one to sit vpon my seate/that myne eyes haue seene it.

Then were they afrayd/and gat them vp all that were called by Adonias /and so they departed euery man his waie. But Adonias was afraid of Salomon and gat him vp/ and wente his waie/and toke holde of the barnes of the aultrare. And it was tolde Salomon: Beholde/ Adonias seareth kynge Salomon/and beholde/he seareth holde of the barnes of the aultrare/and sayeth: Let kynge Salomon swaie vnto me this daye / that he shall not slaye his seruaunt with the sword. Salomon sayd: If he wyl be anythynge all nighte shall not one heer fall from byn vnto the earth / burye there he euil founde in hym he shall dye. And kynge Salomon sent/and caused hym to be serched from the aultrare. And Iudas whan he came/he fell vnto besyde kynge Salomon/But Salomon sayd vnto hym: What waye is to thy house.

The II. Chapter.

¶ And whan the ynter came that Sand I should be/ he commaunded Salomd his sonne a sayd: I go the waye of all the world I will



137 b ¶ And thou stronge therfore/and strem thy selfe  
 a man/and fepe the watche of the Lord thy  
 God/whar thou walke in his wayes/a halbe  
 his ordinaunces/his commaundementes/his  
 138 d lames/and his rethmonies/I as it is wytyten  
 in a lawe of Moses/that thou mayest be wise  
 in all that thou doest/and whither soeuer thou  
 turnest thy face the Lord maye raise vp his  
 worde/whiche he hath spoken ouer me/a sayd:  
 If thy children seepe they way/and walke be-  
 fore me faithfullye (eue) a mych/so that they here  
 a weyl al they soule/the that theye neuer faile  
 the a mā upon the feate of Israel.

¶ Thou knowest well also what Joab the  
 sonne Jeru Ja barb done vnto me / what he  
 139 b dyd vnto the two chiefe captaynes of Israel/  
 Adner the sonne of Ner / and \* Amasa the  
 sonne of Jerber/whom he slewe a shed the  
 bloude of warre whā it was grace/a put the  
 bloude of warre vpon his gyddel that was a-  
 boure his loynes/and in his shues that were  
 vpon his feete: So thou accordinge to thy wyse-  
 dom/s thou byng not his grace heer bounde  
 to the grate in pecc.

¶ And to the children of Barfillay the Gi-  
 140 c ladiate/whou shalt shewe mercy/that they may  
 care at thy table. for so ioynd they them sel-  
 fes vnto me/whan I fled before thy brother  
 Absalem. And behold/whou hast warth the  
 141 b Seimei the sonne of Gera the sonne of Jeo-  
 nini of Bahurim/whiche cursed me with eue-  
 ry wyter and shamefull cursynges/whan time  
 142 d as I wēt to Mahanaim. For I came he bounde  
 to mee me at Jordan/where I sware to him  
 by the Lord/and said: I wyl not slaye the  
 with the sword. But suffice not thou him to  
 be angry/so: for thou art a wise man/and shalt  
 well knowe what thou oughtest to do vnto  
 hym/that thou mayest bringe his grace here  
 vnto to the grate with bloude.

¶ So Dauid slept with his father/and  
 143 d was buryed in the cyne of Dauid. The cyne  
 that Dauid was hyng ouer Israel/ is foure  
 144 b nye year. Seven nyre was he hyng at He-  
 bon/and thre and thyrtye year at Ierusalem.  
 ¶ And Solomon sat vpon the seat of Dauid  
 145 b his father/and his kyngdome was made ver-  
 ry sure.

¶ But Adonias the sonne of Hagith came  
 into Bethsabe Salomons mothyer. And she

sayd: Is thy countinge peaceable: He spake  
 Yee/and saide: I haue sonnybar to say to the-  
 146 b She sayde: Saye on. He sayde: Thou know-  
 est that the kyngdome was myne/and that  
 al Israel had set them selfis vpon me / that I  
 should be kyng / But now is the kyngdome  
 turned/and become my brothers / for he hath  
 it of the Lord.

¶ Now desyre I one penion of thee: Make  
 not my face ashamed. He saide vnto bym:  
 Say on. He sayde: Spake vnto kyng Salo-  
 mon/for he shal not shame thy face: He  
 may geue me whisag to wyse. Bethsabe said:  
 Wel/ I wil speake to the kyng for the.

¶ And Bethsabe came into kyng Salomon  
 to speake with him. And the kyng stode vp/  
 and wente to mee her/ and woshyppd her/  
 and sat him downe vpon his seat. And there  
 was a chayre set for the kyngs mothyer/so that  
 she sat at his right hande. And she said: One  
 penion desyre I of thee/ make not my face a-  
 147 b shamed. The kyng sayde: Are O my mothyer/  
 I wyl not shame thy face. She said: Let Abi-  
 sag of Sunem be geuen thy brother Adonia-  
 as to wyse.

¶ Then answered kyng Salomon/a sayd  
 vnto his mothyer: Why desyrest thou Absag  
 of Sunem for Adonias: See the kyngdome  
 for him also / for he is my greater brother: I  
 148 b had Abiathar the priest. And Joab the sonne  
 of Jeru Ja. And the kyng sware by the Lord  
 De/and sayd: God do this and that vnto me/  
 Adonias shal haue spoken this word agaynst  
 his lyfe. And now as truly as the Lord ly-  
 ueth/whiche hath ordeyned me/and made me  
 to sit vpon the seat of my father Dauid/and  
 hath made me an house / I accordinge as he  
 149 b sayd. This saye shal Adonias bye.

¶ And kyng Salomon sent thys her by Be-  
 nania the sonne of Joiada / whiche smote hym  
 that he dyed. And to the priest Abiathar saide  
 the kyng: Go thy waye vnto Danbar to thy  
 land/for thou art a man of warre. It curthe-  
 150 b lesse/ I wyl not slay thee this day/so: for thou hast  
 done the thre of the Lord God before my  
 father Dauid / and hast suffred trouble also  
 where my father suffred.

¶ Thus Salomon put forth Abiathar / that  
 he must nomore be the priest of the Lo: De: /  
 the worde of the Lord cōmyghte be fulfilled/  
 ¶ whiche

C

That is: he shal not de-nye the thy penyon.

1q. Reg. 14

q. Reg. 4

1. Reg. 4. f. ¶ Which he spak ouer the house of Eli at Silo. And this raimure came befove Joab: for Joab cleued vnto Abonias/a not vnto Salomon. Then fled Joab into the Tabernacle of the Lord/and toke holde of the hautes of the aultere. And it was tolde Kyng: Salomon that Joab was fled into the Tabernacle of the Lord/and beholde/he standeth at the aultere.

Then sent Salomon Benaia the sonne of Joiada/and sayde: Who shal slaye hym. And when Benaia came to the Tabernacle of the Lord he sayde vnto hym: Thus sayeth the Kyng: Come forth. He sayde: no / I will dye here. And Benaia tolde this vnto the kyng againe/ and sayde: Thus hath Joab spoken/and thus hath he answered me.

The kyng saide vnto him: So as he hath spoken/and slaye him/and bury him / y thou mayst put from me and my fathers house y blood/which Joab hath shed without a cause/ and that the Lord maye recompence him his blood vpo his head/ because he smote two men/ which were more ryghteous and better then he/ and slew them with the sword that my father Dauid knewe not of mainly / 1. Abner the sonne of Ner/ the chiefe captaine ouer Israel/ and 2. Amasa the sonne of Iether the chiefe captaine ouer Iuda/ that theye shoulde maye be recompensed vpon the heade of Joab and of his fedes for cuer: But Dauid and his fede/ his house/ a his seat haue peace for euermore of the Lord.

2. Reg. 18. e. ¶ 4. Reg. 11. b.

¶ And Benaia the sonne of Joiada wente vp/ and smote him / and slewe him: and he was buried in his house in the wyldernes. And y Kyng set Benaia the sone Joiada in his steade ouer the host. And y Zadoc the priesit wode the kyng set in the steade of Abiathar.

Exc. 21. 1. b.

And the kyng sente / and caused for to call Semai/and sad vnto him: Whyste the an house at Jerusalem/ and dwell there/ and departe not from thence/ neyther hyther nor thys ther. In what daye soeuer thou departest forth and goest ouer the brooke Cedion / be thou sure that thou shalt dye the deathe: thy shoulde be vpon thine owne heade. Semai saide vnto the kyng: This is a good meanynge / as my loude the kyng hath sayde/ so shall thy seruante be. So Semai dwelt at Jerusalem a

longe season. But after this yere it fortuned that two seruantes ranne awaye from Semai vnto Itho the sone of Machabinge of Gath.

And it was tolde Semai: beholde/ thy seruantes are at Gath. Then Semai gette him vp/ sabled his asse/ and went vnto Gath to Itho/ for to seeke his seruantes. And wha he came thys ther / he brought his seruantes from Gath.

And it was tolde Salomon / that Semai went from Jerusalem vnto Gath / and was come agayne. Then sent the kyng / and caused for to call Semai/ a sad vnto him: Swaere not I to the by the Lord/ and assured y/ and sayd: Loke what daye soeuer thou departest out and goest hyther: or thys ther/ be sure that thou shalt dye the deathe: And thou saydest vnto me: I haue herde a good meanynge. Why hast thou not kept the then / according to the oath of the Lord/ and commaundement that I commaunded the?

And the kyng saide vnto Semai: Thou rememberest al the wickednesse/ which thy grette knowest / y thou widdest vnto my father Dauid. The Lord hath recompensed y thy wickednesse vpo thy heade. And kyng Salomon is blessed/ a the sake of Dauid his father/ that he befove y Lord for cuer. And y kyng commaunded Benaia y sonne of Joiada/ that he wente forth / a smote him that he dyed. And the kyngdome was stablished by Salomons hand.

The III. Chapter.

¶ And Salomon made mariage with Pharaoh the kyng of Egypte/ a toke Pharaohs daughter/ and brought her into the cite of Dauid/ wyl he had stablished his house/ and the Lordes house/ and the walles rounde about Jerusalem. But the people offered yett vpon the bye places/ for: as yett there was no house builded vnto the name of the Lord vnto y tyme. But Salomon loued the Lord/ and walked after the ordinaunces of Dauid his father: excepte onely that he offered and burnt incense vpon bye places.

¶ And the kyng wente vnto Gibion to offer sacrifice there: for that was a goodly bye place. And Salomon offered a thousand burnt offerings vpon the same aultere. ¶ And the Lord appeared vnto Salomon at Gibion

By a dreame in the nyght/and God said: Ie  
what I shal geue thee. Salomon saide: Thou  
halt done great mercy vnto my father. Said  
thy seruant. Lyfe as he walkt before the in  
synfulnesse and rightousnesse/ and in a  
new herbe with the/and this greate mercy  
hale thou layd vp for hym/and geuen hym  
a sonne to stye vpon his seate as it is now  
come to passe.

**B** Now Lorde my God/thou hast made  
thy seruant syng in my father Dauides  
strate: As for me/I am but a small syng  
man/nowing nyther my outgoyng nor in-  
goyng. And thy seruant is amonge y<sup>e</sup> peo-  
ple whom thou hast chosen which is so great/  
that no man can numbre them/ nor de-  
scribe them for multitude. Gue thy seruant  
therefor an obediēt here/that he maye iudge  
the people/and understande what is good &  
bad: for who is able to iudge this thy mighty  
people?

This pleased the Lorde well/that Salo-  
mon sayd such a petition. And God sayd vnto  
hym: For so much as thou askest this/and  
desirest not longe lyfe/neyther ryche/neyther  
the ioules of thine enemies/ But understan-  
dinge to heare iudgement/ beholde/therefor  
I haue I done accordinge to thy wyddes. Beholde/  
I haue geuen the an hart of wysdome and  
understandinge/so that suche one as thou  
art/ hath not ben before the/neyther shall stye  
vp after the.

And that thou haste not prayed for haue  
I geuen the also/namely ryche and honoure/  
so that amonge the Kynges in thy tyme there  
is not suche one as thou. And if thou wilt  
walken in my wayes/so that thou kepe myne  
commandmentes and lawes/ I as Dauid thy  
father hath walkt/then will I geue the a  
longe lyfe.

And when Salomon awaked/ beholde/  
in a dreame/and he came to Ierusalem  
and stod before the Arke of the Lorde/and  
conuersant/ and offered burnt offerynges/ and  
that cost rynges/and made a great feast vnto  
his seruantes.

At the same tyme came there two barbares  
vnto the Kynges/ and stode before hym. And the  
one woman sayde: Ob my lord/ I and this  
woman dwelt in one house/and I was deli-  
uered of a childe in the house with her/and on  
the thyrde daye after that I was deliuered/  
the was deliuered of a childe also. And we  
were together/ so that there was no strainger  
with vs in the house/ but we two: and  
this womanes sonne dyed in the nyght/ (for  
she smote hym in the ftepe/and he rose vp in  
the nyght/ and toke my sonne fro my ftepe  
(where the handmaiden slope/and layed it  
in her arine/ and her head sonne layed she in  
myne arme. And when I rose vp in the mo-  
nyng to geue my sonne sucke/ beholde/ he  
was dead. But in the moynyng/ I looked wel  
vpon hym/and beholde/ it was not my sonne/  
whome I had borne.

The other woman saide: Not so/ my sonne  
lyueth/ and thy sonne is dead. But she sayde:  
Not so/ thy sonne is dead/ and my sonne ly-  
ueth. And thus spake they before the Kyng.  
And the Kyng saide: This woman sayeth:  
my sonne lyueth/ and thy sonne is dead. You-  
ber woman sayeth: Not so/ thy sonne is dead/  
and my sonne lyueth. And the Kyng sayde:  
Scech me a sword. And when the sworde  
was brought before the Kyng/ the Kyng saide:  
Parte the lyuinge childe in two partes/ and  
geue this woman the one halfe/ and yonber  
woman the other halfe.

Then sayde the woman whose sonne ly-  
ued/ vnto the Kyng: (for her mortalyt be-  
was kyndled with pyte ouer her sonne.) Ob  
my lord/ geue her the childe alyue/ as I will it not.  
But the other said: Let it neyther be myne nor  
thine. But let it be parted. Then answered the  
Kyng/ and said: Gue this woman the lyuing  
childe/ and slay it not/ for this is his mother.  
And all Israel herde of this iudgement/ that  
the Kyng had geue/ and they feared the Kyng/  
for they sawe that the wyddom of God was  
in hym to kepe iudgement.

The IIII. Chapter.  
Thus was Salomon syng ouer all Is-  
rael: And these were his wyues: Asaria  
the sonne of Sadoc the priest: Eliphaz/ and  
Abiathar the sonnes of Isha/ were priestes. Jo-  
saphat the sonne of Ahisud was chawnceryer:  
Ecnatia the sonne of Iouide was the chiefe  
captayne: Sadoc and Abiathar were priest-  
es: Asaria the sonne of Ithabai was ouer  
officers: Sabud the sonne of Natha/ y<sup>e</sup> priest

d. Re. 14. c

was the kynges frede: Thiasar was steward:  
 Adoniram the sonne of Bidai was rentgatherer.

And Salomon had twelue officers ouer  
 Israel/whiche made prouision of foode for the  
 kyng and his housse: One had a moneth lye  
 in the yeare to make piousyd: And these were  
 their names: The sonne of Hur upon mount  
 Ephraim. The sonne of Seber at Nacey and  
 at Saalbaim/and at Bersabues/and at Eld/  
 and Berthanan. The sonne of Basid at Arubor/  
 and had threty Socho and all the  
 lande of Sepher. The sonne of Aminadab all  
 the lordshipp at Osi/and had Cappah. Sa  
 lomons daughter to wyfe / Baena the sonne  
 of Shilub at Chanaah and at Megobd/and  
 ouer all Beth Sean/whiche lyceth beyde Zar  
 thana. And he was wyfer then all men/except  
 when he was wyfer for Beth Sean vnto  
 the pleyne of Nabelo / tyll the other syde of  
 Jallucan. The sonne of Geber at Kunothe in  
 Gilead. He had the toune of Iair the sonne  
 of Manasse in Gilead/and had the coastes of  
 Argob whiche lyceth in Basan/ euen thre scoie  
 greate walled ctytes/and with thysen barres.  
 Aminadab the sonne of Idoo at Mahanaim.  
 Thimao in Naphtali/ he also toke Basmath  
 Salomons daughter to wyfe. Baena the  
 sonne of Husan in Isser and at Alorb. Josaphat  
 the sonne of Paruba in Isachar / Geber  
 the sonne of Uri in the lande of Gilead/ in the  
 lande of Sibon kyng of the Ammonites / a

B

of the kyng of Basan. One officer was  
 in the same lande. As for Iuba a Israel/ they  
 were in numbre as the lande of the see / a thre  
 care and thynke/and were merry. Thus was  
 Salomon lord ouer all the kyngdomes. From  
 the water of the lande of the Chanaanites/ vnto  
 the border of Egipte) whiche brought hym  
 gyftees/and sturcd him as longe as he lyued.

Gene. 10. d

E. 10. 12. d

Dial. 137. d

And Salomon had dayly to his vitalles  
 threty quarters of fyne medd. lx. quarters of  
 other medd. ten far off/and twenty smal  
 cartell/and hundred shepe / Besydes heetes and  
 roca / a wyde goates / a fat capions / and soole.  
 for he had the lordshipp of all the lande  
 on this syde the water/ from Typhs vnto Ba  
 salom ouer all the kynges on this syde the wa  
 ter: and he had peere of al his subiectes reid  
 aboute / thar Iuda and Israel treute / sef /  
 every one vnder his vyne / a vnder his figge

Ecu. 137. a

tree/ from Dan vnto Bersaba/ as long as Sa  
 lomons lyued.

And Salomon had fourty thousande  
 carthorses/and twelue thousande hoysen.  
 And the officers prouided the kyng Salomon  
 with wyfelys: and whiche euer belon  
 ged to the kynges table / that brought every  
 man in his month/ and dyssted not. Barie  
 alid and strawe for the horses and courses / a  
 brought the vnto the place where the kyng  
 was/ eueny one after his charge.

And God gaue Salomon marvelous wisedom  
 and vnderstandinge / and a  
 large herte/ as the sande that lyceth vpon the  
 see shore: so that the wysdomme of Salomon  
 was greater then the wysdomme of all the  
 children towarde the East/ and of all the Egiptians.  
 And he was wyfer then all men/ except  
 when he was wyfer for Beth Sean vnto  
 the pleyne of Nabelo / tyll the other syde of  
 Jallucan. And he had threty thousande  
 carthorses / a his wyfelys were a thousande  
 and threty. And he spake the thousande  
 proverbes / a his songes were a thousande  
 and threty. And he spake of trees/ from the  
 Cedar and Libanus vnto threty that groweth  
 out of the wall/ he talked also of cartell / of  
 soles / of wyues / of fyres. And there came  
 of al naryons to heare the wysdomme of Salomon  
 and there came of al the kynges of the  
 earth/ whiche had herd of his wysdomme.

The V. chapter.

And Hiran the kyng of Tyre sent his ser  
 uantes vnto Salomon/ for he had herd  
 that they had annoynted hym kyng: in his  
 fathers steade: for Hiran thowd Dauid as  
 he lyued. And Salomon sent vnto  
 Hiran saying: Thou knowest that my father might  
 not buyde an house vnto the name of the  
 Lord: his God / because of the warre that  
 was aboute hym/ ontyl the Lord Resyured  
 them vnder the soles of his feet: But now  
 hath the Lord Demy God geuen me rest  
 in euery syde/ so that there is no aduersary  
 netyll hynderaunte: Behold / I am theore  
 dyssed to buyde an house vnto the name of  
 the Lord my God/ accordinge as the  
 Lord spake vnto Dauid my father and sayde: Thy  
 sonne/ whome I shall set vpon thy seat in  
 thy steade/ shall buyde an house vnto my name:  
 Commaunde therefore that they buyde an  
 house vnto the name of the Lord my God.

12. Re.

Deuot.

1. Re.

1. Re.

1. Re.

E. 10. 12. d

ceders out of Libanus/ and that thy seruau-  
tes be with my seruantes / and the reward  
of thy seruantes will I geue the wharsoe-  
uer thou shalt aske: for thou knowest that with  
us there is no man which can gete timber  
as the Sidonians.

**B** When Hiram herde the wordes of Solo-  
mon/ he was very glad and sayde: Praise  
be the Lorde this daye / which hath geuen  
Said a wyse sonne ouer this greate people.  
And Hiram sent vnto Salomon sayinge: I  
will herde what thou hast sent vnto me: I  
will do accordyng vnto all thy desire with  
ceders and Dyncerees. My seruantes shall  
bringe them vnto me from Libanus vnto the  
see / and I will make them a floore vpon the  
see vnto the place which thou shalt shewe me/  
and there will I cause them to arriue / and  
thou shalt make them to be fished. But thou  
shalt fulfill my desire also / and geue foode  
vnto my householdes folkes. So Hiram gaue  
Salomon Ceders and Dyncerees accordyng  
to all his desire. But Salomon gaue Hiram  
twenty thousand quarters of wheat to care  
for his householdes / and twenty quarters of  
barn oyle. This gaue Salomon yearly vnto  
Hiram.

**C** And the Lorde gaue Salomon wif-  
edome / accordyng as he had sayd vnto hym/  
and there was peace betwene Hiram and  
Salomon / and they made a cōuenant both  
together. And Salomon made an outdors-  
ing (of workemen) throuout all Israel.  
And the outdorsing was thirtie thousande  
men / and he sent them to mount Libanus/  
euery two monethes ten thousande / so that  
they were one moneth vpon Libanus / and  
two monethes at home. And **†** Adoniram  
was ouer the outdorsing.

**144** **†** And Salomon had thre score thousand  
and ten that bare burthens / and foure score  
thousand that bewed timber vpon the mou-  
nt beside Salomons chiefe officers / whiche were  
ordained ouer the worke: namely thre thou-  
sande and thre hundred / which ruled the  
people that laboured there in the worke. And  
the kynge commaunded that they should  
break out great and costly stones / namely fre  
stones / for the foundation of the house and  
Salomons mansions / and Hiram / and they

that were in those coastes / hewed out / and  
prepared tymber and stones to the buyldyng  
of the house.

## The VI. Chapter.

**S**o the foure hundred and foure score **3**  
yeares / after the departinge of Schylon in **¶** Par. ii. a  
of Israel out of the lande of Egypte / in the **¶** Actu. vii. f  
fourth yeare of the reygne of Salomon ouer **¶** Apoll.  
Israel / in the month Tyf / (that is the se-  
conde moneth) was the house buylded vnto  
the Lorde. This house that kynge Sal-  
omon buylded vnto the Lorde / was thre foote  
cubites longe / twenty cubites broode / and  
thirtie cubites hie. And he builded a Por-  
che before the temple of twenty cubites bge **¶** Joan. i. e  
after the bredth of the house / and ten cubites **¶** Actu. vii. b  
broode before the house / and in the house he **¶** and. v. b  
made wyndowes / whiche myght be opened  
and shutt with lyddes.

And rounde aboute by the wall of the  
house he buylded a compasse / so that wyndes  
both aboute the temple and the quere / and  
made his outwarde wall rounde aboute. The  
nerthmoost flacion was fyve cubites wyde /  
and the myddell sixe cubites wyde / and the  
thyrde seuen cubites wyde. For he laied balkes  
rounde aboute the house / that they touch-  
ed not the wall of the house.

**B** And when the house was buylded / it was  
buylded of whole and outbroken stones / so  
that there was herde neyther haime / nor cke /  
nor any other instrument of yron / when the  
house was a buyldyng.

But on the ryght syde of the myddes of  
the house there was a doore / so that they might  
go vnto the myddes flacion by a turne greke /  
and from the myddes flacion vnto the thirde.  
Thus buylded he the house / and finished it /  
and syled the house both aboue and by the  
walles with Cedar wood. He buylded a gal-  
lery also aboue vpon the thre foote hie  
cubites hie / and covered the house with Ce-  
dar timber.

And the worde of the Lorde came vnto  
Salomon / and sayde: Let: this be the house  
that thou buyldest. If thou shalt walke in  
nine vnderstandes / and do accordyng to my  
lawes / and kepe all my commaundementes /  
to walke therein / then will I stablyshe my  
worde with the **†** as I sayde vnto Said **¶** ii. Re. vii. b

thy father.) and wyl dwell amonge the chylden of Israel/ and wyl not forsake my people of Israel.

**C** Thus Salomon buylded the house/ and fynished it/ a buylded the wallis on the insyde with Cedar synbder from the grounde of the house/ vnto the rose/ and syled it with synbde on the insyde / and overlaid the floe of the house with boerden of Pyne tree.

And behynde in the house he buylded a wall of Cedar synbder twenty cubites longe/ from the floe to the rose. In theron buylded he the quere for the moost holy / but the house of the temple before the quere was forty cubites large on the insyde was the whole house of Cedar with wyshen knoppes and floures/ so that there was no stone sene. As for the quere/ he prepared it on the insyde of the house that the Arke of the conuainment of the Lorde myghte dwel therein. And before the quere/ which was twenty cubites longe/ twenty cubites broade/ and twenty cubites hie/ and overlaid with pure golde. He syled the caulture with Cedar.

**D** And Salomon overlaid the house on the insyde with pure golde/ in four barres of golde before the quere/ which he had overlaid with golde/ so that the whole house was layed ouer with golde. And all the caulture also before the quere overlaid he with golde.

**E** He made also in the quere two Cherubims of cubite hie/ of Olyue tree/ One wyng of cyther of the Cherubims had syue cubites/ so that from the edge of his one wyng to the edge of his other wyng there were ten cubites. Euen so both the other Cherub ten cubites also/ and both the Cherubims were of one measure and of one quantyrie / so that cyther Cherub was ten cubites hie. And he pure the Cherubims with in the house. And the Cherubims spied forth they wynges/ so that the wyng of the one touchid the one wall/ the other Cherubims wyng touchid the other wall. But in the myddes of the house the one wyng touchid another. And he overlaid the Cherubims with golde.

**F** And on all the walles of the house rounde about he made to make carued worke with Cherubims and floures/ and in the pavement of the house overlaid he

also with golden plates. And at the entranche of the quere/ he made two Doores of olive tree/ with syue squared postes/ and caused carued worke to be made therof with Cherubims/ palme trees/ and floures/ and overlaid them with plates of golde. So made he also at the entranche of the temple / four squared postes of Olyue tree/ and two Doores of Pyne tree/ so that cyther Doore had two syde Doores one hauyng to another / and made carued worke therof/ palme trees a floures/ ryght as it was appointed.

And he buylded a cource also within with three rowes of fre stone/ and with one rowe of plaine Cedar synbder.

In the fourth yere in the Moneth Esi/ Aprill was the foundation of the Lorde's house buylded/ and in the Eleuth yere in the moneth Bul/ that is the cygthe moneth/ was the house fynished as it shoulde be/ so that they were seuen yere a buyldyng of it.

#### The VII. Chapter.

**B** Dr Salomon was a buyldyng his owne house thirte yere/ and fynished it/ namely/ he buylded an house of the wood of Libanus/ an hūdrith cubites longe/ syfrye cubites wyde / a thyrty cubites hie/ four squared with rowes of pylles / and with carued Cedar. And the rose about syled he also with Cedar wood vpo the syue and forty pylles/ for one row had syue pylles / so that there stode ouer the pylles/ one ryght ouer against another/ so that every space betwixt the pylles was one ouer against another/ four squared with the pylles.

And he made a porche with pylles/ which was syfrye cubites longe/ and thyrty cubites broade/ and yet a porche before it with pylles a with a grete poste. He made a porche also vnto the syngre scate/ wherein the iudgment was kept/ and made it to be the porche of iudgment/ a syled it with Cedar from the pavement agayne/ a hie ouer the house wherein he dwelt/ in his harte court made betwixt the house a the porche lyke the other. And lyke vnto the porche made he a house for Bitharans daughter/ to whome Salomon had taken to wyfe.

And these were costly stones betwixt after the measure/ but with fawes on every syde/

the grounde vnto the rofe. As for the foundations they were collye and greate stones / ten and eight cubites great / and collye ffe stones thereon accordinge to the measure / and Ceders. But the greate court rounde aboute had the rowes of the stones / and one rowe of playne Ceders: Euen so also the court by the house of the Lord within / and the porch by the house.

And kynge Salomon sent to fetch out of Byzant of Epte a weddow sonne of the rybe of Cephal / and his father had bene a man of Epte / which was a cunninge man in metall / full of wysedome / understandinge and knowlege to worke al manner of metall worke. When he came to King Salomon / he made al his worke / & made two basen pylers / the height of them eghtene cubites hys / a the toppe of the cubites was the measure aboute both the pylers: he made two knoppes of brasse molten / to set aboute vpon the pylers: a eury knoppe was fyue cubites hys: and on eury knoppe aboute vpon the pylers seuen wythen ropes lyke cherynes. And vpon eury knoppe he made two rowes of Pomegranates / rounde aboute on the ropes / wherwith the knoppe was covered. And the knoppes were lyke Roses be fore the porch foure cubites great. And the Pomegranates in the rowes rounde aboute were two handieth aboute and bench vpon the ropes / wherwith the knoppe was covered: the fine of the knoppe / on eury knoppe vpon both the pylers.

And he set vpon the pylers before the porch of the temple. And that which he set on the right hande / called he Zabaien: that which he set on the left hande / called he Boos. And so stode it aboute vpon the pylers euen lyke Roses. Thus was the worke of the pylers finished.

And he made a molten lauer / ten cubites wyde from the one syde to the other rounde aboute / and fyue cubites hys / and a thebe of the rybe cubites longe / was the measure rounde aboute: and about the same lauer / that was ten cubites a wyde / there were knoppes on the edge thereof rounde aboute the lauer. And rowes were there of the knoppes molten with the lauer.

And it stode vpon twelve bullockes / wherof

the were turned towarde the North / the towarde the West / the towarde the South / and the towarde the East / the lauer aboute the / so that al they hinder partes were within vnder the lauer / wherof the thefferyll was an handieth: a the edge of it was lyke the edge of a cuppe / and as shoured rofe / and it contained two thousande of Barres.

And he made ten basen leates / eury one was a certayne measure of fyue cubites hys. The leate was made so / that it had fyue fydes betwene the ledges. And on the fydes betwene the ledges there were Lybes / Bullockes / Cherubynes. And on the ledges which were aboute and bench the Lyons and Bullockes were the fydes made: that they were set vnder the lauer. And eury stile had foure basen wheles with basen apertures. And vpon the foure corners there were propes molten / eury one ouer agaynst another / vnder the lauer to the Kettell.

And the sofet vpon the stile was a cubite hys and rounde / a cubite and a halfe wyde: as on the sofet there were knoppes in fyde / they were four squared and not rounde. The foure wheles stode beneath by the stiles / and the apertures of the wheles were hard on the stiles. Eury whele was a cubite and a halfe hys / a they were wheles lyke farte wheles. And they apertures / spaces / markes / and the nauels stode were all in molten. And the foure propes vpon the foure corners of eury leate were hard on the stiles.

And on the sofet aboute vpon the stiles / a cubite and a halfe rounde aboute / there were ledges and fydes hard on the stiles. And on the place of the same stiles and ledges / he caused to carue Cherubynes / Lyons / and palm trees / one by another rounde aboute thereon. After this maner made he ten molten leates / one maner of measure / and wydensse was in all.

And he made ten copper Ketells / so that one Kettell conteyned foure Barres / a was a four cubites great / a vpon eury leate was a Kettell. And fyue Ketells set by the right syde of the house / and the other fyue on the left syde. But the lauer set before on the ryght hande towarde the South.

And Hiram made pottes also / and those

Bar. c  
1177  
1178  
1179

A Bar /  
was a cert  
ayne meas  
ure of fy  
ue cubite  
square.

D. 117. 8

V. 4. uel

uels a basins/and so finished he all the worke that kynge Salomon caused to be made in the house of the Lord: namely the two pylers/and twelve knoppes aboue vpon the two pylers/and the two wythen ropes to couer the two rounde knoppes vpon the pylers. And the four hundred Pomgranates on the two wythen ropes/ouer two rowes of Pomgranates vnto eueri rope/so ouer the two rounde knoppes vpon the pylers. And the ten seats/and ten fettle thereon/and the lauer/a twelfe Bullocks vnder the lauer. And the pottes/rounde/and basens. And all the ornaments which Huram made vnto kynge Salomon for the house of the Lord were of pure metal. In the contry by Jordane/caused the kynge them to be molten in thycke earth betwene Succoth and Zartban. And Salomon let all the apparel be vntweyed/because the metal was so much.

Eso. 330. c

¶ Moreover Salomon made all the apparel that belongeth vnto the house of the Lord: namely a golden aulacre / a golden table that the Membrad laye on/ foue candlestickes on the right hande/and foue candlestickes on the left (before the quere) of pure golde/with flowers/lampes/and snuffers of gold thereto/that peeces chargers/besnes sponges/and cistours of pure golde. And the helmes of the doores on the insyde of the house in the most holy/and in the doores of the house of the temple of the Lord were of gold.

¶ Thus all the worke that kynge Salomon made in the house of the Lord / was finished. ¶ And Salomon brought in that his father Dauid had sanctified of siluer/and gold a ornaments/and layed it amongst the treasures of the house of the Lord.

## The VIII. Chapter.

¶ Para. v. a

¶ Then gathered kynge Salomon all the Elders in Israel together / all the rulers of the trybes and princes of the fathers / amongst the Elders of Israel vnto Ierusalem/so kynge vp the Arke of the conuenaunt of the Lord / our of the cytie of Dauid / that is Zion. And there rested vnto kynge Salomon all the men of Israel / at the feast in the

Eseptiber.

moneth Vshan/that is the seventh moneth. And when all the Elders of Israel came / the priestes toke the Arke of the Lord / and brought

it vp / and the Tabernacle of witness / and all the ornaments of the Sanctuary that were in the Tabernacle. Thus vnto the priestes and the Leuites. And kynge Salomon and all the congregation of Israel that were gathered vnto hym / weine with hym before the Arke / and offered shepe and bullocks / so many that they could not be numbered nor told.

¶ So the priestes brought the Arke of the Lord / and conuenaunt vnto his place: euen in to the quere of the house in the most holy / where the Cherubyns of the Cherubyns spied out their wynges in the place where the Arke stode / and couered the Arke and the stauces thereof from aboue. And the stauces were so long that the knoppes of them were sine frst the Sanctuary before the quere / but on the outsyde were they not sene / so they were there vnto this daye.

¶ And in the Arke there was nothing but Bookes the two tables of stone / which Moyses had layed therein at Horeb: when the Lord made a conuenaunt with the chyldren of Israel / what tyme as they were departed out of the lande of Egypte.

¶ But when the priestes wente out of the Sanctuary / the cloude fylled the house of the Lord / so that the priestes could not stande / and eate the offering for the cloude: for the play of the Lord fylled the Lord's house. Then sayde Salomon: The Lord's face shal be towardes dwell in a dark cloude. I haue builded an house / to be an habitacon vnto the: a fear / that thou maist dwelle there for euer. And the kynge turned his face / and blessed all the congregation of Israel. And all the congreged of Israel stode and sayde:

¶ Praise be the Lord God of Israel / which promised by his mouth vnto my father Dauid / and by his hande hath fulfilled us / a sayde: Curre the waye that I bringhe my people / out of Israel out of the Egypte / haue I chosen no cytye / nor a place amonge all the trybes of Israel / to builde me an house / that my name might be there. ¶ But I haue chosen to be ouer my people of Israel.

¶ And in the daye my father Dauid was mynded to builde an house vnto the name of the Lord God of Israel: Curre helesse / the Lord



Loꝛde ſayde vnto my father Dauid: Where as thou waſte mynded to buyde an houſe vnto my name: thou haſt done well / þ̄ thou art ſo aduised: For when thou ſhalt not buyde the houſe: but thy ſonne which ſhall come out of thy lynes / he ſhall buyde an houſe vnto my name. And the Loꝛde hath performed his worde that he ſaide: for I am come vp in my father Dauids ſtead: and ſet vpon the ſeat of Iſrael / as the Loꝛde ſayde / and haue buyde an houſe vnto the name of the Loꝛde God of Iſrael: and there haue I ordeyned a place for the Ark / wherein is the Loꝛdes conuenant / which he made with our fathers / when he brought them out of the lande of Egypte.

¶ And Salomon ſtoode before the aultare of the Loꝛde in the preſence of the whole congregation of Iſrael / and helde out his handes toward heauen / and ſayde: ¶ O Loꝛde God of Iſrael / there is no God lyke thyne / neither above in heauen / nor beneath vpon earth / thou that keepest conuenant and mercy for all thy ſeruauntes that walke before the: which all they heere / thou that haſt kepte promiſes with my father Dauid thy ſeruaunt / With thy mouth thou ſydeſt it / and with thy hande þ̄ thou fulfilled it: ſo it is come to paſſe this day. ¶ Now Loꝛd God of Iſrael make good vnto my father Dauid thy ſeruaunt / that which thou haſt promyſed hym / and ſayde: ¶ Thou ſhalt not wante a man before me to ſit vpon the ſeat of Iſrael / if thy chyldren keepe thy wayes / ſo that they walke before me as thou haſt walked before me. ¶ Now thou God of Iſrael / let thy worde be accompliſhed which thou haſt promyſed vnto my father Dauid thy ſeruaunt.

¶ For thyſelf thou that God ſtelleſt thy heauens open earth: ¶ Whode / the heauen and the heauens of all heauens may not containe thee: how ſhoulde then thy houſe be / what I haue buyde: But turne the vnto the prayer of thy ſeruaunt / and to his ſupplication / ¶ O Loꝛd my God: that thou mayeſt heare the thankes ſynge and prayer / which thy ſeruaunt make: before the: this daye / ſo that thy eyes be open: ouer this houſe night and daye: ſo ouer this place / wherein thou ſaydeſt: ¶ My name ſhall dwell there. ¶ That

thou mayeſt heare the prayer which thy ſeruaunt maketh in this place / and heere the interceſſion of thy ſeruaunt and of thy people of Iſrael / which they ſhal make here in this place of thy habitation in heauen / and when thou heareſt it: be gracious.

¶ When any man ſpyneth agaynſt his neyghbour / and taketh vpon hym an othe: wherwith he byndeth hymſelfe / and the othe cometh before thyne aultare in this houſe / then heere thou in heauen / and ſe that thy ſeruaunt haue cryght to condemne / or vngodly / or to bygne his waye vpon his owne heade / and to iuſtifie the righteous / ſo geat hym accordyng to his cryghtousneſſe.

¶ When thy people of Iſrael ſmyrten before thy enemies / or whyle they haue ſpyned agaynſt the Land / and they turne vnto the: a knowledge thy name / and make they: prayer and interceſſion vnto the in this houſe / then heere thou them in heauen / and be mercyfull vnto the ſynne of thy people of Iſrael / and bygne them agayne to the lande / that thou haſt geuen vnto they: fathers.

¶ When the heauen is ſhut vp / ſo that it raigneth not / ſo much as they haue ſinned agaynſt the Land / and if they make they: prayer in this place / and knowe thy name / or a mirde ſeem from they: ſinnes / when thou troubleſt them / heere thou them then in heauen / and be mercyfull vnto the ſinnes of thy ſeruauntes / and of thy people of Iſrael / that thou mayeſt ſee them the good waye / wherein they ſhoulde walke / and let it rayne vpon the lande that thou haſt geuen thy people to inheritaunce.

¶ When a verch / or peſtilence / or drought / or burnyng / or greitopper / or caterpillar is in the lande / or when his enemy layeth ſege to his cities in the lande / or when any other plague / or diſtreſſe happeneth / wherof thou maſt his prayer and pencyon / whether it be any other men / or thy people of Iſrael / (whiche then are aware of their plague) crye out in his heere / and ſpederth out his handes vnto this houſe: heere thou them in heauen / in the ſtate where thou dwelleſt / and be mercyfull: and ſe that thou geue every one accordyng as he hath walked / lyke as thou knoweſt his heere / ſo that thou knoweſt the bett of the chyldren of men / that they maye alwaye fear

the/as longe as they lyue in the lande/ whiche thou hast geuen vnto our fathers.

**Job. vii. c**  
**Zeru. vii. c**  
And whan any straunger/ that is not of thy people of Israel commeth out of a sarre contrie for thy names sake/ (for they shall heare of thy great name/ and of thy myghtye hande/ and of thy outstretched arme.) and cometh to make his prayer in this house/ heare thou bym then in heauen/ euen in the seat of thy dwelling/ and do all for the which that singunger calleth vps the/ that all the nacyons vpon earth may knowe thy name/ and that they may feare the/ as thy people of Israel doe: and that they may knowe/ how that this house which I haue builded/ is named after thy name.

**G** Whan thy people go forth to the battayl agaynst theyr enemyes/ the waye that thou shalt sende them/ I and shall praye vnto the Lozde toward the way of the cyrie which thou hast chosen/ and towarde the house that I haue builded vnto thy name: heare thou then theyr prayer and pencyon in heauen/ and execute iudgement for them.

**Ecc. vii. c**  
**i Job. j. b**  
Whan they synne agaynst the/ for there is no man that synneth not. A thou be wroth and deliuer the vnto theyr enemyes/ so that they eary them awaye captiue in to that enemyes lande: sarre of vs/ and yf they remember them selfe in the lande where they are captiue/ and murne/ and make theyr intercession vnto the in the lande of theyr captiuitie and say: We haue sinned/ and done amysse/ and haue ben vngodly/ as to turne vnto the with al thy: herite/ and with all theyr soule in the lande of theyr enemyes/ which led them awaye captiue/ and make theyr prayer vnto the to ward the way of theyr land/ that thou hast geuen to theyr fathers/ euen towarde the cyrie which thou hast chosen/ and towarde the house that I haue builded vnto thy name: then heare thou theyr prayer/ and iustification in heauen/ from the seat of thy dwellinge/ and execute iudgement for them/ and be merciful vnto thy people that haue sinned agaynst the/ and vnto all them trespassours/ wherewith they haue transgressed agaynst the/ and graunt them mercy in the sight of them/ which led them awaye captiues/ that theyr enemyes may be mercifull vnto them: for they are thy people/ a thyne

**2. nos. ij. b**  
**1. Esd. j. a**

inheritance/ whome thou broughst out of Egypte/ from the yron furnace: that thyne eyes may be open vnto the pencyon of thy seruants/ and of thy people of Israel/ that thou mayest heare them in all theyr prayes/ for the which they shall call vpon the/ I for thou O Lozde Lozde) hast sendid them out to be an inheritance vnto thy selfe/ from amonge all the nacyons vpon earth/ accordyng as thou saydest by Moses thy seruant/ whan thou broughst oure fathers out of Egypte.

And whan Salomon had ended al this prayer and pencyon before the Lozde/ he rose vp from the aulzare of the Lozde/ and lefte off from kneelinge and holdyng out of his handes towarde the heauen/ and sode a blessed all the congregation of Israel with loude voyce/ and sayd: Puffed be the Lozde which hath geuen rest vnto his people/ accordyng as he said. There hath nor one felyd of all his good wordes/ which he spake by his seruant Moses. The Lozde our God be with vs/ so he hath ben with our fathers/ and forsake vs not/ neyther withdrame his hande from vs/ but deme oure bettes vnto bym that we maye walke in all his wayes/ and kepe his commaundementes/ ordinaunces/ and lawes/ which he commaunded our fathers. And these wordes wherewith I haue made my pencyon before the Lozde/ come nye vnto the Lozde our God day and nyght/ that he maye execute iudgement for his seruants/ and for his people of Israel/ euery one at his tyme/ that all nacyons vpon earth maye knowe that the Lozde is God/ and that there is none other. And let your herite be perfect with the Lozde our God/ to walke in his statutes/ and to kepe his commaundementes/ as it is this daye.

And the kyng withal Israel his people offered sacrifice before the Lozde. And Salomon offered thankofferings/ (whiche he offered vnto the Lozde) two and twenty thousand oxen/ and an hundred and twenty thousand shepe. So the kyng and al the dydden of Israel dedicated the house of the Lozde. The same daye byd the kyng dedicate the myddelmost court/ which was before the house of the Lozde: that he myght there performe the burntofferings/ meate offerynge



and his seruantes/and pynnes/and knyghtes/ and ouer his charrettes and housmen.

¶ And the officers whiche were ouer S. Iudah busynesse / were sene hundred and fiftye / whiche ruled the people / and perswained the woife.

¶ And Pharaos daughter wente vp from the cite of Egipt in to her house / in whiche

ii Re. vii. b. he busied for her. ¶ Then busied he Mith. i. Re. v. b. in his wyse. And the nyces in the yere 7yd

¶ Salomon offre burnt: scynge/and thankes ofscynge vpon a culture: that he had busied vnto the Lord / and burnt incense vpon it before the Lord/and so was the house ended and fynished.

ii Re. vii. d. ¶ And Salomon made shippes also at Egipt

¶ Egipt: whiche he byd by North beside the Redd see floare in the lande of the Egiptes. And Egipt sent his seruantes by shippes/whiche were shipmen / and had experience of the see: with Salomons seruantes / and they came vnto Tophir / and serched from thence one a twentye score hundred weight of golde / and brought it vnto King Salomon.

Three f b

The X. Chapter.

¶ And the King Salomons came of the

¶ Salomon of the Lord came to the caren of the Queene of ryche Arabia/ she came to proue hym with wyse sentences. And she came to Jerusalem with a maruolous greete trayne with camels/whiche bare spexo / and much golde/and pccious stones. And when she came in to kyng Salomon / she spake vnto hym all that was in her heart. And Salomon told her eury thyng/and the kyng had nothyng in secret/ but he tolde it her. But when the Queene of ryche Arabia sawe all the wysdome of Salomon/and the banke that he had busied/and the meates of his table / and the dwellinges of his seruantes/and the officers of his ministers / and theyr garments / and his butlers/and the burntoffynge whiche he offered in the house of the Lord / she wondered exceedingly / and coulde no longer refrayne / but sayde vnto the kyng: It is true that I haue herde in my lande of thy behauiour/and in thy wysdome. And I wolde not believe / till I came and sawe it with myne eyes/and beheld/ the halfe hath not ben tolde me.

ii Par. i. a. Mat. 29. d.

¶ Thou hast more wysdome and good / then the same is that I haue herde. Happy are thy people and thy seruantes/ that alway stande before the Lord/ and heere thy wysdome: Prayed by the Lord thy God/whiche had suche a pleasure vnto the / that he set the vpon the seat of Israel: because he hath alwaye loued Israel / and hath for the to be kyng / that thou shouldest manntayne iustice and equitye.

¶ And the queene the kyng sixe score hundred weight of Golde/and very much spexo / and pccious stones. There came neuer so much spexo as this: as the Queene of ryche Arabia gaue vnto kyng Salomon. And Egiptio shippes/ whiche carryed golde out of Ophir / they brought maruolous much costly timber and pccious stones from Ophir. And of the costly timber the kyng caused to make pylers in the house of the Lord/and in the kynges house/and barres/and Pilasteres for the musicians. There came no more such costly timber/ neyther was it sene vnto this daye. And kyng Salomon gaue the Queene of ryche Arabia all that she desired/ and eyed her sydes that/whiche he gaue her of a fre hande/ and she returned/ and reported in to her lorde with her seruantes.

¶ The golde that came to Salomon in one yere/ was in weight sixe hundred and fise and thei score talents/ and of the wyche came of the men/ Aliaz/ danuon/ and Zoncaros/ and of the next kynges / and of the myghty men in the lande. And kyng Salomon caused to make two hundred pieces of beaten gold / sixe hundred piece of golde put be to euery piece: and the hundred sydes of the best golde/ euen the pounds of gold vpon euery syde. And the kyng put them in the hulk of the wood of Libanus.

¶ And the kyng made a greene care of iuyer / and euerydaye it with the most pccious golde. And the seat had sixe steeppes / and the bedde of the seat was rounde beynde. And there were two postes to leane vpon on both the sydes of the seat / and two Lyons stode vpon the leanyng postes / and twelffe Lyons stode vpon the sixe steeppes/ on both the sydes. Such one hath not ben made in any kyngdome. ¶ Kyng Salomons vnto kyng assise were of gold /

golde/and all the vessel in the house of the  
wood of Libanus were of pure golde also: so  
siluer was not regarded in Salomons tyme.  
¶ For the Kynges shippe that sayled vpon  
the see with the shippe of Tyram/ came once  
in the year/ & brought golde/ siluer/ and Iu-  
re/ Tyce/ and Perles.

¶ Thus was Fyng Salomon greater in  
riches and wysdome/ then all the kynges vpon  
yon earth: And all the world desired to se  
Salomon/ that they might heare the wysdome  
which God gaue him in his herte. And they  
brought hym yearly euery man his presents/  
vessel of siluer and golde/ rayment and bar-  
necessities/ horses/ and milke. ¶ And Salo-  
mon brought charrettes a horseme together/  
so that he had a thousand and foure hundred  
charrettes/ a thousande horsemen: and  
that he put in the charret once/ and with the  
kinge at Ierusalem.

And the kyng thought it to passe/ that there  
was as muche siluer at Ierusalem as stones:  
and so many Ceders as there were wyld fyg-  
trees in the valleyes. And Salomons houses  
were brought out of Egypt/ and from Tyre:  
for the kynges merchandise seched them fro  
Tyre for money. And a charrete came vp out  
of Egypte for sixe hundred sheles of siluer/ a  
an horse for an hundred sheles: & thus were  
they brought also vnto all the kynges of the  
Habite/ and to the kynges of Syria by their  
handes.

## The XI. Chapter.

¶ **W**hen Fyng Salomon bought many out-  
landishe women: Pharaos daughter/  
and woman of Moab/ of Ammon/ of Edom/  
of Tyde/ and of Beth/leuen of those nacies/  
that the Lordes sake of vnto the children of  
Israel: ¶ They were vnto them/ and let not  
them come vnto you: they shall surely bow  
vnder their fettes after their goddes: vnto these did  
Salomon encline with affection. And he  
had sixen hundred woman to wifes/ a thou-  
sund concubines/ and his wifes turned  
his herte asyde. And when he was now olde/  
his wifes bowed his herte after straung gods/  
so that his herte was not whole with the  
Lord his God/ as was the herte of Dauid  
his father.

So Salomon walked after Ashtaroth the

god of the Sidonians/ a after Malcom the  
abominacion of the Ammonites. And Salo-  
mon did that which displeaseth the Lord/  
and solowed not the Lord to the vntermost:  
as did his father Dauid. Then builded Salo-  
mon an hie place vnto Chemosh the abomi-  
nacion of the Moabites/ vpon the mount  
seyth before Ierusalem/ and vnto Meloch  
abominacion of the Ammonites.

¶ Thus did Salomon for all his custardishe  
wifes/ which diuent incurse/ and offred vnto  
their goddes. But the Lord was wroth at  
Salomon/ because his herte was turned as-  
syde from the Lord his God of Israel/ which  
had two tymes appeared vnto him/ and com  
and is a  
maunded him/ that he shoulde not walke af-  
ter other goddes: and yet kepte he not that the  
Lord commanded him. Therefore saide the  
Lord vnto Salom: for so much as this is  
done with the/ and hast not kepte my conue-  
nant and myne ordinaunces/ which I com-  
maunded thee/ therfore wil I plucke thy  
fyngdome from the/ and geue it vnto thy ser-  
uaunt: Neuertheless/ in thy my will I not  
do it/ for thy father Dauides sake/ ¶ But from  
the hande of thy sennel I plucke it away:  
beit/ I wil not plucke the fyngdome cleane a-  
way. One tyme wil I geue vnto thy sennel/  
for Dauid my seruantes sake/ and for Ieru-  
salem sake which I haue chosen.

¶ And the Lord raised vp an aduersary  
vnto Salomon seuen. Haded the Edomite  
of the fynges side/ which was in Edom. For  
when Dauid was in Edom/ Joab the chiefe  
captayn wente vp to bury his slayne/ he inore  
all the males in Edom (for Joab remained  
there sixe monethes/ and all Israel/ till he had  
retted out all the males that were in Edom.)  
Then shod Habad a certain man of the Edom-  
ites with him/ of his fathers seruantes.  
As for Habad/ he was a yonge man.

¶ And they gat them vp fro Median/ and  
came vnto Paran/ and sette men with them  
out of Paran/ and came into Egypte/ vnto  
Pharaos the kyng of Egypt: which gaue hym  
an house and certaine vrayles/ appointed/ a  
gaue hym a centrie. And Habad founde  
great fauour in the sight of Pharaos/ so that  
he gaue hym to wyfe cut his sister of his owne  
wyfe Thaphnesa his Queene. And Thaphnesa  
D v sister

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

Re. ii.

lyster bare hym Genubath his sonne/ & Epha-  
prence noybed hym up in Ppharoes house/  
in so much that Genubath was in Ppharoes  
house among Ppharoes children.

¶ Now when Habad herde in Egypte & Da-  
uid was falle on slepe in his fathers/ and that  
Joab the chiefe captaine was dead/ he sayde  
unto Ppharoes/ Let me go into my countrie/ Ppha-  
rao saide vnto him/ What lackest thou to me/  
that thou wylt go into thy countrie/ He saide/  
Nothing/ but yett let me go.

¶ God sayed him up vpon another aduersary also  
for/ one Rezon the sone of El Zaba/ which fled  
from his lorde Hadad/ after the kyng of Zeba/  
and gathered men agaynst hym/ & was a  
captaine of warre/ when Dauid slewe them/ and they wente into Damascus/  
and dwelt there/ and raygned at Damascus/  
and he was Israels aduersary as long as Sa-  
lomon liued. This is the harme that Habad  
suffred/ therefore had he cruel wil at Israel/ and  
was kyng ouer Siria.

¶ Moreover/ Jeroboam the sonne of Nebat  
an Ephraime of Sareda Salomons seruaunt/  
and his mothers name was Zeruga/ & was  
brought vp by his hands also agaynst the kyng.  
When Salomon buyded Millo/ he shut vp  
a gappe in the cyne of Dauid his father. And  
Jeroboam was a man of armes. And when  
Salomon saw that it was a meece yonge man/  
he set him ouer al the burghens of the house of  
Joseph.

¶ But at the same tyme it fortuneth/ that Jer-  
oboam wente out from Jerusalem/ and the  
prophet Ahias of Silo found him by the way/  
he had a new clofe vpon him/ and they two  
were alone in the felde. And Ahias toke halfe  
of the new clofe/ & he had on/ & rente the same  
into twelfe peces/ and saide vnto Jeroboam/  
Take thou ten peces vnto thee.

¶ For thus sayeth the Lord God of Israel/  
Behold/ euen thus wil I rent & kyngdome  
from the hande of Salomon/ & wil geue the  
ten tribes. One tribe shal be haue for my ser-  
uaunt Dauid sake/ and because of the cyne  
of Jerusalem/ whiche I haue chosen out of  
al the tribes of Israel/ for they haue forsaken  
me/ and worshipped Ashtaroth the god of the  
Sidonians/ & hamas the god of the Moabites  
/ and Malcom the god of the children of

Ammon/ and haue not walked in my wayes/  
to fulfill my pleasure/ mine ordinances and  
lawes/ as I byd Dauid his father.

¶ Notwithstandinge/ I wil not take the  
whole kyngdome from out of his hande/ but  
will reueil hym a punce/ as long as he liueth  
for/ my seruaunt Dauid sake/ whome I byd  
chose/ whiche kepte my commandementes  
and ordinances. ¶ From out of the hande of  
his sonne wil I take the kyngdome/ and wil  
geue ten tribes vnto the/ and one vnto his  
sonne/ & that Dauid my seruaunt maye alway  
haue a lantern before me in my cyne of Jeru-  
salem/ whiche I haue chosen/ that I maye set  
my name there. Therefore wil I take the name  
to raygne ouer all that thynne herre/ & sayeth  
thou shalt be kyng ouer Israel. ¶ If thou fol-  
lowe now all that I commaund the/ and walke  
in my wayes/ and fulfill my pleasure/ to kepe  
myne ordinances and commandementes/ as  
I byd my seruaunt Dauid/ then wil I be with  
the/ and buyde the a sure house/ as I buy-  
ded vnto Dauid/ and wil geue Israel vnto  
the/ and therewith wil I subdue the siede of  
Dauid/ but not for euermore. But Salomon  
soughte to kill Jeroboam. Then Jeroboam  
gat him vp/ and fled in to Egypte to Sisak  
kyng of Egypte/ and remained in Egypte tyll  
Salomon dyed.

¶ What more there is to saye of Salomon/  
and all that he did/ and his wysdom/ is re-  
uynen in the Cronicles of Salomon. The  
tyme that Salomon was kyng at Jeru-  
salem ouer al Israel/ is forty yeaere. And Salomons  
fel on slepe in his fathers/ & was buried in the  
cyne of Dauid his father/ and Roboam his  
sonne was kyng in his steade.

The XIII Chapter.

¶ And Roboam wente vnto Sidon/ for all  
Israel was come vnto Sidon to make it  
him kyng. And when Jeroboam the sonne  
of Nebat herde that/ whyle he was yet in Eg-  
ypte/ whether he was fled for Salomon/ he  
came agayne out of Egypte. And they sent  
for him/ and called him. And Jeroboam went  
at the congregation of Israel/ came and sayde  
to Roboam/ saide/ Thy father made our yoke  
to hard/ therefore make thou now the harde  
bondage/ and the fore yocke lighter/ & he liued  
vpon vs/ and we wil submitte our selues vnto  
the.

the. He sayde vnto the: So your waye vnto the: vnto the waye: and then come to me againe. And the people wente theyr waye.

And Roboā the kyng helde a counsaill with the Elders that stode before Salomon his father whyle he liued / and sayde: What is your counsaill that we may geue this people an answer? They sayde vnto hym: If thou do this people a pleasur to saye/ and so some they mynde/ and heare them/ and geue the good wordes/ then shal they be obedient vnto the as long as thou liuest. Neuertheless/ he soughte counsaill that the Elders had geuen hym/ and asked counsaill at the yonge men/ which were growen vp with him / and stode before hym.

**B** And he said vnto the: What is your counsaill that we may answer this people / which haue saide vnto me? Make the yocke lyghter that thy father hath layed vpon vs. And the yonge men that were growen vp with him/ said vnto him: Where as y people haue sayde vnto the: Thy father hath made our yocke to sore/ make thou it easier for vs. Thus shal thou say vnto the: My litle yonger shalbe thic ker then my fathers loynes.

Now my father layed a sore yocke vpon you/ but I wyl lett laye more thereon. My father correct you with scourges / but I will nourture you with scorpions.

So vpon the thirde day came Jeroboā to all the people vnto Roboā/ as the kyng had appointed a fable: Come to me againe on the thirde daye.

And the kyng gaue the people an harde rough answer/ and soughte counsaill that the Elders had geuen him/ and talked with them after the counsaill of the yonge men / a sayde: My father made your yocke sore / but I wyl make it yett fierer vpon you. My father correct you with scourges / but I will nourture you with scorpions. Thus the kyng solomed not the peoples mynde/ for he was turned so from the Loꝝd: that he mighte stablish his woide/ whiche he spake by the mouth of Solo vnto Jeroboā the sonne of Nebat.

149. ii.

**E** But when all Israel sawe that the kyng wolde not heare the people gaue the kyng an answer/ and said: What portion haue

we the in Dauid/ or inheritaunce in y sonne of David? Yet the the kynges of Israel. Like thou now to thy house thou Dauid. So Israel went vnto theyr tentes. As for Roboā/ he raygned but ouer the children of Israel/ which dwelt in the cytie of Iuda. And King Roboā sent thither / Adoā the renger/ berer/ 14. Ke. iij. a and all Israel stoned hym to deathe. But kyng Roboā strenghted hymselfe / and gat him vp in a charrete to flye vnto Ierusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now when all Israel herde that Jeroboā was come againe/ they sent for to call him to y whole congregacion / and made hym kyng ouer all Israel. And nomā folowed the house of Dauid/ saue onely the tribe of Iuda. 1. And 4. Par. xi. a when Roboam came to Ierusalem / at y house of Iuda a the tribe of Ben Iamin / euen an hundreth and foure score thousande chosen men of armes gathered the selfe together to fight against the house of Israel/ and to bring the kyngdome agayne to Roboam the sonne of Salomon.

But the woide of God came to Semerai men of Gad/ and saide: Speake thou to Roboam the sonne of Salomon kyng of Iuda/ and to all the house of Iuda a Ben Iamin/ and to all the other people / a say: Thus sayeth the Loꝝd: Ye shal not go vp/ and fighte agaynst your brethren the children of Israel. Let every man go home againe/ for this is my wyde. And they hearkened vnto the woide of the Loꝝd / and turned backe to go theyr waye/ as the Loꝝd sayde. But Roboā builded Sidon upon mounte Ephraim / and dwelle therein/ and departed thence / a builded Tyruel. Iub. viij. b

Jeroboā thought in his heart: The kyngdome shal fall againe now vnto the house of Dauid/ if this people go vp to offere in the Loꝝdes house at Ierusalem/ and so shall the berce of this people turne to theyr loide Roboā kyng of Iuda/ and then shal they slay me / and fall agayne to Roboā kyng of Iuda. And the kyng helde a counsaill / and made two golde calves / and serde vnto them: This is muche better for you to go vp to Ierusalem/ Behold / there is the kyng of Israel / which broughte the out of Egypte. And the one set he at Bethel / and

149. iii.

and the other set he in **D.** And this dede tur ned to synne / for the people wente before the one vnto **D.** an.

**Ihu. iij. a**  
**i. h. xij. f. ij. g.**  
He made an house also in the hie place / and made priestes of the finest in the people / which were not of the children of **Leui.** And upon the syfenth day of the cygthe moneth he made an holse daye / lyke as the solemne feast in **Juda** / and offered vpon the altiare. Thus dyd he at **Bethel** in doyng sacrifice vnto **f. calves** which he had made / and at **Bethel** he ordyned the priestes of the hie places that he had made / and offered vp on the altiare / which he had made. At **Bethel** **f. syfenth** day of the cygthe moneth / which he inuoyed of his owne bert. And he made **f. children** of **Israel** an holy daye / a winte vp to the altiare to burne inuence.

**Ch. XIII. Chapter.**

**I** **Michol** / there came a man of **God** from **Juda** / shewinge the woide of the **Loide** vnto **Bethel** / and **Jeroboam** sode by the altiare to burne inuence. And he cryed againste the altiare shewing the woide of the **Loide** / and sayde: O altiare / altiare / thus sayeth the **Loide**: Behold / there shalbe boone vnto the house of **Dauid** a sonne / **Iosias** by name / which on the **hal** offre priestes of the hie places / that burne inuence vpon the / and mens bones shalbe burne on **f.** And he gaue a wonder token the same daye / and said: This is the token that the **Loide** hath spoken in **Be** / hold / the altiare shal ruse / and the albes that are thereon shalbe poured out.

**Ihu. x. f. ij. g.**  
But when the kyng he he the woide of **f** man of **God** / that cryed againste the altiare at **Bethel** / he stretched out his hande by the altiare / and sayde: Lay hande on him. And his hande that he stretched out againste him / was there / and he coulde not drawe it vnto hym agayne. And **f. altiare** did ruse / and the albes were poured out from the altiare / accordinge to the wonder token that the **ma** of **God** had giuen by the woide of the **Loide**.

**B** And the kyng answered / and said to the **Ezo. viij. b** man of **God**: **I** praye the face of the **Loide** **ij. f. c.** thy **God** / and make intercession for me / that **Ihu. xij. b** my hande maye be restored vnto my agayne. **Act. vi. c.** Then prayed the man of **God** vnto the face of the **Loide**. And the kynges hande was re

stored hym agayne / a became as it was afore. And the kyng said vnto the man of **God**: Come home with me and dine / and **I** will geue thee a reward.

But the man of **God** said vnto the kyng: **I** thou gauest me halfe thy house / **I** will not come with theso: in this place wil **I** neyther eate bread / nor drinke water. For thus saith **I** commaunded / and thus is it sayde vnto me by the woide of the **Loide**: Thou shalt eate no bread / a drinke no water / neyther retourne the waye that thou wast.

**C** And he departed another waye / and retur ned not agayne the waye that he came to **Be** / thel. But at **Bethel** there dyde an eldr pros phete / vnto whom his sonnes came / a tolde him of the woide that the man of **God** had done that daye at **Bethel** / a the woide that he had spoken vnto the kyng. And they farther sayde vnto him: Which wayes he went? And his sonnes shewed him the waye that **f** man of **God** was gone: which came from **Ju** / da. He saide vnto his sonnes: Cattle me the offe. And when they had saded him the affe / he rode thereon / and wente after the man of **God** / and founde him sitte vnder an **Ole** / tree / a said vnto him: Art thou **f** man of **God** that came from **Juda**? He saide: **Yee**.

**Ihu. x. f. ij. g.**  
He saide vnto hym: Come home with me / and eate bread. He saide: **I** maye not turne backe with the / and come vnto the neyther way. **I** eate bread / nor drinke water with the in this place: for it is spoken vnto me by the woide of the **Loide**: Thou shalt neyther eate bread there / nor yet drinke water / neyther shalt thou go agayne by the way which thou wentest. He saide vnto him: **I** maye like an a prophete as well as thou / and an aungel hath spoken with me by the woide of the **Loide** / and sayde: Bynge hym agayne with the / that he maye eate bread / and drinke water. But he leyed vnto him / and brought hym agayne / so that he did eate bread / and drinke water in his house.

And when they sat at the table / the woide of the **Loide** came to the prophet that had brought hym agayne / and cryed vnto a man which was come from **Juda** / and said: Thus saith the **Loide**: Becaus / thou hast bene disobedient vnto the mouth of the **Loide** /



and haste net kepte the commaundemēt that the Lord thy God commaunded the, but hast turned backe, and hast cast bread, and thou hast eaten in a place wherof he sayd vnto the: Thou shalt neither eat bread nor drynke water, therefore shall not thy bodye come into thy fathers graue.

And when he had eaten bread and dronken, the Ass was sadled vnto the prophete whome he had brought agayne. And when he was gone, a Lyon founde him by the waye and slew hym, and his bodye was cast in the waye. And the Ass flode by hym, and the Lyon flode by the bodye. And when men wente by, they saue the bodye cast in the waye, and the Lyon standinge besyde the bodye, and they came and redde in the cytye, where the olde prophete dwelt.

¶ When a prophete which had brought hym agayne, herd that he sayde: It is the man of Gods hart bene disobedient vnto the mouth of the Lord, therefore hath the Lord destroyed him vnto a Lyon, which hath rent hym, and slayne hym, according to the word that the Lord spake vnto him. And he sayd vnto his sonnes: Saddle me the Ass. And when they had saddled it, he went, and founde his bodye cast in the waye, and the Ass and a Lyon standinge besyde the bodye. The Lyon had eaten no bing of the bodye, neither had he toone the Ass. Then toke the prophete the dead carcase of the man of God, and layed it vpon the Ass, and brought it againe in to the cytye of the olde prophete, and mouerit, and to burye hym.

¶ And he sayd the course in his owne graue, a they mourned for hym: Alas my brother, and when they had buried hym, he sayd vnto his sonnes: When I dye, burye me in the graue where the man of God is buried, and lay my bodye besyde his bones. For I shall come to possesse that he cryed (Ieroboam) the word of the Lord, against the altar at Bethel, against all the house of the hye places, which are in the cytye of Samaria.

¶ Euen after this acte had not Ieroboam name from his euill waye, but was persecuted, and made prisoner of the hye places, euen of the smalleste of the people. Lefe whome it pleased hym, his hande he filled, and he was pulled of the hye places. And this turned to

sinne vnto the house of Ieroboam, to destroye hym, and to bringe hym to naught from of the earth.

The XIII. Chapter.

¶ At the same tyme was Abia the sonne of Ieroboam sicke, and Ieroboam sayde vnto his wyfe: Get the vp, and dryngs the, so that noman perceaue that thou art Ieroboams wyfe, go vnto Silo, beholde there is the prophete Abias, I wold promysse me if he shoulde be kinge ouer this people, and take with the ten loaves of bread, and cakes, and a cuppe with honny, and go to hym, that he maye tell the howe it shall goe with the chyld. And Ieroboams wyfe dyd so, and gat her vp, and wente vnto Silo, and came into the house of Abias. But Abias coulde not see, for his eyes were dymme for age. Therwithes, the Lord said vnto Abias: Behold, Ieroboams wyfe cometh to see a matter of the sonne her sone, for he is sicke. Speake thou therefore vnto her thus, and thus. Now when she came in, she bewed her selfe streunge. But when Abias herde the noyse of her feete, saynge in at the doore, he said: Come in thou wyfe of Ieroboam. Why stewart thou thy selfe to strange? I am sente vnto the an haue me strange.

¶ So thy waye and tell Ieroboam: Thus sayeth the Lord God of Israel: I haue created the from among the people, and set it to be prince ouer my people of Israel, and haue rent the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruant Dauid, which kepte my commaundementes, and walked after me, to all his dayes, so that he dyd onlye the thinge I was right in my sight, and thou hast done worse than al they I haue bene before the: thou hast gone thy waye, I made the other goddes, a molten ymages, to prouoke me, to wrath, a hast cast me behind thy backe.

¶ Beholde, therefore will I bringe my fortune vpon the house of Ieroboam, and will raze out from Ieroboam, euen him that methy water against the wal, the prisoner, and forsaken in Israel, and the possessor of the house of Ieroboam, will I sweepe out, so Ienge it from ouer, til he be cleane brought to naught. ¶ And the death of Ieroboam, in the cytye of

the dogges shall eate him vp. But him that  
 9:27:11 he in the feld shall & foolcs of the eye care  
 vp for the Loide whi spoken is.

¶ Ge the vp therfore / and go home / and  
 1: when thy free enters into the cyte / the chylde  
 1: shall dye. And all Israell shall bewaile hym /  
 and burie him. For he only of Jeroboam  
 shall come to the graue / because there is some  
 good founde in him before the Loide God  
 1:4: Re. fo. a of Israell in Jeroboams house. ¶ But the Loide  
 shall raise him vp a kynge ouer Israell / which  
 shall roise out the house of Jeroboam in that  
 daye. And whar is it / that is now in hande  
 all readye? And the Loide shall smyte Is-  
 1: rael / yf he as a reede is moued in the water:  
 and shall roise out Israell from this good labe /  
 that he gaue vnto their fathers / and shall  
 feare them beyonde the water / because they  
 haue made they grones to prouoke the Loide  
 vnto wrath. And Israell shall be geuen out  
 because of the synne of Jeroboam / which had  
 synned hym selfe / and made Israell to synne.

¶ And Jeroboams wyfe gaue her vp / went  
 her waye / and came vnto Thirza. And whan  
 she came vpon the treshold of the house / the  
 chylde dyed / and they buried hym / and al Is-  
 1: rael made lamentacyon for him / accordinge to  
 1: the wode of the Loide / which he spake  
 4: ¶ Dar. p. 14. a by his seruants Abia the prophete. What  
 more there is to say of Jeroboam / how he  
 fought and raygned / beholde / it is written in  
 the Cronicles of the Kynges of Israell. The name  
 that Jeroboam raygned was two and twen-  
 tye years. And he slepe with his fathers. And  
 Nabab his sonne was kynge in his steade.

¶ Jeroboam the sonne of Salom was kynge  
 4: ¶ Dar. p. 14. c in Iuda. ¶ One and fourtye yeare olde was  
 Jeroboam whan he was made kynge / and se-  
 uentene yeare raygned he at Ierusalem / in the  
 cyte that the Loide had chosen out of all  
 the trybes of Israell / to see his name there. His  
 mothers name was Naama an Ammonity-  
 1: ysse. And Iuda dyd that which displeasid the  
 Loide / and prouoked hym to indignacion  
 more than that they fathers had done with  
 they: synnes whan they dyd: for they lyke-  
 wise buylde them by places / pylers / and  
 groues vpon every hie hill / and amange all  
 grene trees. There were whoremongers also  
 in the lande / and they dyd all the abhorma-

cions of the Synthen / whome the Loide thone  
 out of the chuldren of Israell.

¶ War in the fyfthe yeare of kynge Roboam  
 wente Sack the kynge of Egyppt vp against  
 1: ¶ Dar. 1: Jerusalem / and toke the treasure out of the  
 house of the Loide / and out of the kynges  
 house / and al that mighte be ginen / and toke  
 all the shyldes of golde / which Salom had  
 1: ¶ Reg. 1: 1: made to be made. In steade wherof the kynge  
 Roboam caused for to make sheldes of  
 1: ¶ Dar. 1: 1: siluer / and comited them vnder the handes of the  
 chiefe foremen / which kepte the voyce of the  
 kynges house. And as oft as the kynge wente  
 into the house of the Loide / the foremen bare  
 them / and thoughte them againe into the fo-  
 remens chaumber.

¶ What more there is to saye of Roboam /  
 and all that he dyd / beholde: it is wyrtten in  
 the Cronicles of the kynges of Iuda. But be-  
 twene Roboam and Jeroboam there was  
 warre as long as they liued. And Roboam  
 slepe with his fathers / and was buried with  
 1: ¶ Dar. 1: his fathers in the cite of Dauid. And his mo-  
 thers name was Naama an Ammonitysse.  
 And his sonne Abia was kynge in his steade.  
 ¶ The XV. Chapter.

¶ In the eightenth yeare of kynge Jerom  
 1: ¶ Dar. 1: 1: was the sonne of Nabat / was Abia kynge  
 in Iuda / and raygned the yere at Jeru-  
 1: ¶ Dar. 1: 1: slem / his mothers name was Machabys / sou-  
 ghter of Absalon / and he walked in all the  
 synnes of his father / which he had done be-  
 fore hym / and his deere was not proficte with  
 the Loide his God: as was the part of Da-  
 1: ¶ Reg. 1: 1: uid his father. For because of Dauids iustice  
 dyd the Loide his God geue him a lantern  
 at Jerusalem / so that he raynd his sonne after  
 hym / and mantayned him at Jerusalem / be-  
 cause Dauid dyd the thinge that was righte  
 in the sighte of the Loide / and departed not  
 from all that he commaunded him as long as  
 he liued / sauinge in the matter with Urias  
 the Hebrith. But there was warre betwene  
 Roboam and Jeroboam / as long as they  
 liued.

¶ What more there is to saye of Abia and  
 all that he dyd / beholde / it is wyrtten in the  
 Cronicles of the kynges of Iuda. There was  
 warre also betwene Abia and Jeroboam.  
 And Abiam slepe with his fathers / and they  
 buried

Blessed him in the cyne of Dauid. And Asa  
 134 b his sonne was kyng in his steade. 1 In  
 the twentieth year of kyng Jeroboams ouer Is-  
 rael: was Asa kyng in Iuda/and reigned one  
 and fortye year at Ierusalem. His graud-  
 mothers name was Macha the daughter  
 of Absalon. And Asa did that which was  
 right in the sighte of the Lord/as he did his  
 135 a father Dauid. And he remoued the ymages  
 mongers out of the lande/and put doune all  
 136 a the Idole that his fathers had made. 7 And  
 put his mother also from the ministracion/  
 that she made vnto Mipleth in the groue.  
 And Asa roted out her Mipleth/and bene  
 in the biofe of Cedron/But the hye places  
 put he not doune. Yet was the hert of Asa  
 perfect with the Lord/as long as he ly-  
 ued. And the syluer and golde/and vessels  
 that his father had halowed/and such as was  
 sanctified vnto the house of the Lord/that  
 brought he in. And there was warre betwene  
 Asa and Baasa the kyng of Israel/as long  
 as they liued.

137 a Asa the kyng of Israel wente vp a-  
 gainst Iuda/and blysted Rama/that nomā  
 shord go out and in of Asas syde the kyng  
 of Iuda. Then rose Asa al the syluer and gold  
 that was left in the treasure of the house of  
 the Lord/and in the treasure of the kynges  
 house/and deliuered it vnto his seruantes  
 hande/and sente vnto Benadad the sonne  
 138 a of Labimon the sonne of Hesion kyng of Si-  
 ria/which dwelt at Damascon/a lre say vnto  
 him: There is a conuauent betwene me and  
 the/and betwene my father a thy father: her-  
 fore sende I thea present of syluer a golde/ 7  
 thou shouldest breake the conuauent which  
 thou hast with Baasa the kyng of Israel/  
 that he may departe fro me.

Benedad agreed vnto kyng Asa/and sent  
 his captiues agaynst the cyne of Israel/  
 and smote Iion and San/and Abel Beth-  
 Macha/all Cincroth with the whole labe  
 of Naphtali. When Baasa herde that he left  
 of from buildinge Rama/a wente agayne vnto  
 139 a Thirza.

140 a Kyng Asa caufed it be proclaimed in al Ju-  
 da: There may no man be excepted. And they  
 toke away the stone and lumber fro Rama/  
 wherwith Baasa had builded And kyng Asa

builded Geba BeZamin/a Mispa therwith.  
 What more there is to saye of Asa and of al  
 his power/and al that he dyd/a of the cyne  
 which he builded/Scholde/it is written in the  
 Cronicles of the kynges of Iuda:saunge 7  
 in his olde age he was diseased in his sete. And  
 Asa slepe with his father/and was buryed  
 with his fathers in the cyne of Dauid his fa-  
 ther. 7 And Zosaphat his sonne was kyng in Iu-  
 da his steade.

But Nadab the sonne of Jeroboam was  
 141 a kyng of Israel in the secche year of Asa kyng  
 of Iuda/and reigned ouer Israel two yeres  
 a dyd euell in the sighte of the Lord/a wal-  
 led in the way of his father/and in his synnes  
 wherwith he made Israel to synne. Howber/  
 Baasa the sonne of Abia of the house of Issa-  
 char conspyed against him/and smote him at  
 Gibbethon/whiche was the Dylystines: for  
 Nadab and al Israel layed segeto Gibbethon.  
 So Baasa slew hym in the thirde year of  
 Asa kyng of Iuda/a was kyng in his steade.  
 142 a Now when he was kyng/ he smote al the  
 house of Jeroboam/ alet nothyng of Jeroboam  
 remaine that had dyth/yll he had de-  
 stroyed it according to the woide of 7 Lord  
 which he spake by his seruante Abia of Sido/  
 because of Jeroboams synnes/whiche he dyd/  
 and made Israel to synne with all euen with  
 the prouokinge wherwith he displeasid the  
 Lord God of Israel.

What more there is to saye of Nadab/and  
 all that he dyd/Scholde/it is written in the  
 Cronicles of the kynges of Israel/a there was  
 warre betwene Asa and Baasa the kyng of  
 Israel/as long as they liued.

In the thirde yere of Asa kyng of Iu-  
 da/ was Baasa the sonne of Abia kyng ouer  
 al Israel at Thirza foure a twenye yere/ a  
 dyd that which was euell in the sighte of the  
 Lord/and walked in the way of Jeroboam/  
 his synnes/wherwith he made Israel to synne.

Neuerthelesse/ the woide of the Lord came  
 vnto Zebni the sonne of Benani agaynst Ba-  
 sa/and saide: For so much as I lysed the ear  
 of the dust/and made the prince ouer my peo-  
 ple of Israel/and thou walkest in the waye of  
 Jeroboam/and makest my people of Israel  
 for so synne/ to prouoke me vnto wrath  
 therfore they: Graunce/Scholde/therfore  
 143 a will

wyll I take away the posteritye of Baasa / & the posteritye of his house / and wyl I take away the house of Jeroboam / & sonne of Nebat. The reb of Baasa dyeth in hys cytie / the dogges shall deuoure him / and who so shall synge of him shall in the felde / the fooler of the cytie shall eate him vp.

What more there is to say of Baasa / and what he dyd / and of his power / behold / it is written in the Cronicles of the kynges of Israel. And Baasa slept with his fathers / and was buried at Thirza: and his sonne Elia was king in his steade. And the woide of  $\text{f Lord}$  came by the prophete Jehu the sonne of Hanani ouer Baasa / and ouer his house / and against all the euill that he dyd in the sighte of the  $\text{Lorde}$ : to prouoke hym wroth thorow the woikes of his handes: so that he became as the house of Jeroboam / and because he slew  $\text{Ihis man}$ .

The prophete.

Ec. X. VI. Chapter.

**I**N the sixe and twentieth yere of Asa kyng of Iuda / was Elia the sonne of Uza a kyng ouer Israel at Thirza  $\text{two}$  yeres.

Heer the selfe / his seruauit Simri / the principall man ouer the halfe of the charrettes conspyred againste him. So for Elia / he was at Thirza / drank and was drunken in the house of Uza the ruler of Thirza. And Simri came in / and slew him in the seuen and twentieth yere of Asa kyng of Iuda / and was kyng in his steade. And wha he was kyng and sat vpon his searthe smole at the house of Baasa / and left not so much as one to make water against the wall: his sloude auengere also and his frends. Thus dyd Simri destroye all the house of Baasa / accordinge to the woide of  $\text{f Lord}$ : which he spake ouer Baasa by the prophete Jehu / because of all the synnes of Baasa and of Elia his sonne / which they dyd / and made Israel for to synne / to prouoke the  $\text{Lorde God of Israel}$  vnto wrath thorow their vanities. What more there is to saye of Elia / and all that he dyd / behold / it is written in the Cronicles of the kynges of Israel.

**I**n the seuen and twentieth yere of Asa kyng of Iuda / was Simri kyng seuen dayes at Thirza / and the people laye before Gibbethon of the Philistines. But whan the people in the hooste herde saye that Simri

had conspyred and slayne the kyng / then all the captaine kyng ouer all the dyces. And Amri went vp / and all Israel went hym from Gibbethon / & layed siege vnto Thirza. But whan Simri sawe that the cytie shoulde be wonne / he went into the palace in the kynges house / and burnt it with the kynges house / & dyed because of his synnes / which he had committed in that he dyd euill in the sighte of the  $\text{Lorde}$  / and walked in the waye of Jeroboam / and in his synnes / which he dyd / where with he made Israel to synne.

What more there is to saye of Simri / and how he conspyred / behold / it is written in the Cronicles of the kynges of Israel. At the same tyme were the people divided in two parties: the one partie helde with Tibni the sonne of Ginarh / that they might make hym kyng: & other halfe helde with Amri. But the people that helde with Amri / were mightier then the people which helde with Tibni the sonne of Ginarh. And Tibni dyed / and Amri was kyng.

In the one and thirtieth yere of Asa kyng of Iuda / was Amri kyng ouer Israel  $\text{six}$  yeres / and raygned at Thirza  $\text{six}$  yeres. He boughte the moue of Samaria of Semer for two hundred weight of siluer / and builded vpon the mount / & called the cytie which he builded / after the name of Semer the ouer of the moue of Samaria. And Amri dyd that which was euill in the sighte of  $\text{f Lord}$  / and was worse then all they that were before him / and walked in all the wayes of Jeroboam the sonne of Nebat / and in his synnes / where with he made Israel to synne / so that they provoked  $\text{f Lord of Israel}$  vnto wrath in their vanities. What more there is to saye of Amri / and all that he dyd / and his power / that he exercised / behold / it is written in the Cronicles of the kynges of Israel. And Amri slept with his fathers / and was buried in Samaria / and Zabab his sonne was kyng in his steade.

In the eyght and thirtieth yere of Asa kyng of Iuda / was Zabab the sonne of Amri kyng ouer Israel / and raygned ouer Israel at Samaria  $\text{two}$  and twenty yeres / and dyd euill in the sighte of the  $\text{Lorde}$  / more then

ij. R. xiiij. b and xvi. b

ij. R. xv. g

ij. R. i.

o

all

all they that were before him. And he brought it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: & and toke Ishab the daughter of Eth Baal kynge of Sidon to wyfe: and wente a serued Baal/ and worshipped him. And vnto Baal he set vp an altare in Baals house/ which he buylded him in Samaria/ and made a groue: so that Ishab dyd moue the God of Israel vnto wrath/ then all the kynges that were before hym in Israel.

At the same tyme dyd Hiel of Bethell buyld Jerobo: & It cost hym his first sonne Abiram/ that he layed the foundation: and his yongest sonne Segub/ that he set vp the postes: accordyng to the word of the Lord/ whiche he spake by Iosua the sonne of Nūn. The. XVII. Chapter.

¶ **E**lisha the Deuote/ one of the inhabitants of Gilad/ sayd vnto Ishab: & As truly as the Lord God of Israel lyueth/ whose seruant I am/ there shall neither rayne nor dew come this yere/ excepte I spake it.

And the wynde of the Loide came vnto hym/ and sayde: Get the hence/ and turue the toward the East/ and hede the ryuer Erith/ whiche is ouer agaynst Joibane/ and thou shalt synke of the ryuer: And I haue commaunded the raiens that they shall fede thee. He departed/ & dyd accordyng to the wynde of the Lord/ and went his way/ and sat hym doune by the ryuer Erith/ whiche is ouer agaynst Joibane. And the raiens brought hym breade and fleish in the moynynge/ and in the euenynge/ and he dranke of the ryuer.

And it fortuned after certayne dayes/ that the ryuer was dryed vp: for there was no raine in the lande. Then came the word of the Loide vnto hym/ & sayd: Get the vp/ & go vnto Samaria/ whiche lieth by Sidon: for there haue I commaunded a wedow to make prison for J.

And he gat him vp/ and wente vnto Samaria/ and when he came to the gaze of the cye/ beholde/ the wedow was there/ & gathered sheeces. And he called her/ and sayde: Fetch me a hyle water in a vessell/ that I may drinke. And as she was goyng to fetch it/ he cryed vnto her/ and sayd: Bring me a messell of breade also in thine hande. She sayde: As truly as the Lord thy God lyueth/ I haue

no bread/ but an handfull of flour in a pitcher/ and a curesye oyle in a cruse: & beholde/ I haue gathered vp one or two sheeces/ and will go and prepare it for me/ and my sonne/ that we maye eate and dye.

Elisha sayde vnto her: Feare not/ go thy way/ & do as thou hast sayde: yet make first a messell of breade thereof/ & a byneger in one furde/ and afterwarde shall thou make it for the and thy sonne. For thus sayth the Loide God of Israel: The meell in the pitcher shall not be spent/ and the oyle in the cruse shall not fayll/ vntyl the daye that the Loide God shall cause foze to rayn vpon earth. She wente and dyd as Elisha sayd. And he dyd ear/ and she also/ and her house a certayne season. The meell in the pitcher was not minyshed/ and the oyle in the cruse sayled not/ accordyng to the worde of the Loide whiche he spake by Elisha.

¶ And after these actes/ the sonne of the wyfe of the house was sick: and his sickness was so excedyng sore/ that there remayned no breath in hym. And he sayd vnto Elisha: What haue I to do with the/ thou man of God: Art thou come in vnto me/ that my sinner should be kept in remembrance/ and that my sonne should be slayne? He sayd vnto her: Goe me thy sonne. And he toke hym from her lappe/ & carryed hym vp in to the chamber where he laye/ & hym selfe durst/ and layd hym vpon his bed/ and called vpon the Loide/ & sayde: O Loide my God hast thou deale so euill with the wedow/ with whome I dwell/ that thou woldest slay her sonne? And he streched out his hande/ and the chyld the thre tymes/ and called vpon the Loide/ and sayde: Heel plest. O Loide my God/ let the soule of this chyld come agayne in to hym. And the Loide herd the voyce of Elisha. And the soule of the chyld came agayne to hym/ and he recovered. And Elisha toke the chyld/ brought him doune from the chamber in to the house/ and blyssed him vnto his mother/ and sayde: Beholde/ thy sonne lyueth. And the woman sayd vnto Elisha: Nowe knowe I that thou art a man of God/ and that the wynde of the Loide is in thy mouth of a certuyn. The. XVIII. Chapter.

¶ And after a longe season came the wynde of the Loide vnto Elisha in the thre daye

**Iaco. 30. c** and said: † Go thy waye / and shew thy selfe vnto Ahab / that I may cause it: for to rayne vpon earth. And Eliab went to shewe hym selfe vnto Ahab. But there was a greate vrbane in Samaria. And Ahab called Abdia his chiefe officer. As for Abdia he feared the Lorde greatly: for when Isebel rote out the prophetes of the Lorde / Abdia toke an C. prophetes / and hid them in caues / here hyfres / and there hyfrye / and prouided for them with bread and water. Ahab now saide vnto Abdia: Go thorow the lande / vnto all the wellles of water and riuers / if happily we maye finde hay / to saue the horses and mules / that of the cattel perishe not. And they parted them selves in to the lande / to go thorow it. Ahab departed to the one waye alone / and Abdia the other waye alone.

Now when Abdia was on the waye / Eliab mete him. And when he increme him / he fell doune vpon his face / and saide: Art not thou my lord Eliab? He saide yee / go thy waye / and tell thy lorde: beholde / Eliab is here: But he saide: What haue I offended / if thou wilt sell me / I seruauit in to the handes of Ahab / that he may slaye me: As truly as the

**B** Lorde thy God liueth / there is no people nor kyngdom. But my lord hath sente thether to see the. And when they said: He is not here / hereofe an oeth of the same kyngdome a maner / that they had not founde the / And now thou sayest: Go tell thy lorde: beholde / Eliab is here. Now if I were gone from the / the spete of the Lorde shoulde rafe the away / I can not tel whether: and if I then came and tolde Ahab / and founde the not / he shoulde slaye me: But thy seruauit searche the Lorde from his youth up. Hath it not ben tolde my lorde what I did / when Isebel slew the prophetes of the Lorde? how that I had an hundred of the Lordes prophetes / here hyfrye / and there hyfrye in re caues / and prouided for them with bread and water: And thou sayest now: Go thy waye / and tell thy lorde / Eliab is here: that he maye slaye me. Eliab saide: As truly as the Lorde Saboth liueth / before whome I stande / I wyl shewe my selfe vnto him this daye. Then wente Abdia to mete Ahab / and tolde him. Ahab wente for to mete Eliab.

And when Ahab sawe Eliab / Ahab said

vnto him: Art thou he that troubleth Israel? He saide: I trouble not Israel: † but it is thou a thy fathers house / because ye haue forsate the commaundementes of the Lorde / and walke after Baal. Go to / sende forth now / a gather me all Israel together vnto mount Carmel / and the four hundred and fyfrye prophetes of Baal / and the four hundred prophetes of the groue / which care of Isebels table. So Ahab sente vnto all the chydren of Israel / a gathered the prophetes together vnto mount Carmel.

Then slepe Eliab vnto all the people and C saide: How longe haue ye on both the sydes? If the Lorde be God / then walke after him: but if Baal be he / then followe him. Then said Eliab vnto the people: I onely am lesse a piopher of the Lorde: but Baals prophetes are four hundred / and fyfrye men. There be now two bullockes / and let them chuse one bullocke / and hewe him in peeces / and laye him vpon the wood / and put no fyre thereon: so wyl I take the other bullocke / and laye him vpon the woode / and put no fyre thereon also: call ye then vpon the name of your god / and I wyl call vpon the name of the Lorde: Lete which God now answereth with fyre / let the same be God. And all the people answered and sayde: That is ryght. And Eliab layd vnto Baals prophetes: Chuse ye one bullocke / and do ye it first / for ye care many / and call ye vpon the name of your god / and laye no fyre thereon.

And they toke the bullocke which he gaue: D them / and prepared it / and called vpon the name of Baal from the morning vnto the noone daye / and said: O Baal heare vs. But there was neyther voyce nor answer. And they hapned about the aultare / as they were was to do. Now when it was noone daye / Eliab moted them / and sayd: Crye loude / for he is a god / peraduenture he is mustyng: or hath some what to do / or is gone some iourney: or is happy he slepeth / so that he wolde be waked vp. And they cryed loude / and prouided them selves with dryue / and boikens / as they were maner was. Till the bloud followed. But when the noone daye was past / they perceived vntil the tyme that the meat offering should be offered / and there was neyther voyce / nor answer.

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

Then sayd Eliah vnto all the people: Come hyther all ye people vnto me. And when all the people came to hym/he repaired the aultare of the Lorde that was broken / & soke twelue stones / accordyng of the numb of the mybes of the chyldren of Jacob / (vnto whom the woide of the Lorde spake a saide

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

there goeth vp a lytle cloude out of the seclike  
a mans hande. He saide: Wamp/and saye vnto  
24hab: Wynde thy charette/and go vnto  
that the rayne ouertake the noi. And of a man  
coultor turne him/the beauen was black with  
cloude/and wynde/there came a great raine.  
But 24hab rode his waye / and departed vnto  
Zefrael. And the hande of the Lorde came  
vpon Eliah / and he gyded his loynes / and  
rann before 24hab / tyll he came vnto Zefrael.

The XIX. Chapter.

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

167c  
167d  
167e  
167f  
167g  
167h  
167i  
167j  
167k  
167l  
167m  
167n  
167o  
167p  
167q  
167r  
167s  
167t  
167u  
167v  
167w  
167x  
167y  
167z

and they sate to take away my life. He said  
Go forth / and stande vpon the mount before  
the Lorde. And beholde / the Lorde wente  
ouer / and a great myghty winde / whiche wy-  
ryue the mountaunes / and brake the harde / so-  
nes / came before the Lorde: but the Lorde  
was not in the winde. After the winde came  
there an earthquake: but the Lorde was not  
in the earthquake.

¶ And after the earthquake there came a fyre:  
but the Lorde was not in the fyre. And after  
the fyre came there a styl softe byssing.  
When Eliah herde that / he couered his face  
with his cleeve / and went forth / and stode in  
the doore of the caue. And beholde / there came a  
voyce vnto hym / a said: What hast thou here  
to doe Eliah.

¶ He said: I haue ben yelous for the Lorde  
God Zabaoth: for his chyldren of Israel haue  
forsaken thy conuenaunce / brok in doune thine  
altare / slaine thy prophetes with swerde /  
and I onely am left / a they sate to take away  
my life. But the Lorde said vnto him: Wo thy  
waye agayne thorow the wyldernesse vnto  
Damascon / and go in / and anointe Hasiel  
kinge ouer Siria: \* and Jehu the sonne of  
Nimy kinge ouer Israel / and Eliseus the  
sonne of Saphar of Abel Nebola to be pro-  
phet in thy stead. And it shall come to passe /  
that who so escapeth the swerde of Hasiel /  
Jehu shall slay: and who so escapeth the  
swerde of Jehu / Eliseus shall slay hym.

¶ And I wyl reuerse vnto me. vij. M. men in  
Israel: namely all the knees which haue not  
bowed the selfes vnto Baal / and euery mouth  
that hath not kysed hym.

¶ And he departed thence / and founde Eli-  
seus the sonne of Saphar / plowynge with  
twelue yoke of oxen before hym / and he hym  
selfe was amonge the twelue. And Eliah wente  
vnto hem / and cast his cloke vpon hym. And  
he lefte the oxen and ranne after Eliah / and  
said: Let me passe / my father and my mo-  
ther / and so wyl I folowe the. And he said  
vnto hym: Wo thy wate and come agayne / for  
I haue somuch to doo with the. And he ran-  
ne agayne from hem: and toke a yoke of oxen /  
and offered it: and stode the selfe with the woodde  
of the oxen / plowes / and gaue it vnto the peo-  
ple to eate: and gat hym vp / a folowed Eliah /

and ministred vnto hym.

The XX. Chapter.

¶ And Benadab the kyng of Siria garbe: \*  
Wred at his power / and there were two and thre-  
tye. Kynges with hym / and hoise and  
charraies / and he went vnto / and layd siege  
vnto Samaria / and foughte agaynst it. And  
he sent messaugers vnto Achab the kyng of  
Israel in to the cyte / and caused to saye vnto  
hym: Thus sayeth Benadab: Thy siluer and  
thy golde to mine / and the wyces and thy best  
chyldren are myne also. The kyng of Israel  
answered / and sayd: My loide O kyng euen  
as thou hast sayd / I am thyn / and all that I  
haue.

¶ And the messaugers came agayne / and  
sayd: Thus sayeth Benadab: For so much as  
I haue sene vnto the / saynng: Thy siluer and  
thy golde / thy wyces and thy chyldren shalt  
thou geue me / to morowe aboute this tyme  
wyl I sende my seruantes vnto the / that  
they maye sturde thynne house / and the house  
of thy subiectes: to take what pleasur thynge  
thou hast / that shall they take in theyr handes /  
a carrye it awaye. So the kyng of Israel cal-  
led all the Elders of the lade / and sayd: Make  
well and se what myschaunce this man seith:  
He sent vnto me for my wyces and chyldren /  
for siluer and golde / and I haue not sayd hym  
ayes: Then sayd all the Elders / and all the  
people vnto him: Thou shalte not consent  
no: agree vnto hym. And he spake vnto Be-  
nadab messaugers. Sey vnto my loide the  
kyng: All the thynges wherfore thou bydest  
sende vnto me / thy seruants at the first wolde  
I haue done: but this can I not do. And the  
messaugers wente / and told this agayne.  
Then sent Benadab vnto hym saynng: The  
goddes do this and that vnto me / yf the hill  
of Samaria shalbe ynough / for euery one of  
my people to buyne me an handfull thereof.  
But the kyng of Israel answered / and said:  
Tell him: Let not him that putteth on the bare-  
nesse make his doast / yf he him that hath piety  
of. When Benadab herde that / euen as he  
was then kyng with the kynges in the pa-  
uyson / he said vnto his seruantes: Set your  
selues in aray. And they set the selfes in aray  
agaynst the cyte.

¶ And beholde / there came a prophete vnto  
Achab

Rem. xi. a

i ii. Re. viij.

b

\*. iij. re. ix. a

Rom. xi. a

Le. xij. f



Asah the kyng of Israel/a sayd: Thus sayeth the Lord: Hast thou seue all this great multitude: Whylke/ thus saye will I deliuer the in to thy hande/ so that thou shalt knowe how that I am I Lord. Asah sayd: By whomer he sayd: Thus sayeth the Lord: Euen by the yonge men of the rulers of the lande. He sayd: Who shall order the battayle? He sayd: Thou. Then mustered be the yonge men of the rulers of the lande/ and there were two hundred and two and therty of the/ and ascribed mustered be of the whole people of all the children of Israel/ seven thousand men/ as they were out in the noone daye. As for Benadab/ he thanke and reas Dionen in the parison with the two and therty kynges/ which were come to helpe him. And the yonge men of the rulers of the lande wente forth first.

Benadab sent forth/ and they brought him word: and sayde: Here come men out of Samaria. He sayd: Take them almye/ whether they be come forth for peace or for warre. But when the lande rulers yonge men were gone forth/ and the hostis behynd them/ euey one smote him that came in his waye. And the Syrians fled/ and Israel folowed after them. And Benadab I kyng of Siria escaped with hisse and hissermen. And the kyng of Israel went forth/ and smere heisse and charrettes/ and dyd a great slaughter on the Syrians.

Then came there a prophete vnto the kyng of Israel/ and sayd vnto him: Wo thy waye/ and strengthe the/ and take heed/ and loke well what thou doest: for when the yeare is about the kyng of Siria/ he shall come up agaynst the. For the kyng of the Syrians seruantes sayd vnto him: They goddes are goddes of the mountayne/ therefore haue they gotten the victorye.

But let vs fyght with them on the playne/ and thou shalt see that we shall ouercome the. Dorthus/ put awaye the kynges euey one from his place/ and for dukes in theyr steades/ and appoynt the eu bo: as was that/ which thou hast lost/ and bowes and charrettes as the other were/ and let vs fyght agaynst them in the playne/ and thou shalt see that we shall haue the victorye. He consented vnto theyr boyce/ and dyd so.

Now when the yeare was gone about/

Benadab appoynted the Syrians/ and wente up towards Apher/ to fyght agaynst Israel/ and the chyldren of Israel mustered/ and prouided them selues with byrlandes/ and wente to meete them/ and pitched theyr tentes ouer agaynst them/ aske two hylke flockes of goates/ but the lande was ful of the Syrians.

And there came a man of God/ and sayde vnto the kyng of Israel: Thus sayeth I Lord: because the Syrians haue said/ that the Lord is a God of the mountaynes/ and not a God of the valleys/ therefore haue I geuen all this great heape in to thy hande/ that ye may knowe how that I am the Lord. And they pitched theyr tentes ryght ouer agaynst them seven dayes. But vpon the seventh daye they wete together in the battayle/ and the chyldren of Israel smote the Syrians on hundred thousand foote men in one daye/ and the remanent fled to Apher/ in to the crite/ a the wall fell vpon the other seven and twenty thousand men. And Benadab fled also vnto the crite in to a hyle chamber.

Then sayd his seruantes vnto him: Beholde/ we haue herde that the kynges of the house of Israel are mercifull kynges. Let vs therefore put sackcloth about our neckes/ and halers about our neckes/ and go forth to the kyng of Israel/ peraduenture he shall let thy soule lyue.

And they put sackcloth about theyr neckes/ and halers about theyr neckes/ and came to the kyng of Israel/ and sayd: Benadab thy seruant sayeth vnto the: W let my soule lyue. He sayde: If he be yet almye/ he is my brother. And the men toke him shortly at his word/ as expounded it for them selues a sad: Yee Benadab is thy brother. He sayde: Come and bring hym. Then went Benadab forth vnto hym/ as he caused hym to sit vpon the charret/ as sayde vnto hym: The cryes that my father toke fro thy father will I geue the agayne. And made thou stretes for thy selfe at Samaria/ as my father did at Samaria/ so will I let the go in a bonde of peace. And he made a conuenaunce with hym/ and let him go.

Then spake there a man amonge the chyldren of the Prophetes vnto hys neyghbour/ by the moode of the Lord: I pite the synne me. But he refused to synne hym. Then sayde

he vnto him / because thou hast not berkened vnto the voyce of the Lozde / beholde / therefore shall there a Lyon smyte the / when thou shalt passe thre. And when he was from him / a Lyon founde him / and slewe him.

4. re. 114.

**G** And he founde another man / and sayde: I pryce the smyte me. And the man smote him / and wounded him. Then wente the prophete / and slepte vnto the kynge by the way side / and altered his face with asbes. And when the kynge wente by / he cryed vpon the kynge / and sayde: Thy seruaunt wente south in to the bayrall / and beholde / there wente one asyd / and brought a man vnto me / and sayd: Take this man: if he be myssed / thy soule shall be in steade of his soule / or els thou shalt receiue deunce an hundred weight of siluer. And whyle thy seruaunt had here and there to do / to him I was thus owne wd gemet / thou hast geuen it thy selfe.

Then put he the asbes from his face in all the baris. And the kynge of Israel knewe him / ther he was one of the prophetes. And he sayde vnto hym: Thus saith the Lozde: Because thou hast let the damned man go / therefore shall the soule be for his soule / and thy people for his people. And the kynge of Israel departed vnto his house / beinge troubled in his mynde / and full of indignacion / as came to Samaria.

## The XXI Chapter.

**A**fter these actes it fortuned that Naboth whiche the Iesraelites had a vnyngarde at Iesrael / besyde the palace of Achab kynge of Samaria. And Achab spake vnto Naboth / and sayde: Geue me thy vnyngarde / I will make me an yerbegarden therof / because it is so nye myne house: I will geue thee a better vnyngarde for it: or if it please the / I will geue thee siluer for it: so muche as it is worth. But Naboth sayde vnto Achab: I The Lozde let that be farre fro me: that I should geue the my fathers heritage. Then came Achab home / beinge moued and full of indignacion / because of the wyde that Naboth the Iesraelite had spoken vnto him / and sayde: I will not geue the my fathers heritage. And belayed him vpon

E. iii. ryo. d

A. . . . .

pon his bed / and turned his face asyd / and vnto eate no bread. Then Jesabel his wyfe came in to him / and sayde vnto hym: What is the matere / that thy spere is so combed / as that thou eatest no bread? He sayde vnto her: I haue spoken vnto Naboth the Iesraelite / and sayde: Geue me thy vnyngarde for money: or if it please the / I will geue thee the another for it. But he sayde: I will not geue the my vnyngarde.

Then sayde Jesabel his wyfe vnto him: What were the kyngdom in Iesrael / if thou dydest? Stande vp / and eate bread: I will geue the the vnyngarde of Naboth the Iesraelite. And she wrote a letter vnder Achab name / and sealed it with his signet / and sent it vnto the Elders a rulers in his cytie / which dwelle about Naboth / and wrote thus in the letter: Proclaime a feast / and set Naboth about in the people / and fer two men of Bethel before him / to restifie a sage: Thou hast blasphemed God and the kynge. And bring him forth / as stone him to death.

And the Elders and rulers of his cytie / which dwelle in his cytie / dyd as Jesabel had commaunded them / accordyng as he had wytt: in the letter that she sent vnto the: and they proclaime a feast / and caused Naboth to sit about amonge the people. Then came the two men of Bethel / and stode before him / and wished agaynst Naboth in the presence of the people / and sayde: Naboth hath blasphemed God and the kynge.

Then brought they him out of the cytie / and stoned him to death. And they sent Iesabel wordes / sayinge: Naboth is stoned and put to death. When Jesabel herd that Naboth was stoned and dead / she sayde vnto Achab: Up / and take possession of the vnyngarde of Naboth the Iesraelite / which he denyed to geue the for money: for Naboth is now no more / but a dead. And when Achab herd that Naboth was dead / he rose to go vnto the vnyngarde of Naboth the Iesraelite / and to take possession of it.

But the wyde of the Lozde came to Elishah the Bethelite / and sayde: Get the vp / and go vnto me: Achab the kynge of Israel / which is at Samaria / beholde / he is in the both vnyngarde / in to the which he is gone

vnto

100unc to take possession of it / and talke thou  
 with him / and saye: Thus sayeth the Lorde  
 Thou shalt take possession vnto him / and saye:  
 Thus sayeth the Lorde: ¶ When in the place  
 where the dogges lyfte vp Nabaths blood /  
 shall the dogges lyfte thy blaud also. And  
 Achab sayde vnto Elias: Hast thou euer  
 founde me thine enemye? He sayde: Yee /  
 I haue founde the / because thou art euen sold  
 so do euill in the syght of the Lorde. De-  
 clare the holde / I will bynenge infortune vpon the /  
 and take awaye thy postherte / and will rote  
 out from Achab / euen hym that maketh water  
 agaynst the wall / and hym that to spur vp /  
 and leste behinde in Israell and thy house wyl  
 I make as the house of Jeroboam the sonne  
 of Nebat / and as the house of Baasa the sonne  
 of Ahia / because of the pcuracion wherewith  
 thou hast prouoked me vnto warre / and made  
 Israell to synne.

And ouer Isahab spake the Lorde also /  
 and sayd: ¶ The dogges shall deuoure Isahab  
 in the felde of Israell. ¶ Who so of Achab  
 dyeth in the cyne / him shall the dogges eate  
 vnto and who so dyeth in the felde / the fowles  
 vnder the heauen shall eate hym vp. So clea-  
 re it folde to do myschefe in the syght of the  
 Lorde hath no man ben / as Achab: for his  
 Isidid hath so detraued him / and he maketh  
 hymself a grece abhominacion / that he goeth  
 after Beels / according vnto all as dyd the  
 Amozites / vnto whom the Lorde expellid be-  
 fore the chyldren of Israell.

But when Achab herde these wordes / he  
 rent his clothes / and put a sackcloth on his  
 body / and fastid / and slepte in sackcloth / and  
 wente aboute bangynge vnto his heade.  
 And the worde of the Lorde came to Elias  
 the Tsbire / and sayde: Hast thou not seene  
 how Achab humbled hym selfe before me? for  
 so muche now as he humbled hym selfe in my  
 syght / I wyl not bynenge that plague whyle he  
 lyueth: but by his synnes lyfe wyl I bynenge  
 infortune vpon his house.

The XXII. Chapter.

¶ And there passed ouer this yeares / that  
 there was no warre betwene the Syrians  
 and Israell. But in the thyrtye yeare wnt Jo-

sapath the kyng of Iuda vnto the kyng  
 of Israell. And the kyng of Israell sayde vnto  
 his seruantes: Know ye not that Ramoth  
 in Gilead is oures: and we syt still / and take  
 it not out of the hande of the kynges of Siria.  
 And he sayde vnto Josaphat: Wyl thou go  
 with me: to the battayll vnto Ramoth in Gile-  
 ad: Josaphat sayde vnto the kyng: O Isra-  
 ell: I wyl be as thou / my people as thy peo-  
 ple / and my wyfes as thy wyfes. And Josaphat  
 sayd vnto the kynges of Israell: ¶ Aske this  
 daye at the worde of the Lorde. Then the kyng  
 of Israell gathered together the prophete  
 and sayd: ¶ Aboute a four hundred men / and sayd  
 vnto them: Shall I go vnto Ramoth in Gilead  
 to fight / or shall I let it alone? They sayde:  
 Go vp. The Lorde shall deliuer it in to the  
 kynges hande. But Josaphat sayde: Is there  
 not one prophete here more of the Lorde: wher  
 we may aske at hym.

The kyng of Israell sayde vnto Josaphat:  
 Here is yet a man / one Mithcaas the  
 sonne of Iemilias / whome we maye aske of the  
 Lorde: but I haue hurn / for he propheteeth  
 me no good / but euill. Josaphat sayde: Is it  
 not the kynges sake so. Then called the kyng of  
 Israell a chamberlayne / and sayde: Bynenge  
 ther soone Mithcaas the sonne of Iemilias.  
 ¶ And he called the kyng of Israell / a Josaphat the  
 kyng of Iuda they saye ether of them vpon his feet  
 arayed in theyr garmentes / in the place at  
 the vone of the poire of Samaria / and all the  
 prophetes propheted before them. And Sodes  
 was the sonne of Enaana had made hym  
 hoines of yron / and sayde: Thus sayeth the  
 Lorde: With these spales thou pulst at the  
 Syrians / yll thou bynenge them to nought.  
 And all the prophetes propheted lykewise /  
 and sayde: Go vp vnto Ramoth in Gilead /  
 thou shalt prosper ryght well / and the Lorde  
 shall deliuer it into the kynges hande. And  
 the messenger that wnto to call Mithcaas  
 sayde vnto hym: Beholde / The wordes of  
 the prophetes are with one accord good be-  
 fore the kynges: thy wyde therfore be as they  
 wyde / and speake thou good also.

Mithcaas sayde: As truly as the Lorde  
 lyueth / I se what the Lorde sayeth vnto me /  
 that wyll I speake.

And when he came to the kyng / the kyng  
 sayde

sayde vnto hym: Michas shall we go vnto Ramoth in Gilead to fighte / or shall we let it alone? He said vnto hym: Yee: go vp / thou shalt prosper: right well / the Lorde shall geue it in the kynges hande. But the kyng sayd vnto him agayne: I charge the that thou see none other thinge vnto me but I truely / in the name of the Lorde. He sayd: I sawe all Israel scattered abroade vpon the mountaynes: the shepe that haue no shepheard: And the Lorde sayde: Haue these no leader? Let every one turne home agayne in peace. Then sayd the kyng of Israel vnto Josaphat: Toldst thou that he wolde prophesye me no good? but euill?

¶ He sayde: Heare now therefore the worde of the Lorde: I sawe the Lorde sit vpon his seate / and all the host of heauen / standing by him at his right hande and at his lefte. And the Lorde sayde: Who will deceaue Achaz to go vp / and fall at Ramoth in Gilead. And one sayde this / another that. Then went they forth a spete / and stode before the Lorde / and sayde: I will deceaue him. The Lorde said vnto hym: Where with? He sayd vnto hym: I will go forth / and be a fals spete in the mouth of all his prophetes. He sayde: Thou shalt deceaue hym / and shalt be able to go forth / and so. Beholde now / the Lorde hath geuen a fals spete in the mouth of all these the prophetes / and the Lorde hath spoken euill ouer the. Then slepe forth Sedechias the sonne of Enana / and smote Michas vpon the cheke / and sayde: What is the spete of the Lorde departed fro me / to speake with the? Michas said: Beholde / thou shalt sit in that day / when thou shalt go from one chamber to another to hyde the.

¶ 2c. 11. & b

¶ The kyng of Israel sayde: Take Michas / and let hym remaine with Amos the ruler of the cytye / and with Joas the kynges sonne / and saye: Thus sayeth the kyng: But this man in prison / and fede hym with breade and water of trouble / till I come agayne in peace. Michas sayde: If thou comest agayne in peace / then hath not the Lorde spoken thus row me. And he sayde: Heark to all ye people. So the kyng of Israel and Josaphat the kyng of Iuda went vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto

to Josaphat: Change thy clothes / and come in to the battayl in thyne araye. The kyng of Israel changed his clothes also / and wente in to the battayl. But the kyng of Syria commaunded the rulers of his charrettes / of whom there were two and thyrty / and sayde: Ye shall fighte neyther agaynst small nor great / but only agaynst the kyng of Israel. And when the rulers of the charrettes saw Josaphat / they thought it had ben the kyng of Israel / and fell vpon hym with fyghtyng. But Josaphat cryed: So when the rulers of the charrettes saw that it was not the kyng of Israel / they turned backe from hym.

A certayne man bended his bowe hard / and shot the kyng of Israel betwene the mame and the longe. And he sayde vnto his charretman: Turne thy hande / and crye out of the hoste / for I am wounded. And the battayl was sote the same day. And the kyng stode vpon the charret agaynst the Syrians / and yed in the cuntryng / and the bloude ranne from the wounde in to the myddes of the charrette. And when the Sunne wente downe / there was a piteclament made in the hoste / and sayde: Eueri one get hym in to his cytye / and was his countre. Thus the kyng yed / and was brought vnto Samaria / and they buried hym in Samaria. And when they walked the charret in the pole of Samaria / the dogges lyched his bloude / but the harlottes wesshed hym: accordinge to the worde of the Lorde which he spake.

¶ What more theris to saye of Achaz / and all that he byd / and of the Vnery booke which he buylde / becauise it is written in the Cronicles of the kynges of Israel. So Achaz slepe with his fathers / and his sonne Hezaias was kyng in his steade.

¶ And Josaphat the sonne of Ihu was kyng ouer Iuda in the fourth yere of Achaz kyng of Israel: and was fyue and thyrty yere olde when he was made kyng / and reigned fyue and twenty yere at Ierusalem. His mothers name was Ithiba the daughter of Elisba / and he walked in al the waye of his father Ihu / and departed not therfro. And he byd that which was wyrt in the sphe of the Lorde / yet was he not always the hie place

and the people offered and went in ceuety upon the hie places / and he had peace with the kyng of Israel.

¶ What more there is to saye of Iosaphat the myghte that he exercised / and howe he sought / behold it is wyrtten in the Cronicles of the kynges of Iuda. The put out of the lande also the whoremongers that yet were left / which remayned ouer in the tyme of his father Iosias / and at tyme there were no kynges in Edom. And Iosaphat had caused to make shippes upon the se / which shoulde go to make golde in Ophir / but they wente not / for they were broken at Beyzon Gaber. At that tyme saide Iosias the sonne of Achab vnto Iosaphat / Let my seruantes passe with thy seruantes in the shippes. But Iosaphat wold not. And Iosaphat slept with his father / and was buried with his father in the tyme of Hezai. And Iosias sonne was kyng in his steade.

The ende of the thyrd boke of the kynges as the Latenes callen the Hebrues call it the fyfth of the kynges.

## The fourth booke of the kynges.

The first Chapter.

¶



Asa the sonne of Achab was kyng ouer Israel at Samaria / in the seuenth years of Iosaphat kyng of Iuda / and reigned ouer Israel two yeares / and dyd that which was euell in the sight of the Lorde / and walked in the way of his father / of his mother / and in the way of Iereboam the sonne of Nebat / which made Israel to synne. And serued Asa / worshipped him / and displeasid the Lorde God of Israel / euen as his father dyd. The

Re. viii. 17.   
 I. No. 12.

Re. viii. 17. I. No. 12. Iosias also fel away from Israel / wher Iosias was dead.

And Asa fell thowgh the grate in his chamber at Samaria / and was dead / seue / and sent messengers / and saide vnto them: Go your way / and are counsaill at Belesub / the god of Ekron / whether I shall receiue from this synnersse. But the angel of the Lorde said vnto Eliab the Thersite: Dye a go mete the messengers of the kyng of Samaria / and saye vnto the: Is there no God in Israel / that ye go to aze counsaill at the god of Ekron / therefore thus sayeth the Lorde: Thou shalt not come from the bed wheron thou lyest / but thou shalt dye the death.

¶ And Eliab wente his way. And when the messengers came to Iosias againe / he said Iosias vnto them: Why come ye againe? They saide vnto him: There came up a man in our way / and saide vnto vs: Go againe vnto the frange that hath sent you / and saye vnto him: Thus sayeth the Lorde: Is there no God in Israel / that thou sendest to aze counsaill at Belesub / the god of Ekron / therefore shalt thou not come from the bed wheron thou lyest / but shalt dye the death. He saide vnto the: In what maner of man was it that mete you / a seide this vnto you? They saide vnto him: He had a t rough synne vpon hym / and a lictent / that he gydded aboute his loynes. He saide: It is Eliab the Thersite.

¶ The four vnto hym a captayne ouer sye / with the same synne. And when he came to the mount. He seide vnto hym: Thou man of Gods / kyng sayeth: Thou shalt come downe. Eliab answered the captayne ouer sye / and saide vnto him: If I be a man of Gods / the fyre fall vnto me then from heauen / and consume me and thy synne. Then fell there fyre from heauen / and consumed hym and his synne. And againe he sent another captayne ouer sye vnto hym / with his synne / which answered / and saide vnto him: Thou man of Gods / thus sayeth the kyng: Come downe in all the hast. Eliab answered / and saide: If I be a man of Gods / the fyre fall vnto me from heauen / and consume me and thy synne. Then fell the fyre of God from heauen / and consumed hym / and his synne. Againe he sent vnto him the thyrd captayne ouer sye / with his synne.

Now when he came to hym / he kneeled to Eliab / and besought him / and said vnto him: Thou man of God / let my soule / a the soules of thy seruantes these fyfte / be somewhat worch in thy sight. Behold / he fyre / fel doun from heauen / and hath consumed the first two captaynes our fyfte with their fyftes: But now let my soule be somewhat worch in thy sight. Then saide the angel of the Lord vnto Eliab: Go doun with him / and feare him not. And he gat him vp / and wente doun to him vnto the bynge.

And he saide vnto hym: Thus sayeth the Lord: Because thou hast sente four misfaungers / and caused to ope counsaill at Beelſchub the god of the Fyres / as though there were no God in Israel to age counsaill at his word / therefore shalt thou not come fro the bed where thou hast layed the / but shalt dye & death. So he dyed according to the word of the Lord / which Eliab saide. And Joram (his brother) was kinge in his steade / in the seconde year of Joram the sonne of Josaphat kinge of Iuda: for he had no sonne.

Ma. 1.

What more there is to saye of the Obosias / he byd / beholde / it is wynt in the Cronicles of the Kinges of Israel.

Chr. 11. Chapter.

When the Lord was minded to take vp Eliab in the tempest / Eliab and Eliſſus went fro Gilgal. And Eliab saide to Eliſſus: Eare thou here (I praye) for the Lord hath sent me vnto Bethel. But Eliſſus saide: As truly as the Lord liueth / and as truly as thy soule liueth / I wil not forsake the. And when they came doun vnto Bethel / the prophetes children that were at Bethel / wente forth to Eliſſus / and saide vnto him: Knowest thou not / that the Lord wil take thy loide awaye from thy head this daye: He saide: I know it well / holde ye your peace.

And Eliab saide vnto him: Eliſſus earre thou here: I praye the. For the Lord hath sent me vnto Jericho. Neuerthelesse / he saide: as truly as the Lord liueth / and as truly as thy soule liueth / I wil not forsake the.

And when they came vnto Jericho / the prophetes children which were at Jericho / wente forth to Eliſſus and sayd vnto him: Knowest thou not / that the Lord wil take thy loide

awaye from thy head this daye: He saide: I know it well / holde ye your peace. And Eliab saide vnto hym: I praye the earre here / for the Lord hath sent me vnto the Iordane. But he saide: As truly as the Lord liueth / and as truly as thy soule liueth / I wil not forsake the. And they wente both together. But fyfte men of the prophetes children wente forth / and stode ouer againste them afaire of: But they both stode vpon Iordane. Then toke Eliab his cloke / and wrapped it together / and smote the water / which deuided it selfe on both the sydes / so that they wente drye thade thore row it. And when they were come ouer / Eliab saide vnto Eliſſus: Age what I shal do for the / aſure I be taken awaye from the Eliſſus saide: That thy spere maye be vpon me to makee trefse as much.

He saide: thou hast desired an hard thing / neuerthelesse / if thou shalt see me when I am taken awaye fro the / it shal be so: If no / then shall it not be. And as they were goinge together / and talked / there came a fyre charret with hostes of fyre / a parted the both asunder. And so wente Eliab vp to heauen in a flame. But Eliſſus saue it / a cryed: My father / my father / a charret man of Israel / a his ho:smen. And he saw him no more.

And he rofe holde of his clothes / and rent the in two peces / a rofe vp Eliab clothe that was fallen fro him / a turned backe / a stode by the shore of Iordane / and rofe the same clothe of Eliab which was fallen from him / a smote it in the water / a saide: Where is now the Lord God of Eliab: And he smote it in to the water / and then parted it asunder on both the sydes / and Eliſſus wente throure.

And when the prophetes children / which were at Jericho ouer against him / sawe him / they saide: The spere of Eliab resteth vpon Eliſſus / and so they wente forth to meete him / and wooshyppd him to the grounde / a saide vnto him: Beholde / there are fyfte valiant men amonge thy seruantes / let them goe and see the lord / peraduenture the spere of the Lord hath taken hym / and cast him vpon some mountayne or in some valleye. But he saide: Strnde them not. Neuerthelesse / they constrained him / til he was ashamed / and sayde: Let them go. And they sent fyfte men / which sought

sought him the dayes: but they founde him not: a came again vnto him. And he abode at Jericho: a said vnto them: Told he not I you ye should not go: And the me of the ciue said vnto Elifus: Beholde: there is good dwelling in this cite: as my loide saith: but the water is carl: and the lande vnfructfull.

¶ He sayde: Bynge me hither a new vessel/ and put salt in it. And they brough it byn. Then wuce he sayd vnto the well of water/ and cast y salt therein: a sayde: Thus sayeth the the Lord: I haue healed this water: from henceforth shall there no deary nor vnfructfulness come of it. So the water was healed vnto this daye: according to the woide of Elifus which he spake.

And he wente vp towards Bethell. And as he was goyng up by y waye: there came hithe Boyes out of the cite: a mocked him: and saide: Come vp here thou balde heade. Came up here thou balde head. And he turned him aboute. And when he sawe them / he curst them in the name of the Lord. Then came there two Beeres out of the wood: and rente two and fourte of the children. From thence wente he vp vnto mounte Carmel: a from it turned he backe: from Samaria.

The III. Chapter.

¶ Diam the sonne of Achab was kyng: o Dynur Israel at Samaria: in the cyghenth yere of Iosaphat kyng of Iuda: and reygnd twelife yeres / and byd that which was euil in the syght of the Lord: but not as his father a mother: for he putte awaye y pillars of Baal: which his father caused to make. Nevertheless: he cleued vnto the synnes of Jeroboam the sonne of Nebat: which made Israel to sinne: a departed nor therefrom.

¶ Als the kyng of the Moabites had many shepe: and payed tribute vnto the kyng of Israel with the wool of an hundred thousand lambe: and ofen hundred thousand remmes. ¶ But when Achab was deade: the kyng of the Moabites sell awaye from the kyng of Israel. At the same tyme wente kyng Ioram from Samaria: and mustered all Israel: and sent vnto Iosaphat kyng of Iuda sayinge: The kyng of the Moabites is fallen awaye fro me: come thou with me to fighte agaynst the Moabites. Se

sayde: I will come vp: I am cuen as thou / is. N. 374. a  
my people as thy people / and my hoises as thy hoises. And sayde moicoure: Which waye shall we go vp: He sayde: By the waye in the wyldernes of Edom.

So the kyng of Israel the kyng of Iuda: and the kyng of Edom wente forth. And when they had gone suen dayes iourney as houre: the hoos and the cattell that were amonge them had no water. Then sayde the kyng of Israel: Alas: the Lord hath called these the kynges: to deliuer the into the handes of the Moabites. But Iosaphat said: Is here no prophete of the Lord: that we maye aske counsaill at the Lord by him: The answered one of y kyng of Israels scrumetes / and sayde: Here is Elifus the sonne of Saphat / which poured water vpon Eliah hyde. Iosaphat sayde: Thy moide of the Lord is with hym. So the kyng of Israel and Iosaphat: and the kyng of Edom bounde vnto him.

But Elifus sayde vnto the kyng of Israel: What hast thou to do with me: go to the prophetes of thy father / and to thy mothers prophetes. The kyng of Israel sayde vnto hym: No: for the Lord hath called these the kynges: to deliuer the into the handes of the Moabites. Elifus sayde: Truly as the Lord Zebaoth sayth: Before whome I stande: if I regarded not Iosaphat kyng of Iuda: I wold not regard the: nor sente ought by the. So bynge me now a minstrel. And wha the minstrel playd vpon the instrument: a had of the Lord came vpon him. And he saide: Thus sayeth the Lord: make pyeces by this stroke / for thus saith the Lord: Ye shall se neither wynde nor rayne: yet shall the ground be fill of water: that ye a your bowshotes / a your cattel maye thynke. See: and thario: but a small thinge in the syght of the Lord. And the Moabites shall be deliuered vnto your handes: so that ye shall smyte all the stronge ciues: and all the dofen cyues: and shall sell vnto Secu 374. all the good trees: and sleepe at the well of water: and all the good fildes shall ye make waste with shepes.

¶ En the moide: when he mect toffynge is offered: beholde: there came water the waye from Edom / and fylled the lande with woe.

Regia

Secu 374

370.

ter. But when the Moabites herbe / that the kynges came to fight against them / they called all the barnished men / and theyr rulers / and stode on the border. And when they rose early in the morning / and the Sunne wente vp upon the water / the Moabites thoughte the water ouer againste them to be euen as read as floud / and they saide : It is floud : the kynges haue destroyed them selues with the swerde / and one hath smitten another. Now Moab getteth vp to the spoiles. But when they came to the mounte of Israel / the Israhelites gat vp and smote the Moabites / and they fled before them.

**E** Then rebelle they came in / and smote Moab / and brake downe the citie / and every one cast his stone vpp all good felde / a made them full / and stopp'd al the wellles of water / and filled boune al the good trece / tyll there remaine but the stones of the Syckewal / and they compassed them aboute with synges / and smote them.

But when the Kyng of the Moabites sawe the Battail was so stronge for him / he toke to him seven hundred men / which were the swardec / to sal upon the kyng of Eds : neuertheless / they were not able. Then toke he his first sonne / which should haue ben kyng in his stead / and offered him for a burnt offering vpp the wall. Then came there a great wrath ouer Israel / that they departed from him / a turned againe into their lande.

## The IIII. Chapter.

**Z** And there cryed a woman among the wythes of the prophetes children vnto Elifus / and sayde : Thy seruant my houshonde is dead / and thou knowest that thy seruant feared the Lord. Now commeth the man that he was better vnto / and will take awaye from my children to be bonde seruantes. Elifus sayde vnto her : What shall I do for thee : Tell me / what hast thou in the house : She sayde : Thy handmayden hath nothing in the house but a picher wash oyle. He sayde : Wher waye / sorrow without of all thy neighbours empty vessels / and that not a f. we / and go in and shut the doore behynde the wash thy sonnes / and poure of it into all thy vessels / and when thou hast fylled them / velyet them so : that

She wente / and shut the doore vnto her wash her sonnes / which thoughte they the vessels / and so she poured in. And when the vessels were full / she sayde vnto her sonne : Bring me yet one vessel. He sayde vnto her : There is not one vessel more here. She stode the oyle syl. And she sent / and tolde the man of God. He sayde : Go thy waye / sell the oyle / a paye the creditor : but lyeue thou and thy sonnes of the residue.

And it fortuned at the same tyme / that Elifus wente vnto Suncen / and there was a ryche woman / which helde him to care with her : and as he passed oft thowse that way / he was in vnto her / a did care with her. And she said to her houshond : Behold / I perceaue that this is an holy ind of God / which goodly euere thowse this way / let vs make him a litle chancel / of stodes / and set a Bedia table / a booke / a candle / by the sterna / that wha he cometh vnto vs / he maie resorte thither.

And it fortuned vpon a tyme that he came in / and layed hym downe in the chamber / a slepe therein. And he sayde vnto Gehasi his chud : Call this woman of Suncen. And when he had called her / she stode before him. He sayde vnto him : Speake thou vnto her / beholde / thou hast ministred vnto vs in all these thynges / what shall I do for thee : Shall I thou any inaret to be spoken for vnto the kyng / or for the chiefe captayne of the hoste : She sayde : I dwell amonge my people. He sayde : What hast thou then to do : Gehasi sayde : Alas / she hath no sonne / and her houshonde is olde. He sayde : Call her. And when he called her / she stode at the doore. And he sayde : I thowse this tyme / if the frute can lyeue / thou shalt embrace a sonne : She sayde : Alas / no my lord / thou man of God / lye not vnto thy handmayden. And the woman embraced / and bare a sonne aboute the same tyme / when the frute coulde lyeue / accordinge as Elifus had said vnto her.

But when the chylde was growen / it so : turned that he wente south to his father vnto reapers / and said vnto his father : Wh my heade / my heade. He sayde vnto his seruant. Bring him vnto his mother. And he toke him / and brought him to his mother : and set him vpon her lappe vntill the noone day /



and then he dyed. And she went vp/and layd hym vpon the bed of the man of God/and bit the doore/and wente forth/and called her hous bande/and sayd vnto hym: Sende me one of the seruantes/and an ass/ I wyl go quickly vnto the man of God/and come agayne. He sayde: Why wilt thou go vnto hym? To daye is it neither new moone/ nor Sabbath. She sayde: Well. And she saddled the ass/and sayde to the sounge man: Syue forth/and kepe me not backe with vs/ynge/and do as I byd thee.

So she went/and came to the man of God vnto mount Carmell. When the man of God sawe her ouer agaynst hym/ he sayde vnto his chyld: Gehasi: Beholde/ the Sunamysse is ther/ runne now and mete her/ and ere her if it go well with her/ and her hous bande and her sonne. She sayde: Well. But when she came to the man of God vpon the mount/ she hidde hym by his feet. And Gehasi slepte to her to put her away. But the man of God said: Let her alone/ for her soule is in heauens/ and the Lord hath bid it fro me/ and nor stered it me. She sayde: When I bespied a soune of my loide? Sayde I nor that thou shouldst not moete me.

¶ He sayde vnto Gehasi: Gyrde vp thy loynes/ and take my staffe in thy hande/ a go thy weye. If any man mete the/ salute hym not: a if any man salute the/ thanke hym not: and lase thou my staffe vpon the chyldes face. But the chyldes mother sayde: Do truly as the Lord hath sayd/ and as truly as thy soule lyeth/ I wil not leaue the. He gaue her vp/ a went after her. So Gehasi/ he went before them/ and lared the staffe vpon the chyldes face/ but there was no syde voyce nor syngynge. And he went agayn to meete hym/ and stered hym/ and sayde: The chyld is not ryse vp.

¶ And when Elisus came in to the house/ beholde/ the chyld laye dead vpon his bed. And he wente in/ a shut the doore on the doth/ and made his prayer vnto the Lord/ a went vp/ and T layd hym selfe vpon the chyld/ and layd his mouth vpon the chyldes mouth/ a bit his eyes vpon his eyes/ and his handes vpon his handes/ a so stered hym/ selfe forth vpon hym/ so that the chyldes body was wai me. And he rose vp/ and went in to the house once befor/ and burier/ and wente vp/ and layd

hym selfe a long vpon hym. Then nysed the chyld seuen tymes/ and afterward the chyld opened his eyes. And he cryed vpon Gehasi and sayde: Call the Sunamysse. And when he had called her/ she came in vnto hym. He sayde: Take thine chyld/ and come agayne. She fell at his feet/ a wosshypped vnto the grounde and toke her sonne/ and wente forth.

¶ But when Elisus came agayn vnto Gilgal/ there was a verth in the lande. And the Prophetes chyldren dwelt before hym/ and he sayde vnto his seruante: Get on a greate pot/ and make portage for the chyldren of the Prophetes. Then wente there one in to the felde and gathered wild cucumbers thopp of his corfull. And when he came/ he chered it final for portage to the potte/ for they knewe it not. And they poured it forth/ for the men to cate/ a when they byd cate of the portage/ they cryed and said: O thou man of God/ death is in the pot/ for they might not cate it. Then the chylde/ he sayde: Bryng meel herder/ and he put it in the pot/ and sayde: Poure it out for the people/ that they maye cate/ And then was not it buter in the pot.

¶ There came a man from Baal/ Salsis/ and brought the man of God bearde of the syrt frutes/ namelye twenty barly leaues/ and new corne in his garment. And he sayde: Give it vnto the people/ that they maye cate. He minister sayde: How shal I geue an hundred men of this? He sayd: Give it vnto the people/ that they maye cate. For thus sayeth the Lord: Thy shal cate/ a there shalbe left ouer. And he set it before the/ so that they byd cate/ and they left ouer/ accordynge to the wyde of the Lord.

## The V. Chapter.

¶ Yaman the chiefe captayn of the kyng of Samaria/ was an excellent man in fight of his loide/ and muche freer by/ for he wonne hym the Lord gaue death vnto Samaria/ and he was a myghty man/ but a leper. And there had men of warre fallen out of Samaria/ caried away a litle demsel out of the lande of Israel: the same was in seruice with Samarians wyfe/ a sayde vnto her mistresse: O what my mistre were with the prophete of Samaria/ he wold heale hym of the leprosie.

Then

Then wente he into his lorde/ & tolde him/ as he was and thus hath the Damfel of the lande of Israel spofe. The King of Siria said: So thy way then/ & I wil wyte a letter vnto the Kinge of Israel.

**B** And he went/ and toke with him ten handerch treyghts of siluer/ and fixe thousand guldes/ and ten chaunge of raimet/ and broughte the letter vnto the Kyng of Israel with these wordes.

When this letter cometh vnto the/ Behold/ thou shalt vnderstande that I haue sent my seruauit Naaman vnto the/ that thou mayest heale him of his leprosie.

And when the Kyng of Israel red the letter/ he rente his clothes/ and saide: am I God then/ that I can kyl and quyen againe/ that he sendeth vnto me/ to heale the mā from his leprosie? Consydre and se how he seeketh an occasyon vnto me.

When Elifus the man of God herde/ that the Kyng of Israel had rente his clothes/ he sente vnto him/ sayinge: Why hast thou rente thy clothes? Let him come to me/ that he maye knowe that there is a prophete in Israel.

**C** So Naaman came with horses and charrettes/ and stode still at the doore of Elifus house. Then sent Elifus a messenger vnto hym/ sayinge: So thy waye/ and washe the seuen tymes in Iordane/ so shall thy flesh be restored to the againe/ as he clenfed. The was Naaman wroth/ & went bys waye/ & saide: I thoughte he should haue come forth vnto me/ and to haue stande here/ & to haue called vpon the name of the Lord bys God/ and to haue toucht the place with his hande/ and so to haue put awaye the leprosie. Are not the waters of Amara a sharp bar at Damasus better then all the waters in Israel/ that I might walke therein/ and be clenfed? And he turned him/ and wrote his waye in displeasure. Then his seruantes gat them to hym/ and sayde: Farther/ if the prophete had comaunded the anye greac thinge/ shouldst thou not haue done it? much more then if he say vnto the: Wahe the/ and thou shalt be cleane. Then wente he vnto/ and washed hymselfe in the Iordane seuen tymes/ as the man of God sayd/ and his fleshe was restored hym

agayn/ euen as the fleshe of a yonge child/ & a Lxxij. he was clenfed.

And he turned agayne to the man of God/ what his aunc. And wha he came in/ he stode before hym/ and sayde: Behold/ I knowe that in all landes there is no God/ but in Israel. Take now therfore this fleslinge. I praye the of thy seruauit. Neuertheless he sayde: I do it not truly/ as the Lord thy godd sayde: Whome I stande/ I will not take it. And he wolde neede haue him to take it/ but he wolde not. The sayde Naaman: Mighte there not a burthen of this earth be geuen vnto thy seruauit/ as muche as two mulcs may beare? For thy seruauit wil do no more sacrifice/ and offre burnt offeringes vnto other goddes/ but vnto the Lord. That the Lord maye be gracious vnto thy seruauit/ if I woulde stonde in the house of Rimmon/ wha my lord goeth thre into the house of Rimmon to walschappe/ and leaneh vpon my hande: So saide vnto him: So thy waye in peace.

And as he was gone from hym a felde bredth in the lande/ Gehasi the seruauit of Elifus the mā of God thoughte: Behold/ my lord hath spared Naama the Siria/ so that he hath not take from him/ & which he bought: So truly as the Lord thy godd/ I wil minge after him/ a take somthinge of him.

So Gehasi folowt Naaman. And when Naaman sawe that he ranne after him/ he lycht vnto from the charrete to meete hym/ and sayde: Are all thynges wel? He said: Yea. But my lorde hath sent me/ and caused to sty vnto the: Behold/ there are now come to me fro mount Ephraim two yonge men of the prophetes children/ geue them a talent of siluer/ I praye the/ and two chaunge of raiment. Naaman saide: Go to/ take two talents. And he compelled him/ and bande ruce talents in two bagges/ and two chaunges of raiment/ and deliuered it vnto two of his seruantes/ whiche bare it before him. And whan he came in the darke/ he toke it from theyr handes/ and layed it asyde in the bouls/ and let the men go.

And whan they were gone theyr waye/ he stode before his lorde. And Elifus sayd vnto hym: Whence comest thou Gehasi? He sayde: Thy seruauit wente nyether hyther

not thyder. But he saide vnto him: Wente not my herte with the/whan the man turned backe from his charre to meete the: Now thou shalt take the siluer and the rayment/ oleye trees/onygardes/heyres/gen/seruauntes and maydenes. But the leprosy of Naaman shall cleue vnto the/and so thy scide fouer: Then wrote he forth from him leperous as follows.

¶

The VI. Chapter.

**A**nd the chylden of the prophetes saide vnto Eliscus: Beholde/ the place where we shal besiege the/ is so narrow for vs/let vs go vnto Iordane/ and euerie one scharpe rymber there/that we may there drye vs a place to dwell in. He saide: Go youre waye. And one saide: Go to then/and come with thy seruauntes. He saide: I wil go with you. And he wente with them. And whan they came to Iordane/they dyed doune rymber. And as one was flyngge doune a tree/the yron fell into the water/and he cryed and saide: Alas my lord/and it is drowned. But the man of God saide: Where fill it in: And whan he shewed him the place/ he cut doune a stick/ and thrust it in there. Then swaime the yron. And he saide: Take it vp. So he put forth his hand/and toke it.

**A**nd the kyng of Siria warred against Israd/and toke counsaill at his seruauntes/ and saide: There and there wil we lye. But a man of God sent to the kyng of Israd/ sayinge: Beware that thou go not vnto th place/for the Sirians rest there. So the kyng of Israd sent vnto the place/ wherof the man of God tolde him/and kepte it as helde watch there: a whil that not once or twise onely.

Then was the kyng of Sirians herre duced therof/and called his seruauntes/and saide vnto them: Will ye not tell me/ which of our men is fled vnto the kyng of Israd: Then saide one of his seruauntes: Not so my lord. O kyng/ thus Eliscus the prophete in Israd reueth the kyng of Israd all that thou speakest in thy chamber wher thou lyste.

He saide: Go youre waye then/ and loke where he is/ that I maye sende/and cause him to be seided. And they shewed him and saide: Beholde/ he is at Dorthen. Then sent he thither horses and charrettes/ and a great

power. And whan they came thither/ they might they compassed the cyte aboute. And the minister of the man of God arose early to get hym vp. And as he wente forth/ beholde/ there lay an hoost of men about the cite with horses and charrettes.

Then saide his chyld vnto hym: Alas/ for howe will we now do: He saide: I feare not. For there are mo of the/ that are with vs/ than of those that are with them. And Eliscus prayed/and saide: Lorde open his eyes/ that he maye se. Then the Lorde opened the chyldes eyes/ that he sawe/ and beholde/ the mount was full of syue horses and charrettes rounde about Eliscus. And whan they came doune vnto him/ Eliscus made his prayer/ and saide: Lorde synce thy people with byndnesse/ And he smote them with byndnesse/ accordinge to the wyde of Eliscus. And Eliscus saide vnto them: This is not my waye/ not the cyte/ followe me/ I wil bynge you to the man whome ye seke. And he brought them vnto Samaria.

And whan they came to Samaria. Eliscus saide: Lorde open these mens eyes/ that they maye se. And the Lorde opened they eyes/ that they sawe/ and beholde/ they were in the myddes of Samaria. And whan the kyng of Israd sawe them/ he saide vnto Eliscus: My father/ shal I smite them: He saide: Thou shalt not smyte them. Loke whome thou wast with thy sword/ a bowe/ sicut thof. Set theed and water before them/ they maye care and drinke/ and let them departe vnto theyr loide. The was there a great bynre prepared. And whan they had eate a dronken/ he let the go to departe vnto theyr loide. Scin that time forth came the men of warre of the Sirians none in to the lande of Israd.

After this it fortuneth/ that Benadad the kyng of Siria gathered al his hoost/ and met vp and layed siege vnto Samaria: and there was a greate verby at Samaria. But they layed siege to the cyte so longe/ till an offshede was wouth foure scoce siluer pens/ and the fourth part of a Cab of Douce Dunge. A Cab is a wouth syue siluer pens. And whan the kyng certayne of Israd wente vnto the wall/ a woman measured vnto him/ and saide: Helpe me my lord. O kyng/ He saide: If the Lorde helpe/ I not where

wherewith ſhal I helpe the: with the ſame or  
with the myncieſſe: And the kyng ſaid vnto  
to her: What ſayſt thou? She ſayd: This wo-  
man ſayd vnto me: Goe w<sup>th</sup> thy ſonne / that  
we maye eat him to morow ſhal we eate my  
ſonne: So we ſob my ſonne / and haue caren  
him / and I ſaid vnto her on the next day:  
Goe w<sup>th</sup> thy ſonne / and let vs care him / but  
ſhe hath hyd him awaye.

**E** When the kyng herde the womans wo-  
ordes / he r<sup>u</sup>re his clothes / w<sup>ch</sup> ſhe was goyng  
to the wall. Then ſawe al y<sup>e</sup> people that he had  
a faceleſſe vnder vpo his body. And he ſaid:  
God do this and that vnto me / if the heade  
of Eliſeus the ſonne of Saphar ſhal this daie  
ſtande vpon him. As fo: Eliſeus / he ſat in his  
houſe / and the Elders ſat by him. And he ſent  
a man before him / but or euer the meſſaunger  
came to him / he ſaid vnto the Elders: Haue  
ye not ſene how this childe of miriſbur hath  
ſent byther to take away my head: Take hede /  
when the meſſaunger cometh / that ye ſh<sup>u</sup> y<sup>e</sup>  
doe / and hold him at the doore. Beholde / the  
noyſe of his ſoides ſite ſoloweth him. Whyſe  
he was thus talking with the / beholde / the  
meſſaunger came to him / and ſayd: Beholde /  
this cuell cometh of the Lorde: and whar  
more ſhal I loſe of the Lorde:

The VII. Chapter.

**E** Eliſeus ſaid: Heare the word of y<sup>e</sup> Lorde.  
Thus ſayeth the Lorde: For to morow  
aboute this tyme ſhal a buſſel of fyne meale  
be ſolde for one ſicle / and two buſſels of bar-  
leye for one ſicle / vnder the poite of Samaria.  
Then a kynght / vpon whoſe hande the kyng  
leaned / aunſwered the ma<sup>o</sup> of God / and ſaid:  
And though the Lorde made wyndowes  
in heauen / how could ſuch a thyng come to  
paſſe? He ſayd: Beholde / thou ſhalt ſe it w<sup>th</sup>  
thine eyes / and ſhalt not eat thereof.

And there were foure leperous men at the  
doore before the poite / and one ſaide vnto ano-  
ther: Why tarye we here while we dye?  
Though we thought to come into the cyyte /  
yet is there vergh in the cyyte / and there ſhould  
we ſayne to dye. And yf we tary here we  
muſt dye alſo. Let vs go now / a ſycc vnto the  
hooff of the Sirians. If they let vs lyue / we  
ſhal lyue: if they ſlaye vs / then are we dead.  
And ſo they gat them vp early / to come vnto

the hooff of the Sirians. And when they came  
to the vntermoſt ende of the tentes / beholde /  
there was no body.

For the Lorde had made the Sirians to  
heare a noyſe of hoſtes / charrettes / and of a  
myghtye great hooff / ſo that they ſaid one to  
another amonge them ſelfes: Beholde / the  
kyng of Iſrael hath byed the kynges of the  
Hethynges / and the kyng of the Egiptians  
againſt vs / to come vpon vs. And theye gat  
them vp / and fled early in the myght / and  
left theye charrettes / and hoſtes / and aſſes in the  
tentes as they ſlode / a ſled cuntry ma<sup>o</sup> where he  
myght ſaue his life.

Now when the lepers came to the place of  
the tentes / they went into the tentes / a ſid eate  
and drinke / and toke ſiluer / golde / and raimet /  
and wente and hyd it: and came againe / and  
entred into another tente / and toke thereout / a  
wenteauid hid it. But one of the ſaid vnto a-  
nother: Let vs not do thus / this day is a day  
of good noyſe. If we ſepe this ſerua<sup>o</sup> / and  
til y<sup>e</sup> lycht dawning / our neyſes will be ſoud  
out. Let vs go now therefore / we may come  
and ſell it vnto the Kynges houſe.

And when they came / they cryed at the  
poite of the cyyte / and tolde them / and ſaid:  
We came to the tentes of the Sirians / and  
behold / there is noman there / neyther yet any  
mans voyce: but haiffe a aſſes bounde / at the  
Southes as they ſtande. Then cryed y<sup>e</sup> poite  
a tolde it within in the kynges houſe. And y<sup>e</sup>  
kyng aroſe in the nyght / and ſaide vnto his  
ſeruauntes: I wil tell you how the Sirians  
deale with vs: they know that we ſuffer hun-  
ger / a are gone out of the tentes to hide them  
ſelfes in y<sup>e</sup> ſeld / a thinke thus: when they go  
out of the cyyte / we wil take them alyue / and  
come into the cyyte. Then aunſwered one of  
his ſeruauntes / and ſaid: Let vs take the ſycc  
hoſes that remaine / which yet are lefte in  
the cyyte: beholde / theſe are lefte therein of al the  
multitude in Iſrael / which is deſtroyed. Let vs  
ſend theſe and ſe. Then toke theye two charret-  
tes with the hoſes. And the kyng ſent them  
vnto the tentes of the Sirians / and ſaid: Go  
your waye and ſe.

And when they wente after them vnto  
Jordan / beholde / the waye laye full of gar-  
mentes and veſſels / w<sup>ch</sup> the Sirians had  
left

ii. Ro. p. 4  
and ff b

ii. Ro. p. 4  
and ff b

11. Ma  
11. fo 14

cast from them/ while they made haist. And  
 when the m. s. ian. gers came agayne / a told  
 the Kynges / the people wente forth and spoyle  
 the tenice of the Suriana. And a bushel of  
 syne meel was solde for a syele / and two bush-  
 els of barley for a syele also / ↑ accordyng to  
 the woide of the Lorde. But the Kyng ap-  
 pointed the Euyghy Copd whose hande he lea-  
 ned. To be at the gate / and the people trode  
 vpon him / so that he dyed / euen as the man of  
 God sayd / when the Kyng came vnto  
 him. And it came to passe euen as the man of  
 God tolde the Kyng / when he sayd : To mo-  
 rowe aboute this tyme that two bushels of  
 barley be sold for one syele / and a bushel of  
 syne meel for one syele vnder the gate at Sa-  
 maria. And the Euyghy answered the man  
 of Gods / a sayde: Behold / though the Lorde  
 made wysdomes in heauen / how coulde such  
 a thynge come to passe? Neuertheless he said:  
 Beholde / with thyne eyes shalt thou see it / and  
 shalt not eat thereof. And euen so forsauned it  
 vnto him / for the people trode vpon him in the  
 gate / that he dyed.

## The VIII. Chapter.

**I** Elifus spake vnto the womā / whose son-  
 ne he had restored vnto Iyse agayne / and  
 sayd: Get thee vp / a go with thyne household /  
 and be a stranger where thou canst / for the  
 Lorde shall call for a verth / which shall come  
 in to the lande seuen years lōnge. The woman  
 gat her vp / and dyd as the man of God sayd /  
 and went with her household / a was a stranger  
 in the lande of the Philistines seuen years.  
 But when the seuen years were ended / the  
 woman came agayne out of the Philistines  
 lande / and went forth to crye vpon the Kyng  
 for her hous / and lande. The Kyng spake vnto  
 Behasi the seruaunt of the man of God /  
 and sayd: Tell me all the great actes that Eli-  
 fus hath done. And whyle he was tellinge  
 the Kyng how that he had made one that  
 was dead / so Iyse beholde / the womā / whose  
 sonne he had caused to reuynie / came euen in  
 the meane season / and cryed vnto the Kyng  
 for her hous / and lande. The sayde Behasi:  
 My lord / O Kinge this same is the woman /  
 and this is her sonne / whom Elifus restored  
 vnto Iyse agayne. And the Kyng cryed the wo-  
 man / and she tolde him. Then the Kyng bely-

uored her a chamber / ayne / and sayde: Restore  
 her agayne all that is hers / and all the increase  
 of the lande / seince the tyme that she lefte the  
 lande vntill now.

↑ And Elifus came to Damascō / and  
 Benaded the Kyng of Siria / saye sycke. And  
 he was solde him / and sayde: The man of God  
 is come hyther. Then sayde the Kyng vnto  
 Basal: Take gysce with the / and go meete the  
 man of God / and ax counsaill at the Lorde  
 by hym / and saye: Maye I recover from this  
 syckness? Basal wente for to meete hym / and  
 toke rewardes with hym / and of all the goodes  
 at Damascō / as much as fourtye Carrels  
 myght beare. And when he came / hee stode be-  
 fore him / and sayd: Thy sonne Benadad Kyng  
 of Siria hath sent me vnto the sayinge: May  
 I recover from this syckness?

Elifus sayd vnto hym: Go thy waye and  
 tell hym / Thou shalt recover. But the Lorde  
 hath shewed me that he shal see the death.  
 And the man of God lovd earnestly / and  
 made a troublous countenaunce / and wepte.  
 Then sayde Basal: Wherefore wepest my  
 loide? He sayde: I know what euil thou shalt  
 do vnto the chyldren of Israel. Thou shalt  
 burne theyr stronge cyties with fyre / and slaye  
 theyr young men with the sword / and kill  
 theyr stronge chyldren / and rypp up theyr wo-  
 men with dyde.

Basal sayde: How sois thy seruaint a  
 Dogger / that he should do such a great thing?  
 Elifus sayde: The Lorde hath shewed me / i. q. Re. xi. c.  
 that thou shalt be Kyng of Siria. And he  
 wente his waye from Elifus / and came to  
 his loide / which sayde vnto hym: What sayde  
 Elifus vnto the? He sayd: He tolde me: Thou  
 shalt recover. But on the next daye he toke the  
 bed coueryng / and dypte it in water / a spred  
 it ouer him / and he died / a Basal was kyng  
 in his steade.

In the ffith yeare of Joiam the sonne of  
 Achab Kyng of Israel / was Joiam the sonne  
 of Josaphat Kyng of Iuda. ↑ Two and therty y. Pa. xxxi. a  
 yeare olde was he when he was made Kyng /  
 and reigned cyght yeare at Ierusalem / and  
 walked in the way of the Kynges of Israel / as  
 the house of Achab did / for Achabs daughter  
 was hys wyfe / and he did that which was  
 euill in the sight of the Lorde. Neuertheless /

q. Ac. v. c. the Lozde wolde not destroye Juda for his seruants Saunde safe / T as he promised him / to geue him cuer a lantern amonge his children.

ii. Kc. vii. c. In the same time fell the Edomites awaye from Juda / and made a kinge ouer them selfe. The cause was this: Joram had gone thowen Siria / and all the charrettes with him / and had gotten him vp by nyght / and smite the Edomites that were about him / and the rulers ouer the charrettes / so that the people fled vnto their tentes: therfore fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Joram / and all that he dyd / beholde in to write in the Cronicles of the Kinges of Juda. And Joram sel on flepe with his father / and was buried with his fathers in the cite of Samy / and Oholias his sonne was kinge in his steade.

In the twelth yeare of Joram the sonne of Achab kinge of Israel / was Oholias the sonne of Joram kinge in Juda. Euen a twenty yeare olde was Oholias when he was made kinge / and raygned one yeare at Jerusalem. His motheres name was Analia the daughter of Amri kinge of Israel / and he walked in the waye of the house of Achab / and dyd that which was euill in the sighte of the Lozde / euen as dyd the house of Achab: for he was founde in leuie in the house of Achab. And he went with Joram the sonne of Achab in to the battayll against Hazael the kynge of Siria vnto Ramoth in Gilad / but the Sirians smote Joram. Then Joram the kynge returnede backe to be healed at Israel of the woundes / wherewith the Sirians had wounded hym at Ramoth / when he fought with Hazael kynge of Siria. And Oholias the sonne of Joram kynge of Juda / came doune to veyset Joram the sonne of Achab at Jezrael: for he laye sicke.

The IX. Chapter.

In the thirteenth yeare of the prophete called one of the prophets dyde: / a saye vnto hym: Turne vnto thy kynge / and take this cruise of oyle with the / and go vnto Ramoth in Gilad: and when thou comest thither / thou shalt see one Jehu the sonne of Josaphat the sonne of Numfi / and go vs / and byd hym stonde vp as

monge his brethren / and brynge hym in to the innost chamber / and take thou the cruise of oyle / and poure it vpon his heade / and saye: Thus sayeth the Lozde: I haue annoynted the to be kinge ouer Israel: and thou shalt open the doore / and stye / and not tary. And the prophete yong man / the whyle wente his waye vnto Ramoth in Gilad. And when he came in / beholde the captaynes of the hoost farther / and he sayde / I haue some that to saye vnto the Captayne. Jehu sayde: Vnto whom amonge vs all? He sayde: Vnto the Captayne.

Then stode he vp and wente in. So he poured the oyle vpon his heade / and sayde vnto hym: Thus sayeth the Lozde God of Israel: I haue annoynted the to be kinge ouer the Lozde people of Israel / for thou shalt smite the house of Achab: for that I maye ouercome the bloude of my seruantes the prophetes / from the bloude of al the Lozdes seruantes / from the hede of Jezabel: that all the house of Achab maye perishe. And I wil rote out from Achab / euen him that maketh want against me / and the house closed vp / and the desolate in Israel: and the house of Achab will I make euen as the house of Jerobam the sonne of Nebat / and so the dagges shall cutt vpon Jezabel vpon the felde at Jezrael / and no man shall burye her. And he opened the doore and fled.

And when Jehu came forth to his lordes seruantes / they sayd vnto him: Are al thynges well? Wherfore came thou madde folow me to the? He sayde vnto them: Ye knowe the well / and what he hath spoken. They sayde: That is not true / but tel thou vs. He sayde: Thus and thus hath he spoken vnto me / and sayde: Thus sayeth the Lozde: I haue annoynted the to be kinge ouer Israel. Then made they haile / and euery one toke his garment / and layed it vnder him / and in manner of a iude grete fete / and blew the trumpet / and sayde: Jehu is made kinge. So Jehu the sonne of Josaphat the sonne of Numfi / made a conference / and anon against Joram. So for Joram be laye before Ramoth in Gilad with all Israel / against Hazael the kynge of Siria. But Joram the kynge was turned backe / that he myght be healed of the woundes / wherewith the Sirians

mans had wounded him / when he fought with Gaſaiel the kyng of the Siniſus.

**E** And Jechu ſayde: If it be youre mynde / there ſhall no man ſcrape out of the cyne / to go and tell it at Jeſrael. And he robe / and departed unto Jeſrael: Joſa laye there / and Obſias the kyng of Judah was come doune to viſite Joſam: But the watchman that ſtoode vpon the tower at Jeſrael / ſawe the company of Jechu coming / and ſayde: Is it a company. He ſayde Joſa: Take a charret / and ſende to meete the / and ſay: Is it peace? And a charret came to meete the / and ſayd: Thus ſayeth the kyng: Is it peace? Jechu ſayde: What haſt thou to do with peace? Turne the behinde me. The watchman tolde it / ſaid: The meſſaunger is come vnto the / and cometh not againe. Then ſent he an other charretman / which whē he came to them / ſaid: Thus ſayeth the kyng: Is it peace? Jechu ſayde: What haſt thou to do with peace? Turne the behinde me.

**E** And the watchman tolde it / and ſayde: He is come to them / and cometh not againe / and the goinge is as it were the goinge of Jechu the ſonne of Nimſi: for he dyueth on as he were madde. Then ſaide Joſam: Binde the charret faſt. And they bounde the charret / and ſo they wente forth: Joſam the kyng of Iſrael / and Obſias the kyng of Judah / euery one vpon his charret / to meete Jechu. And they founde him vpon the ſeld of Naboth the Jeſſelite. And whā Joſam ſawe Jechu / he ſaid: Jechu / is it peace? But he ſaid: What peace? The whoſedome and wiſhedome of thy mothe Jeſabel is not yet come to an ende.

Then turned Joſam his hande / and fled / and ſaid: vnto Obſias: There is treaſon Obſias. But Jechu roſe his bowe / a ſhot Joſam betwene the armes / that the arrowe wēt throughe his berte / and he fel doune in his charret. And Jechu ſayde vnto Bidkar the huyt: Take and caſt hym in the peece of lande of Naboth the Jeſſelite: for I remember ſince thou rodeſt with me in a charret after Adab his father / that the Lorde woulde laye this heauy burthen vpon him. J holde / ſayd the Lorde: I will recompence the the bloude of Naboth a of his children / euen in this peece of lande. Take hym nowe / and caſte hym in to that peece of lande: / accordinge to the worde

of the Lorde.

¶ Whā Obſias the kyng of Judah ſawe a Paſſer / he fled by the waye vnto the garde houſe. But Jechu ſtoode after hym / and commaunded to ſynke hym alſo vpon his charret in the goinge: vpon towarde Gur / whiche lych by Jeſlaam: and he ſteered vnto Megiddo / and dyed there. And his ſeruauntes cauſed hym to be caried to Jeruſale / and there they buried him in his owne graue with his father / in a cyne of Dauid. Obſias ragued ouer Judah in the eleuenth yere of Joſam the ſonne of Adab. And whā Jechu came to Jeſrael / and Jeſabel herd thereof / ſhe coloured her face / and deceyfed her head / and loſed out of the wyndowe. And whā Jechu came vnder the ſtate / he ſayde: ¶ Diſperſed Syme well that ſawe his liſe.

And he lyfte vp his face to the wyndowe / and ſayd: Who is with me? Then turned the two of the chambrelaines vnto him. He ſayd: Caſt her doune headlinge: And they caſt her doune headlinge / ſo that the wall / and the hoſes were ſpunſted with her bloude / and the wall was rotten vnder ſete. And whā he came in / and had eaten a dionken / he ſaid: Loſe vpon yonder curſed womā / and bury her / for ſhe is a kynges daughter. Neuertheleſſe / whā they wēt in to bury her / they founde nothing of her / but the ſul / and the fire / and the palmes of her handes. And they came againe and brought him worde. He ſaid: This is euen that the Lorde ſpake by his ſeruaunt Iſai the Cheburite / and ſaide: ¶ In the ſelde of Jeſrael ſhall the dogges cate Jeſabels fleſhe. So the dead carcaſe of Jeſabel became curen as donge in the ſelde of Jeſrael / ſo that a man could not ſaye: This is Jeſabel.

The X. Chapter.

¶ Chabab had the ſcore and ten ſonnes at Samaria. And Jechu wrote letters / and ſent it to Samaria / vnto the rulers of the cyne of Jeſrael / euen vnto the Elders / a to Adabaturis / ſayinge theſe wordes: Whā thy letter cometh vnto you / with whom are your loides ſonnes / charrettes / horſes / ſtrōge cyne / and ordinauce / loſe which is the beſt / a moſt ryghteous / a of ge your loides ſonnes / ſet hym vpon his fathers ſeate / a ſyght for youre loide houſe.

Unersheffe/ they were sore afraied / and  
 sayde: Behold/ two kynges were not able to  
 stande before hym/ how wyll we then endure?  
 And they that were ouer the house and ouer  
 the cytie/ and the Elders and twoo sent vnto  
 Jehu saying: We are thy seruantes/ we wyll  
 do al that thou sayest vnto vs: We wyll make  
 no man kynge / So thou what pleaseth the.  
 Then wrote he the seconde letter vnto them  
 with these wordes: If ye be myne/ and berken  
 vnto my voyce/ then take the heades of the me  
 your lordes sonnes / and brynge my them to  
 moztow by this tyme vnto Iesrael.

**B** The Kynges sonnes were thre score men a  
 ten / as the chiefe men of the cytie brought them  
 vp. Nowe when this letter came / they toke the  
 kynges sonnes / and slew them euen thre score  
 men and ten / a layde they heades in bas  
 kettes / and sent them to hys vnto Iesrael. And  
 when the messenger came / and tolde hym /  
 and sayd: They haue brought the heades of  
 the kynges chyldren / he sayd: Laye them vpon  
 two heapes as I doic off þe porte yll to moztow.

And on the moztow when he went south/  
 he stode / and sayde vnto all the people: Tre ye  
 ryghtheodes: Behold / I haue made an appoynt  
 ment against my lorde / and slayne him / who  
 hath slayne all these then? Understode ye now  
 thei foc / that there is not fallen vpo the earth  
 one worde of the Lorde / which he spake a  
 gainst the house of Achab / and the Lorde  
 Eliab. So Jehu smote al the remnant of the  
 house of Achab at Iesrael / al his great men /  
 his kynfolkes / and his pusses / yll there was  
 not one lefte euer / and he gat him vp / wente  
 his waye / and came to Samaria.

**C** By þe waye there was a shepheardes house/  
 where Jehu founde the brethren of Obosias  
 kyng of Iuda / and sayde: Whence are ye?  
 They sayde: We are Obosias brethren / and are  
 goinge vnto to salute the kynges chyldren /  
 and the queens chyldren. He sayde: Take them  
 alyue. And they toke them alyue / and slewe  
 them by the welles syde at the shepheardes  
 house / euen two and fortye men / and let not  
 one of them remayne.

And when he went from thence / he founde  
 Jonadab the sune of i Nabab / which mete  
 him / and saluted him. And he sayde vnto

hym: So thine heart ryght / as myne here / so  
 wyl thyne heart: Jonadab sayde: Yee. Jit he  
 so / sayde he / then geue me thy hande. And he  
 gaue hym his hande. And so he caused him to  
 syt besyde him in the charr / and sayde: Come  
 with me / and se my yle for the Lorde. And  
 they caryed him with him vpon his charr.  
 And when he came to Samaria / he smote all  
 that remayned of Achab at Samaria / yll he  
 had destroyed him / according to the word of  
 the Lorde / which he spake vnto Eliab.

And Jehu gathered all the people together /  
 and sayde vnto the: i Achab dyd Baal but litle  
 seruice / Jehu wyl serue him better. Cal vnto  
 me now therfore all Baals prophetes / all his  
 seruantes / and all his pusses / that there be  
 none wanting / for I haue a great sacrifice to  
 do vnto Baal. Whoseuer is misse / shal not  
 lyue. But Jehu dyd it craftely / that he myght  
 destroye al the mynisters of Baal. And Jehu  
 sayde: Waite hie the fraill vnto Baal / and pro  
 phete it. And Jehu sent in to all Iesrael / and  
 caused al Baals mynisters to come / so þe  
 was no man left behynd / which came not. And  
 they came in to Baals house: so that the house  
 of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of  
 the vesture: Bynge south rayment for al Baal  
 mynisters. And he brought forth the rayment.  
 And Jehu went in to Baals house with Jo  
 nabab the sone of Nabab / a salue vnto Baal  
 mynisters: Seardy / a fe that there be not here  
 among you any mynisters of the Lorde / but  
 onely Baals mynisters.

And when they came in to offre sacrifices /  
 and burnt offerings / Jehu appoynded him  
 foure score men without / and sayde: If any of  
 these me escape / whome I deluyce vnder your  
 handes / the shall the same mans soule for  
 his soule. Nowe when he had made an ende  
 of the burnt offeringe. Jehu sayd vnto þe  
 fourtyn a kynges: Go in / and smyte euery man  
 maner noman go forth. And they smite the  
 wyl the edge of the swordes. And the fourtyn  
 men and kynges threwe them awaye / and  
 wente vnto the cytie of Baals house / and  
 brought forth the pylle in the house of Baal /  
 and bent it / and made doune Baals pylle  
 with the house of Baal / a made a prey house  
 therof vnto this daye. Thus Jehu destroyed  
 Baal

ii. Re. 11

ii. Re. 11

ii. Re. 11. c

ii. Re. 11. c

Jeh. 10. 11. a



Baal out of Israel. But Iehou leste nor of frod the synnes of Jeroboam the sonne of Nabath which caused Israel to synne: namely / from the golden calves at Bethel and at Dan. And the Lozde spake vnto Iehou: Because thou hast ben willinge to do that which was righte in my sight / a hall done vnto Ihabas house  
 p. b all that reason in my derre / Therefore shall thy chyldren sit upon the seat of Israel vnto the fourth generation.

f Neuerthelesse / Iehou was not diligent to walke in the lawe of the Lozde God of Israel with all his heart: for he left not of from the synnes of Jeroboam / which made Israel to synne. At the same tyme beganne the Lozde to be greued at Israel. ¶ So Basael smote the in all the borders of Israel frod Iordane Eastward / and all the lande Gilcad of the Gadites / Rubenites / and Manassites / from Aroer that lieth on the ryuer by Arad / and Gilead / and Basan.

What more there is to saye of Iehou / and all that he byd / and all his power / beholde it is writen in the Cronicles of the kynges of Israel. And Iehou fell on slepe with his father / and they buried him in Samaria. And Zoa has his sonne: was kynge in his steade. The tyme that Iehou reygnd ouer Israel / is eight and twenty yeres at Samaria.

## The XI. Chapter.

f ¶ The halia the mother of Ochozias / reban  
 p. b she sawe that her sonne was dead / gar her vp / destroyed all the kynges sode. But Iosias kynge Iozabas daughter the sister of Ochozias / toke Iozab the sonne of Ochozias / and slau him awaye with his noyse in the chammbers / from amonge the kynges chyldren which were slayne / and he hid him from Ahalia / so that he was not slayne. And he was hid with her in the house of the Lozde sixe yeres. But Ahalia was queene in the lande.

¶ Neuerthelesse / in the seuenth yere sent Iozaba / and toke the rulers ouer hundreds with the captiues and foote men / and caused them to come to hyrin in to the house of the Lozde / and made a conuenant with them / and re: an oath of them in the house of the Lozde / and stered them the kynges sonne / and commaunded them / and sayd: This is it that ye shal do: One thirde part of you / whiche

enter on the Sabbath / shall kepe the watche in the kynges house / a one thirde parte shall be at the porte of Sur / and one thirde part shall be at the porte / which is behynde the foote men / and ye shall kepe the watch at the house of Massa. But two partes of you all that goe of in the Sabbath / shall kepe the watch in the house of the Lozde aboute the kyng / and euery one with his weapen in his hande: and whoso euer cometh within the wall / he muste / so that ye do with the kyng / when he goeth out and in.

¶ And the rulers ouer the hundreds byd all the people as Iozaba the prieste had commaunded them / and rofe vnto them theyr men / which entred vpon the Sabbath / with those that reuente of on the Sabbath / and came to Iozaba the prieste. And the prieste gaue the captiues spaires a shylde / which had ben Iuge Soudas / and were in the house of the Lozde. And the foote men stode aboute the kyng / euery one with his weapen in his hande / from the corner on the ryght syde of the house / vnto the corner of the left syde / euen vnto the altare / and to the house. And he brought forth the kynges souer / and set a crowne vpon his head / and toke the witness / and made hym kynge / as they were dect. p. b glad / and clapped theyr handes together / and sayde: God save the kyng.

¶ And when Ahalia herde the noyse of the people that came together / she came to the people in to the house of the Lozde / and lofed / and beholde / the kyng stode by the pylere / as the vic was / and the fingers / and trempted by the kyng: and all the people of the lande were glad / and blew with trompettes / But Ahalia rente her clothes / and sayde: Uproure / uproure / Neuerthelesse / Iozaba the prieste commaunded the rulers ouer hundreds / which were appoynted ouer the hooll / and sayde vnto them: Hynge her without the wall / whos former foloweth her / let hym the with the sword: for the prieste had sayd that he shoulde not dye in the house of the Lozde. ¶ And they layde handes vpon her / and the went in by the waye where the hoyses go in to the kynges house / and there was the slayne.

¶ Then made Iozaba a conuenant betwene the Lozde and the kyng / and the people: that they shoulde be the people of the Lozde. Lxx

temple also betwene the Kinge and the people. And then went all the people of the lande into the house of Baal/ and brake downe all the altars / and destroyed his ymages right well. And Nathan the pueste of Baal sawe they beioke the altare: And the pueste appointed the officers in the house of the Lordes/ and toke the rulers ouer hundredes/ and the captiues/ and the foote men/ and all the people of the lande/ & broughte the Kinge downe from the house of the Lordes/ and came the waye from the pore of foote me onto the Kinges house/ and he set vpon the Kinges seate. And all the people of the lande were glad/ and yete was at rest. So for Athalia/ they flew her with the sword in the Kinges house. And Joas was seuen yeare olde/ when he was made Kinge.

## The XII. Chapter.

**A**T the seuenth yeare of Iehou was Joas made Kinge/ and raygned seuen yeare at Ierusalem: his mothers name was Zibca Berseba. And Joas dyd & which was right in the sight of the Lord/ so longe as Joiada the puest taught him. But they put not downe the hie places: for the people offered and burnt incense yet vpon the hie places.

And Joas sayde vnto the puestes: All the money that is sanctified to be bestowed vpon the house of the Lord/ namely/ & money that euery man geueth vnto the treasury. And & money that euery man geueth for his soule/ and all the money that euery man geueth of a fre herte to be bestowed vnto the house of the Lord/ let the puestes take it vnto them/ euery one his porcyon: with that shall they repaie the decaye in the house of the Lordes/ where they fynde that there is any decaye.

But when the puestes repayed not the decaye in the house vnto the thirte and twentysythe yeare of Kinge Joas. Joas the Kinge called Joiada the pueste with the other puestes/ and sayde vnto them: Wherefore do ye not repaie the decaye of the house?

**A**nd therefore shall ye not take the money vnto you now euery one his porcyon/ but shall geue it to the decaye of the house. And the puestes agreed to take no money of the people/ and to repaie the decaye of the house. The Joiada the pueste toke a chesse/ and bored an hole at

houe therein/ and set it on the right hande besyde the altare/ at the ennyng in to the house of the Lordes. And the puestes that kepte the resholde/ put all the money thert that was brought vnto the house of the Lordes/ when they sawe then that there was much money in the chesse/ & the Kinges/ sayde came up with the hie puestes/ and bounde the money together/ and solde it as much as was founde in the house of the Lordes. And so the ready money was geuen vnto them that wrought/ and were appointed to the house of the Lordes/ they gaue it forth to the carpenters/ and to the that buylded and wroughte in the house of the Lordes/ namely to the vawbers and masons/ and to them that boughte timber and fre stone/ to repaie the decaye in the house of the Lordes/ and all that they founde to haue neede of repoyng in the house.

Howbeit there were no sluer charges/ nor pcces/ base nor trompettes/ nor any other vessel of golde and siluer/ made in the house of the Lordes/ of the money that was brought vnto the Lordes house: but it was geuen vnto & worken to repaie the decaye in the house of the Lordes thertwith. The me also & the money was deuoured vnto/ for to geue the workemen/ neded not to make any accptes: but dyd thore busynes vpon ereditce. But the money of the prestes/ syngers/ and synners/ syngers/ was not brought vnto the house of the Lordes/ for it was the prestes.

At the same tyme went Basael the Kinge of Syria up/ and soughte agaynst Gad/ and wanne it. And when Basael set his face to go up to Jerusalem/ Kinge Joas & robe all the waye was sanctified/ whiche his father Josaphat had beioved/ & what he hymselfe had sanctified/ and all the golde thert was founde in the treasury of the house of the Lordes/ and in the Kinges house/ and sent it vnto Basael the Kinge of Syria. And so he departed from Ierusalem.

What more there is to saye of Joas and all that he dyd/ is written in the Cronicles of the Kinges of Iuda. And the Ieruzalmites made insurrection/ and conspyed/ and slouge hym in the house of Mello/ at the goinge downe vnto Gilla. For Josabar the sonne of Esmarthy

Sum:ary/and Josabab the sonne of Somer/ his seruantes finere hym to deary:and he was buried with his fathers in the cyme of Dauid. And Amasias his sonne was kyng in his steade.

The XIII. Chapter.

**I**n the thre and twentyeth yere of Joas the sonne of Ochoas kyng of Juda/ was Joabab the sonne of Zebub kyng ouer Israel at Samaria / seuentene yere: and byd that which was euell in the sight of the Lorde/ and was ked after the synnes of Zeroboam the sone of Eliab: which caused Israel to synne/ and left nor of from them. And the wrath of the Lorde wasyd whow upon Israel/ and he deliuered them ouer vnder the hande of Hasael kyng of Syri: / and vnder the hande of Benadab the sonne of Hasael/ as iouge as they liued.

And Joabab besoughte the face of the Lorde. And the Lorde herde hym/ for he considered the mysfere of Israel/ how he kyng of Siria oppressed them. And the Lorde gaue Israel a sauour/ which broughte them out of the power of the Sirians / so that the chyldeyn of Israel dwelt in theyr tentes / lyke as a foxe yme.

**B** Yet lest they not of from the synnes of the house of Zeroboam / which caused Israel to synne: but walked in them. The groue at Samaria stode still also. For of the people of Joabab there were no mo left but fiftie boymen/ ten whettes / and ten thousande forement / for the kyng of Siria had destroyed them/ and made them as the dust in the barne.

What more there is to saye of Joabab / and all that he dyd / and his power / behold it is written in the Cronicles of the kynges of Israel. And Joabab fell on slepe with his fathers/ and was buried in Samaria: and Joas his sonne was kyng in his steade.

**C** In the thre and thirtieyth yere of Joas kyng of Juda / was Joas the sonne of Joabab: kyng ouer Israel at Samaria seixene yere. And he byd that which was euell in the sight of the Lorde/ and departed not from all the synnes of Zeroboam the sonne of Eliab: which he made Israel: for he synned but walked in them. What more there is to saye of Joas/ and what he dyd/ and his power / how

he fought with Amasias kyng of Juda / he holde it is written in the Cronicles of the kynges of Israel. And Joas fel on slepe with his fathers/ and Zeroboab sat upon his steade. And Joas was buried at Samaria with the kynges of Israel.

As for Elisus/ he sel in to a sycten: so wher he dyed. And Joas kyng of Israel. me doune vnto him/ and wepte for him/ and said: My father/ my father/ the wherret in I of Iste. And his boymen Elisus layd vnto him. Take the bowe and arrows. And when he had taken the bowe and the arrowe/ he laid vnto the kyng of Israel: Bende the bowe with thine hande. And he bent it with his hande. And Elisus layd his hande vnto the kynges hande/ and said: Open the wyndow that ward the East. And he opened it. And Elisus said: Shute. And he shot. He sayd: One arrowe of saluation of the Lorde/ one arrowe of saluation against the Sirians: a thou shalt synre the Sirians at Aphek/ till they be broughte to nought.

And he sayd: Take the arrows. And when he had taken the bowe/ he sayd vnto the kyng of Israel: Smyte the earth. And he smote the earth a stode still. Then was there man of God weoth at him/ a sard: I theow haddest synned syue or sixe men/ thou shouldst haue smytte the Sirians/ yf thou haddest broughte the vnterly to nought. But now shalt thou synne them the tymes.

Whi Elisus was dead a buried/ the men of Iwarre of the Ithabites sel in to the lande of sard yere. And it founde that they buried a certayne man. But whi they sawe the men of Iwarre/ they cast the man in to Elisus graue. And whi he was therein / a touchd Elisus and he was reuived/ and stode vpon his feete.

So Hasael the kyng of Siria oppressed Israel/ as Hasael had sayd. But the Lorde was gracious vnto them/ and had mercy vpon them / and turned them to them for his chyn/ vnto sard with Abasam/ Hicee/ and Jacob/ and wolde not bestrore them / till theyr dyd he call them out from his sycten vnto this houre.

And Hasael the kyng of Siria dyed / and Benadab his sonne was kyng in his steade. But Joas turned backe / and rose out of the yug hande

hande of Benabad the sonne of Basael the  
 cyres / which he had taken in battayl our of  
 the hande of his father Joabab: This kynge  
 dyd Joas synge hym / and brought the cyres  
 of Israel agayne.

The XIII. Chapter.

**I**N the seconde year of Joas the sonne of  
 Joabab kynge of Israel / was Amasias  
 the sonne of Joas kynge of Juda made kynge:

**¶** He was made kynge / and reigned nyne and  
 twentye years at Jerusalem. His mothers name  
 was Zoadan of Jerusalem. And he dyd that  
 which was righte in the sight of the Lordde:  
 yet not as his father Dauid / but euen as his  
 father Joas dyd / so did he also: for the hie places  
 were not put downe: but the people offered  
 and burnt incense yet vpon the hie places. Now  
 when he had gotten the power of the kynge  
 doine / he smote his seruantes / which had  
 smote the kynge his father: but the wyddien of  
 the dead slayres flew he not: according to that  
 which is written in the booke of Ieremie / where  
 the Lordd hath commaunded and saide:

**¶** The fathers shall not dye for the chyldre / and  
 the chyldren shal not dye for the fathers: but e-  
 uery one shall dye for his owne synne.

**¶** Ten thousande of the Edomites smote he  
 also in the salt valley / and wanne Sela in bat-  
 taylor / and called it Zachell vnto this daye.

**¶** Then sente Amasias messengers vnto Joas  
 the sonne of Joabab the sonne of Iebu kynge  
 of Israel / sayinge: Come hither / let vs be one  
 another. But Joas the kynge of Israel sente  
 vnto Amasias the kynge of Juda / sayinge:

**¶** The bayrdmen that are in Libanus / sente to  
 the cedar tree in Libanus / sayinge: Grow thy  
 daughter vnto my syne to wyfe. But a wilde  
 beaust of the felde in Libanus ranne ouer the  
 bayrdmen / a treddit downe. Thou hast smitten  
 the Edomites / and therefore is thyne herre  
 waken proud. Take the prayse / and byde at  
 home. Why stryest thou for myffortune / that  
 thou mayest fall / and Juda with thee? Howe-  
 beit / Amasias consented not.

**¶** Then wente Joas the kynge of Israel vpon  
 and they sawe one another / he and Amasias  
 the kynge of Juda at Beth Senua which  
 lyeth in Juda. But Juda was synner before  
 Israel: / so that euery one fled in to his tent.

And Joas the kynge of Israel reke Amasias  
 the kynge of Juda / the sonne of Joas / the sonne  
 of Chosias at Beth Senua / and came to Jeru-  
 salem / and brake doune the wall of Jerusa-  
 lem / from the poote of Ephraim vnto the coo-  
 ner poote / euen foure hundred cubytes long /  
 and toke al the golde / and siluer / and manna-  
 res that were soude in the heuf of the Lordd /  
 and in the tresasures of the kynges heuf / and  
 the chyldre also to pledge / a departed agayne to  
 Samaria.

What more there is to saye of Joas / what  
 he dyd / and of his power / and how he fought  
 with Amasias the kynge of Juda / beholde it  
 is written in the Cronicles of the kynge of  
 Israel. And Joas fell on slepe with his fa-  
 thers / and was buried at Samaria amonge  
 the kynges of Israel. And Zerobab his sonne  
 was kynge in his steade.

But Amasias the sonne of Joas kynge of  
 Juda / lyued after the death of Joas the sonne  
 of Joabab kynge of Israel / sixtyn years.  
 What more there is to saye of Amasias / is  
 written in the Cronicles of the kynges of Ju-  
 da. And they conspyred agaynst him at Jeru-  
 salem / but he fled vnto Lechis. And they sent  
 after him vnto Lechis / and slew him there /  
 and they broughte him vpon hosco / a he was  
 buried at Jerusalem with his fathers in the  
 cyster of Dauid. And all the people of Juda  
 toke Amazias in his sixtenth year / and made  
 him kynge in stead of Amasias his father. He  
 buyded it Eloy / and broughte it agayne vnto  
 Juda / after that the kynge was fallen in slepe  
 with his fathers.

In the sixtenth year of Amasias the sonne  
 of Joas kynge of Juda / was Zerobab the  
 sonne of Joas kynge ouer Israel at Samaria  
 one and fortye years. And he dyd that  
 which was euill in the sight of the Lordd /  
 and departed not from all the synnes of Ze-  
 roboam the sonne of Nebat / which caused Is-  
 rael to synne.

But the borders of Israel broughte hee  
 agayne from Samaria vnto the see that lyeth  
 in the plaine felde / accordinge to the wordes of  
 the Lordde God of Israel / which he saide by  
 his seruant / Ionas the sonne of Amithar  
 the prophete / which was \* of Gath Ephraim.  
 For the Lordd conspyred / a miserable affliction  
 of Ier

of Israel/domef euen they which were shut  
up and desolate/were awaie/a that there was  
no helper in Israel. And the Lord said not  
that he woulde destroye the name of Israel fro  
under heauen. And he helped them by Iero-  
boam the sonne of Iose.

What more there is to saye of Ieroboam/  
and all that he dyd / and of his power / how  
he fought / and how he broughte Samoson  
and Heinarah awaye vnto Iudain Israel/  
Beholde / it is written in the Cronicles of the  
Kynges of Israel. And Ieroboam fell on  
slepe with his father / with the kynges of Is-  
rael. And Zacharie his sonne was kyng  
in his steade.

## The XV. Chapter.

**I**n the seuen and twentith yeare of Ier-  
oboam kynges of Israel raygned Asari-  
as the sonne of Amasias kyng of Iuda: and  
was sixtente yeare olde when he was made  
kyng: and raygned two and fyftee yeare at  
Ierusalem. His mothers name was Zecha-  
ria of Ierusalem. And he dyd righte in the  
syghte of the Lord: accordinge to all as dyd  
Amasias his father / sauinge that they put not  
downe the hie places. For the people dyd sa-  
tisfied and bent in ceare yet vpon the hie pla-  
ces. **I** Horrib / the Lord smote the kynges  
so that he was leper vnto his death: a vnto  
a fre house. But Iorham the kynges sonne  
ruled the house / and iudged the people in  
the lande.

What more there is to saye of Asarias/  
and all that he dyd / beholde / it is written in  
the Cronicles of the kynges of Iuda. And  
Asarias fel on slepe with his father / a was  
buried with his father in the cytie of Da-  
uid / and Iorham his sonne was kyng in  
his steade.

**I**n the eight and thirtith yeare of Asaria  
as kyng of Iuda / was Zacharias the sonne  
of Ieroboam kyng ouer Israel at Sama-  
ria six monethes. And he dyd that which was  
cut in the syghte of the Lord: euen as his  
father dyd. He departed not from the syn-  
nes of Ieroboam the sonne of Nebat / which  
caused Israel for to synne. And Sellum the  
sonne of Zabeb conspired against hym / and  
smote him in the presens of the people / and  
bore hym / and was kyng in his steade.

What more there is to saye of Zacharias / be-  
holde / it is written in the Cronicles of the kin-  
ges of Israel. And this is it that the Lord  
saide vnto Iehou: Thy children shall rise vpon  
the state of Israel vntil the fourth genera-  
on: And euen so came it to passe.

Sellum the sonne of Zabeb raygned in  
the nyne and thirtith yeare of Asarias. Some  
kynges of Iuda / and raygned one moneth at  
reab vsia-  
Samaria. For Manabem the sonne of Gadi  
wente vp from Ebriza / and came to Sama-  
ria / and smote Sellum the sonne of Zabeb at  
Samaria / and slawe hym / and was kyng in  
his steade.

What more there is to saye of Sellum / and  
his sedicion / whiche he stered vp / beholde / it is  
written in the Cronicles of the kynges of Is-  
rael. At the same tyme dyd Manabem synre  
Ephis / and all that were therein / and the castles  
therof from Ebriza / because they wold not let  
him in / and smote all theyr womē with child /  
and tyepe them vp.

In the nyne and thirtith yeare of Asaria  
as the kyng of Iuda / beganne Manabem  
the sonne of Gadi to raygne ouer Israel ten  
yeares at Samaria / and dyd that which was  
cut in the syghte of the Lord. As longe as  
he liued / departed he not from the synnes of  
Ieroboam the sonne of Nebat / which caused  
Israel for to synne. And Phul the kyng of  
Assiria came into the lande. And Manabem  
gawe vnto Phul a thousande talentes of  
siluer to holde with hym / and to confirme  
him in the kyngdome. And Manabem res-  
ted vp a taxe in Israel vpon the ryffel / hysre  
lycles of syluer vpon every man / to geue vnto  
the kyng of Assiria. So the kyng of Assiria  
wente home agayne / and taried not in the  
lande.

What more there is to saye of Manabem  
and all that he dyd / beholde / it is written  
in the Cronicles of the kynges of Israel.  
And Manabem fell on slepe with his fa-  
ther. And Peccabab his sonne was kyng in  
his steade.

In the fyftyeth yeare of Asarias kyng of  
Iuda / beganne Peccabab the sonne of Manabem  
to raygne ouer Israel at Samaria: vnto  
yeare / and dyd that which was cut in the  
syghte of the Lord: for he departed not frome  
J o r the

the ſynne of Jeroboam the ſonne of Nebat which cauſed Iſrael ſo to ſynne. And Decah the ſonne of Romelia his ſyſter conſpyred againſt him/and ſmote hym at Samaria in the palace of the kynges houſe with Argo and Arub/and ſyſte men with him/of the children of Gilcaib a ſlew hym/and was kyng in his ſteade. What more there is to ſaye of Decah/and all that he dyd/ſcholdbe/it is written in the Cronicles of the kynges of Iſrael.

In the two and fiftyeth year of Aſaria kyng of Iuda/Beganne Decah the ſonne Romelia to raygne ouer Iſrael at Samaria/ twentye yeare/and dyd that which was euill in the ſyghte of the Loꝛde: ſo he departed not from the ſynne of Jeroboam the ſonne of Nebat / whiche cauſed Iſrael ſo to ſynne.

In the tyme of Decah the kyng of Iſrael came Teglapſaſſer the kyng of Aſſiria and toke Iſon/Abel Beth Maacha/ Zanoah/Beber/ſafos/Gilcaib/Galile/and all the lande of Nephtali/and caryed them a waye into Aſſiria.

And Oſia the ſonne of Ela conſpired againſt Decah the ſonne of Romelia/and ſlew him/and was kyng in his ſtead in the twentieth yeare of Jorham the ſonne of Aſa. What more there is to ſaye of Decah/all that he dyd/ſcholdbe/it is written in the Cronicles of the kynges of Iſrael.

In the ſecondyeare of Decah the ſonne of Romelia kyng of Iſrael/was Jorham ſonne of Oſias kyng of Iuda/and was kyng and twentye yeare olde when he was made kyng/and raygned ſyſtente yeare at Jeruſale/ his mothers name was Zorſa the daughter of Sadoe. And he dyd that which was ryght in the ſyghte of the Loꝛde/ accordinge vnto all as dyd Oſias his father/ ſauynge that he put not vnto the hye places: for the people of Iſrael had ſent incenſe yet vpon the hye places. He buryed the hye parte of the houſe of the Loꝛde. What more there is to ſaye of Jorham/and all that he dyd / ſcholdbe/it is written in the Cronicles of the kynges of Iuda.

In the ſame tyme beganne the Loꝛde to ſmote Rezin the kyng of Siria/and Deca-

the ſonne of Romelia into Iuda. And Jorham ſellon ſlepe with his fathers/and was buryed with his fathers in the cite of Dauid his father. And Aſaas hys ſonne was kyng in his ſteade.

The XLVI Chapter.

In the ſeventh yeare of Decah the ſonne of Jorham of Iuda was Aſaas the ſonne of Jorham / kyng of Iuda. Twenty yeare olde was Aſaas when he was made kyng / and raygned ſyſtente yeare at Jeruſalem/and dyd not that which was ryght in the ſyghte of the Loꝛde his God/as dyd Dauid his father: ſo he walked in the waye of the kynges of Iſrael. Yet/and cauſed he ſonne to go thowre Deud/ the ſyde/after the maner of the abominacion of the ſyde/one of the Beerdyn/whome the Loꝛde ſhoue awaye before the children of Iſrael. And he dyd ſeruice and burntincenſe vpon the hye places/and vpon all hylles/and vnto all grentrees. Then went Rezin the kyng of Siria/and Decah hys ſonne of Romelia kyng of Iſrael vnto Jeruſalem to fighte againſt it/and layed ſege to Aſaas: but they coude not wyne it. At the ſame tyme dyd Rezin the kyng of Siria/ſynge/ Iſrael againe vnto Siria/and muſt the Iewes out of Iſrael. But the Syrians came and ſtreit therein vnto this daye.

Wenertleſſe/ Aſaas ſent meſſengers vnto Teglapſaſſer the kyng of Aſſiria ſynging: I am thy ſeruant a thy ſonne in ceuſe vnto helpe the out of the bande of the kyng of Siria/and of the kyng of Iſrael/which are ſen vnto againſt me. And Aſaas toke the ſyluer and golde that was founde in the houſe of the Loꝛde/and in the treaſure of the kynges houſe/and ſent a preſent to the kyng of Aſſiria. And the kyng of Aſſiria conſented vnto him/and wrote vnto Damafcon/and wrote it/and caryed them awaye vnto Cir/ and ſlew Rezin. And kyng Aſaas went to Damafcon ſo: to meete Teglapſaſſer the kyng of Aſſiria. And when he ſaw an auſtere that was at Damafcon/ſyng Aſaas ſent a part/and a ſimilitude of the ſame auſtere vnto the puſt Vraſ/uen as it was made. And Vraſ the puſt ſhielded an auſtere/and made it acco:dinge as kyng Aſaas had ſent vnto him from Damafcon/ſyl Aſaas ſyng

That is  
the ſome  
of Oſia.

ii. pa. xxxi. a

came from Damasco.

And when the kyng came from Damasco an sawe the altare/ he offered theron/ and fynded his burntofferinge and meatofferinge upon it/ and poured his drinkofferinge thereon/ and caused the floude of the thackofferinge which hee should be spencled upon the altare. But the diasen altare that stode before the Lord/ put he away / so that it stode not betweene the altare and the house of the Lord/ but set it in the center on the Northside of the altare.

And when the kyng commaunded Urias the priest/ and said: Upon that great altare shalt thou fynde the burntofferinge in the morning/ and the meatofferinge in the eveninge / and the kynges burntofferinge at his meatofferinge / and the burntofferinge of al the people in the land/ with they: meatofferinge and drinkofferinge. And all the floude of the burntofferinge / and all the floude of the other offeringes shalt thou spencle thereon: but with the diasen altare will I deuyse what I can. Vnas the priest had all accedinge as Ahas the kyng commaunded hym.

And kyng Ahas shafe deyne the sydes of the steates / and put awaye the kertell from aboute/ and toke the lauer from the diasen bullocks that were there under / and set it upon the pavement of stone. And the pulper for the Sabbath / whiche they had buyded in the house/ and the entree of the kynges house turned he unto the house of the Lord/ for the kyng of Assiras sake.

What more there is to saye of Ahas/ what he had doone/ is so wyrtten in the Cronicles of the kynges of Iuda. And when he fel on slepe with his fathers/ a was buryed with his fathers in the cite of Damid. And Iechias his sonne was kyng in his steade.

The XVIIII. chapter.

In the thirtieth yere of Ahas / the kyng of Iuda/ beganne Oseas the sonne of Ela to sayne ouer Israel at Samaria nyne yeres / and said that which was euil in the sight of the Lord/ but not as the kynges of Israel / were before him. I traunscrite hym by Salmanaeser the kyng of Assiria come vpon. And Oseas was subiect vnto hym/ and gaue

him tributes. Entred the kyng of Assiria into ceade that Oseas had confyred/ a sent mes- saungers to Sua the kyng of Egypt/ a posed not tribute yearly to the kyng of the Assyries/ he besieged him and put him in prison. And the kyng of Assiria went vpon into all the lande/ and to Samaria/ and layed seige vnto it the yere. And in the nyenth yere of Oseas the kyng of Assiria wyne Samaria/ and carryed Irael awaye into Assira/ and set the at Halach and at Gabai by the water Cosan / and in the cite of the Medes.

For when the children of Israel synned against the Lord they: God / that broughte them out of the lande of Egypte / from the hande of Pharaos kyng of Egypte / and refused other goddes/ and walked after the counseil of the Egyptians/ whome the Lord had shewen out before the children of Israel / as the kynges of Israel / and poked the Lord they: God / and hid secretly the thinges that were nor right in the sight of the Lord they: God / namely in that they: buyded them bye places in all cyties/ both in castles and stronge cyties / and set vp pylars and grooves vpon all bye hylls / and amongst all grene trees/ and bent incense there in all the bye places/ turne as they: the Egyptians/ whome the Lord had cast out before the / a wroughte wicked thinges/ wherewith they moued the Lord vnto wrath / and serued the Idols wherof the Lord sayd vnto them: Ye shall not do such thinges.

And when the Lord refused in Israel and Iuda bye all the prophetes and Seers / sayinge: Turne agayne from youre euill wayes/ and kepe my commaundmenten and edincuntes/ accordinge to al the lawe which I gaue vnto your fathers / and that I sent vnto you by my seruantes the prophetes: they wolde not hearken / but hardened their neckes/ accordinge to the hardnesse of they: fathers/ which beloued not on the Lord they: God. Yet they despised his commaundmenten and his conuynants/ which he made with they: fathers/ and his testymones which he witnessid among them/ a walked in they: open vanytes/ and became wayne followinge the Egyptians / wherewith they: were rounde aboute / whome the Lord had commaunded them: that

iii. r. viii. b

Esai. viii. a

Exo. xiiii. f

Deut. xii. e

Jer. xvii. e

Deu. xxi. b

Malai. ii. b

that they should not do as they did. Neuer thelself they forsake all the commaundementes of  $\text{L}^{\text{ord}}$  their God/and made them two molten calves and grones / and worshipped at the host of Baian/and serued Baal/and trauced they: Ionnes and Daughters to go thowt the fire/and medled with forshapers and witch: and gaue them selues ouer to do that which was euil in the syght of  $\text{L}^{\text{ord}}$  to please him vnto wrath.

**D** Then was the  $\text{L}^{\text{orde}}$  very wroth at Israh/and put them awaye from his presence/ so that there remainyd no mo/ but onely the trib of Juda. Neyther byd Juda kepe the commaundementes of the  $\text{L}^{\text{orde}}$  they: God/ but walked after  $\text{C}$  costumes of Israh/ which they byd. Therfore byd the  $\text{L}^{\text{orde}}$  cast away all the side of Israh/ a troubled them/ and deliuered them into the handes of the spoylers/ tyl he had cast them out of his presence: for Israh was deuoted from the house of Dauid. And they made them a kynge/ one Jeroboam the sone of Nebat/ which turned Israh backe from the  $\text{L}^{\text{orde}}$  / and caused them to synne so foie. Thus walked the children of Israh in all the synnes of Jeroboam / which he had done: they departed not from them/ vntyl the  $\text{L}^{\text{orde}}$  put Israh out of his presence/ according as he had spoken by all his seruantes the prophetes.  $\text{I}$  So Israh was carryed as waage out of their owne lande to Assina vnto this daye.

**J** The kynge of Assiria caused men to come from Babilon/ from Eutha/ from Tusa/ from Hemath/ and Sepharuaim/ and caused them to inhabit the cyrces in Samaria/ in steade of the chyldren of Israh. And they toke possession of Samaria/ and dwelte in the same cyrces. But when they beganne to dwell there/ and feared not the  $\text{L}^{\text{orde}}$  / the  $\text{L}^{\text{ord}}$  sente Lyons amonge the/ which slew the. And they caused it to be sayd vnto the kynge of Assiria: The Reythen whome thou hast broughte hether/ and caused them to inhabit the cyrces of Samaria/ knowe not the lawe of the God of the lande: Therfore harp he sente Lyons amonge them/ and behold/ they slaye them/ because they knowe not the ordinance of the God of the lande.

**f** The kynge of Assiria commaunded and

sayde: Wrynge herber one of the priestes that were carryed awaye from thence/ and let him go thither and dwell there/ and teach them the obduynance of the God of the lande. The came one of the priestes / which were carryed awaye from Samaria/ and dwelte at Berthe/ and taughte them how they should feare the  $\text{L}^{\text{orde}}$ . But euery people made their goddes/ and put them in the houses vpon the hye places / which the Samaritanes had made/ euery people in their cities wherein they dwelt. They of Babilon made Sodoroth/ Vozob. They of Eubai made Uergel. They of Hemath made Niuna. They of Tusa made Nubhas and Charbat. They of Sepharuaim burnt they: Ionnes vnto Adramelech and Tnamelech the goddes of them of Sepharuaim.

And whyle they feared the  $\text{L}^{\text{ord}}$  / they made priestes in the hye places of the lowell amonge them/ and put them in the house of the hye places: Thus they feared  $\text{L}^{\text{ord}}$  / a serued the goddes also/ according to the custome of euery naci/ from whence they were broughte. And vnto this daye do they after the olde fashion/ so that they neyther feare the  $\text{L}^{\text{orde}}$  / nor yet kepe theyr owne obduynance: that the  $\text{L}^{\text{orde}}$  commaunded  $\text{I}$  chyldren of Jacob/ vnto whome he gaue his name the of Israh/ and made a conuynant with the/ and commaunded the/ and said: I feare none other goddes/ a worshippinge them nor/ a seruethem not / and offer not vnto them: But the  $\text{L}^{\text{orde}}$  which broughte you out of the lande of Egypte / with great power and outstretchyd arme/ Lym feare him/ worshippinge a vnto him do sacrifice: and the statutes/ ordinauices / lawe and commaundement / which he hath caused to be wyrtten vnto you / thok: so that ye kepe: that ye alwaye do therafter / and feare none other goddes. And soiger not the conuynant which he hath made with you/ lest ye feare other goddes. But feare  $\text{L}^{\text{ord}}$  your God / he shal be lieuer you from all your enemyes. Neuer thelselfe/ they walde not herber/ but dyd after theyr olde custome.

Thus the Reythen feared the  $\text{L}^{\text{orde}}$  and serued th: Idols also/ and so byd theyr chyldren and chyldres chyldren lyk wyse.

O. R. 24 b

De. xviii. b

O. R. 24 c

Jere. xxxi. a

i. i. 24. b

Ge. 32. 31. 34.



Even as they fathers have done before the/ so do they vnto this daye.

The. XVIII. Chapter.

**A**ND the thirde yeare of Oseas the sonne of Ela the kyng of Israel/raigned Iechias the sonne of Iudas kyng of Iuda. And he was sene and twenty yeare olde when he was made kyng/a raigned nyne and twenty yeare at Jerusalem. His mothers name was Abi a daughter of Zadabur. And he sayd that which was right in the syght of the Lord according vnto al as he had said his father. He put awaye the hye places/a thake downe the pylers/and rored out the grones/a thake the diasein serpents/ which Moyses had made. For vnto that tyme had the children of Israel burnt incense vnto it. And it was called Elehisiban. He put his trust in the Lord God of Israel/so that after him there was not his like amonge all the kynges of Iuda/ neyther had ben before him. He cleued vnto the Lord/and departed not backe from him /and kepte his commandementes/which the Lord had comanded Moyses. And the Lord was with him. And wherher so ever he went forth/ he behaued hymselfe wysly. He ressted the kynges of Assyria/and was not subdued vnto hem. He sware to Philistines also vnto Gath/and their borders from the casules vnto the stronge citie.

**I**n the fourth yeare of Iechias kyng of Iuda/that was the seventh yeare of Oseas the sonne of Ela kyng of Israel/ came Salmansar the kyng of Assyria agaynst Samaria/and layed siege vnto it/and wanne it after thre yeares in the firste yeare of Iechias/that is in the nynteyth yeare of Oseas kyng of Israel/then was Samaria wonne/and the kynges of Assyria caryed Israel awaye vnto Assyria/and sent them at Halah and Habor by the water of Mesan/and in the citie of the Medes. And all/ because they herened not vnto the voyce of the Lord their God/and had transgressed his comendement. And as for al the Moyses the seruants of the Lord had comanded they had ben neyther herened vnto any of thei/ nor vnto them.

**I**n the fourth yeare of kyng Iechias/ was the thirde kyng of Assyria come agaynst all the stronge citie of Iuda/and

conquered them. Then sente Iechias the kyng of Iuda to the kyng of Assyria vnto Lachis/sayinge: I haue offended/turne backe fro me/loke what thou laydest vnto me/I will beare it. Then the kyng of Assyria layed vnto Iechias the kyng of Iuda/the hundredth talente of syluer/and thre myntes of golde. So Iechias gaue all the syluer that was founde in the house of the Lord/and in the treasures of the kynges house. He sent some thake Iechias the kyng of Iuda/the dorres of the temple of the Lord/and the places of golde/which he hymselfe had caused to laye vnto them/and gaue them vnto the kyng of Assyria.

**A**nd the kyng of Assyria sent Cherran a chiefe butler fro Lachis to kyng Iechias with a grete power vnto Jerusalem. And they wente vnto/ and when they came there/they stode still at the conuoye by the ouerwoyle/which ledyth in the waye vpon the fillers lande/and called vnto the kyng. Then came there forth vnto them Eliachim the sonne of Iechias the steward/and Sobna a scribe/a Iosab the sonne of Iosaph the secretaire.

**A**nd the chiefe butler said vnto them: Tell the kyng Iechias: Thus sayeth the great kyng/ curen the kyng of Assyria: What picturest thou is this that thou trustest vnto? Thyselfe thou/that thou haste yet counsaill and power to syghte: Wher vnto trustest thou then/ that thou art fallen of fro me? Beholde/ I purrest thou thy trust in this threken staffe of cedar/ which who so leanech vpon/it shall go into his hande/and peerece it thow. This is Cheraas the kyng of Egypte vnto al the thate put theyr trust in him. But sye wolde haue vnto me: We put our trust in the Lord our God. Is not that he/ whose hie places a altars Iechias hath take downe/ a layde vnto Iuda and Jerusalem: Before this and nowe which is at Jerusalem/that se wastowp?

**M**ake a multitude therefore vnto my lord the kyng of Assyria/and I wyl geue the two thousande houses/that thou be able to man them: here wyl thou then endure before the smallest pynce of my lordes subiectes: And trustest thou vnto Egypte/ because of the charettes and hoysmen: But thynke/ that I came

14. 24. b

14. 28. 24.

14. 33. 34. a

14. 33. 34. a

14. 33. 34. a

I came vp hyther without the Lozde to deſtroy theſe cyties: The Lozde hath commaunded me: Go vp into that lande and deſtroye it.

- E** Then ſaide Eliachim the ſonne of Belſhia/ and Sobna the ſcribe vnto the chiefe Butler: Speake to thy ſeruauntes in the Syrians language/for we vnderſtande it/ and ſpeake not vnto vs in the Jewes ſpeche before the eares of the people that are vpon the wall. Neuertheleſſe the chiefe Butler ſayd vnto the: Hath my lozde then ſent me vnto thy lozde/ or to the/to ſpake theſe wordes: For euen vnto the men/ which ſyt vpon the wall that they may eate theyr owne donge/ and drinke their owne ſtule with you. So the chiefe Butler ſtoode and cryed with ſoude voyce/ in the Jewe language/ and ſaid: Heare the word of the great Kyng/ the kyng of Affria: Thus ſayeth the kyng: Let not Eſchias deceaue you / for he is not able to deliuer you from my hande/ and let not Eſchias make you to truſt in the Lozde/ ſayinge: The Lozde ſhal deliuer vs/ and this cytye ſhal not be geuen in to the handes of the kyng of Affria. Followe not ye Eſchias/ for thus ſayeth the kyng of Affria.

- J** So me theſe bleſſynge/ and come forth vnto me/ ſo ſhall eery man eate of his vyne/ and of his figge tree/ and drinke of his welle/ tyll I come my ſelfe and ſetch you into a lande/ which is lyke your owne lande/ wherein is oyle/ wyne/ ſcabde / wyneyardee / orle trees/ orle/ and hony/ ſo ſhal ye lyue/ and not dye. Followe not ye Eſchias/ for he deceaueth you when he ſayeth: The Lozde ſhal deliuer vs. Hauē the goddes of the Heryten deliuered eury one his lande from the hande of the kyng of Affria: Where are the goddes of Heman and Arphad? Where are the goddes of Sepharim/ Hena and Iua? Hauē they deliuered Samaria from my hande? Where is there one god among the goddes of all landes/ which hath deliuered his lande from my hande/ that the Lozde ſhoulde deliuer Ieruſalem from my hande.

As for the people they held theyr praye/ as gauē bym no anſwere: for the kyng had commaunded and ſayd: Anſwere him nothing. Then came Eliachim the ſonne of Belſhia the

ſtewarde/ and Sobna the ſcribe/ and Joab the ſonne of Aſſaph the ſcretary vnto Eſchias with rente clothes/ and tolde hym the wordes of the Butler.

The XIX. Chapter.

**E** Then Eſchias the kyng herde the/ and rente his clothes/ as pur on a ſack cloth/ and wente into the houſe of the Lozde/ and ſent Eliachim the ſtewarde. And Sobna the ſcribe with the eldeſt puellē/ cloſed in ſackloth/ vnto the prophete Eſay the ſonne of Amos/ and they ſayde vnto hym: Thus ſayeth Eſchias: This is a daye of trouble/ and of deſpaunce and blaſphemy. The children are come to the city/ and there is no ſtrength to be deliuered of them. Iſhaply the Lozde thy God will heare the wordes of the chiefe Butler/ whom his lozde the kyng of Affria hath ſent to blaſpheme the great kyng: God ſhal deſpye hym with ſuche wordes as the Lozde thy God hath herde/ therefore liſt thou vp thy praye for the remanant/ which are yet left behinde.

And when kyng Eſchias ſeruauntes came to Eſay/ Eſay ſaid vnto them: Speake thus vnto your lozde: Thus ſayeth the Lozde: feare not thou the wordes that thou haſt herde/ wherewith the kyng of Affria ſeruauntes haue blaſphemed me. Behold/ I wil put him in another mynde/ ſo that he ſhall heare tidynge/ and go againe into his owne countrey/ and in his owne lande wil I cauſe him to ſal thowen the ſteward.

And when the chiefe Butler came againe/ he founde the kyng of Affria ſpyghning againſt Lybna: for he had herde that he was departed from Lachis. And he herde of Charach the kyng of the Moabians: Beholde / he is gone forth to fight with the. He turned he backe/ and ſent meſſaungers to Eſchias/ and cauſed to ſaie vnto him: Saie thus vnto Eſchias as the kyng of Iuda: Let not thy God deceaue the/ ſon whom thou truſteſt/ and ſayſt: Ieruſalem ſhal not be geuen into the hande of the kyng of Affria. Beholde / thou wilt herde what the kynges of Affria haue done vnto all landes/ as how they ſlained them / ſo ſhalt thou be deliuered: Hauē the goddes of the Heryten deliuered them / whom my ſeruaunters deſtroyed/ as Goſan/ Haraſ / Keſep/ and

and the children of Eden which were at Chalassar. Where is the kyng of Semath/the kyng of Arabad/and the kyng of the cyne Sopheruaim/Semal/and Juaz

¶ And whan Eschias had receaved the letters of the messengers/and had red the/ he wente up to the house of the Lord/and layed them abroad before the Lorde/and made his prayer before the Lord/and sayd: O Lorde God of Israel/that thou hast sent upon the Cherubynes/that thou only art God amonge all the kyngdomes of the earth/that thou hast made heauen and earth. Enelyne thine eare O Lorde/and heare: open thine eyes/and beholde/and heare the wordes of Sennacherib/ which hath sent byrther to blasphem me the isyngir God. It is true (O Lorde) that the kynges of Assyria haue destroyed the Kithen and their lande with the stewartes/and haue cast their goddes in the fyre: for they were not goddes/ but the worke of mens handes/woode and stone/therefore haue they destroyed the. But now O Lorde helpe thou vs out of his hande/that all the kyngdomes vpon earth maye knowe that thou Lorde art God alone.

¶ Then sent Esay the sonne of Amos vnto Eschias sayinge: Thus sayeth the Lorde God of Israel: Where as thou hast made thy prayer vnto me concerning Sennacherib the kyng of Assyria/I haue herd it. This is it that the Lorde hath spoken against him. He hath bespyed the/and merced the O vngyn thou daughter Zion: he hath shaken his cade/and the O daughter Ierusalem. Whome

11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

2 But haste thou not herde how that I

haue done this longe ago/ and haue prepared it fro the beginninge: Now haue I caused it for to come/that concenous stronge cyne in mygre fall into a wastef herpe of sterne/and they that dwell therein/shalbe sayre and fearefull/and ashamed:/ and shalbe as the grasse vpon the felde/and as the grene herbe/and haue vpon the boustoppe/that wythereth afore it be growen vp. I knowe thy habitation/that thou art ingoyning/ and that thou ragest against me: for so muche the as thou ragest against me/and saying thy presumption is come vp to myne eares/ therefore wil I put a ringe in thy nose/and a thible bit in thy lippes/and wil stinge the again/when the same waye thou comest.

¶ And let this be a token vnto the Eschias. In this yere eate that which is fallen. In the seconde yere suche as groweth of it selfe: In the thide yere sowe a reape/ and plant vineyardes/and eate the frute thereof. And the daughter Iuda which is escaped and remaineth/shall from henceforth take reape/and beare frute aboute. For the remnant shal go forth from Ierusalem/ a they that are escaped/shal go out from mount Zion. The gelousy of the Lord Sabaoth shal bringe this to passe.

¶ Therefore thus sayeth the Lord/when concerninge the kyng of the Assyria: He shal not come into this cyte/and shal shoue no arrow therein/ neither shal theyr come any sworde before it/ neither shall he bygge any banke aboute it/ but shal go agayne the waye that he came/and shal not come into this cyte/ saith the Lord: and I wil defende this cyte/ to helpe it for myne owne sake/ and for my seruauant Dauides sake.

¶ And in the same night went the angel of the Lord/and smote in the host of the Assyrians/and hideth and slew a fourt score thousand men. And whan they gathered vp in the morninge/ behold all the fill of dead carcases. So Sennacherib kyng of Assyria brake vp/ and departed/ and returned/ and abode at Ninue. And as he worshipped in the house of Acherach his god/ his owne sonnes Adramelch and Sarazer smote him with the trearde/ and fled into the land of Terar. And Sarrabden his soune was kyng in his steade.

Pf. 1111. a

The

# Ezechias/Manasse. The IIII. booke of the Rynge.

The XX. Chapter.

**A**nd that tyme was Ezechias dead syete. **A**nd the prophet Esai sonne of Amos came to him/and said vnto him: Thus sayeth the Lord: See thyne house in order/for thou shalt dye and not lye. And he turned his face to the wall/and prayed vnto the Lord/and sayde: Remember (O Lord) that I haue walked faithfully before the/and with a perfecte herte /and haue done that which is good in thy sight. And Ezechias wepte sore. But when Esay was not gone out of halfe the cite/ the woide of the Lord came to him and said: Turne backe /and tell Ezechias the punice of my people: Thus sayeth the Lord God of thy father Dauid: I haue herde thy prayer/ I haue considered thy teares. Beholde / I will heale the. On the thyrde daie shalt thou go vp into the house of the Lord/and syfene years will I abde vnto thy lfe/and wil Re-lyuer the and this cyne from the finge of Assria/and this cure will I defende for myne owne sake/and for my seruants Dauids sake. And Esay saide/Bring herber a quantite of fygge. And when they brought them/they layed them upon the foye/and it was heale.

**E**zechias saide vnto Esay: Which is the token that the Lord wil heale me /and that I shal go vp into the house of the Lord on the thyrde daie: Esay saide: This token shalt thou haue of the Lord/that the Lord shal go according as he hath saide: Shal the shadowe go ten degrees forward/ or shal it turne ten degrees backe ward: Ezechias saide: It is an easy thinge for the shadowe to go ten degrees forward/ but that it go ten degrees backe ward. Then he cryed the prophet Esay vnto the Lord: In the shadowe wyl I haue ten degrees in Achaz dial/ which he was descended as yet.

**A**t the same tyme Merobach Balab the soune of Balaban fynge of Babylon/ sent letters and presentes vnto Ezechias/ for he had heard that Ezechias had ben syete. And Ezechias reioyced with them/ and shewed them all the house of frounes/ the syluer/ gold/ spyrres/ and the best oyle/ and the house of ordinarie/ and all that was founde in his treasures. There was nothinge in his house/ and in all his Dominion/ but Ezechias shewed it them.

Then came Esay the prophet vnto fynge Ezechias/ and saide vnto him: What haue these men saide/ and whence came they vnto the: Ezechias saide: They came to me out of a farr contrie/ cuses from Babilon/ he saide: What haue they sene in thy house: Ezechias saide: They haue sene all that is in my house/ a there is no thinge in my treasures/ but I haue shewed it them. Then saide Esai vnto Ezechias: Heare the woide of the Lord: Beholde / I will carry away and vtur vnto Dabilon / and wharsoeuer thy fathers haue layed vp vnto this daie/ and there shall no thinge be left/ sayeth the Lord: Yet/ and the children which come of the / whome thou shalt begit/ shall be taken away/ to the chambers laines in the fynge of Babilons palace. Ezechias saide vnto Esay: It is good that I haue heard this spoken. And he saide moreouer: Let there be peace yet/ and faithfullye in my tyme.

What more there is to saye of Ezechias/ a all his power/ and what he byd / and of the pool and water conduite/ wherby he conueied water into the cite/ beholde / it is written in the Cronicles of the fynge of Iuda. And Ezechias fell on slepe with his fathers/ and Manasse his sonne was king in his stede. The XXI. Chapter.

**M**anasse was twelue yeare olde when he was made kynge: and reigned vnto a xxxij. and ffyfy yeare at Jerusalem. His mothers name was Hezephia. And he did that which was euill in the syght of the Lord: for he did the abominacions of the Chanaanites/ whome the Lord expelled before the children of Israell/ and reaped forward/ and builded by the bye places/ which his father Ezechias had destroyed/ and set vp Baals altars/ and a masse grouce/ as Achab the fynge of Israel had done/ and worshipped all the host of heauen/ and serued them. And builded Taulares in the Lordes house/ wherof the Lord saide: I wyl sit my name as Jerusalem. And in both the courtes of the house of the Lord builded he altars/ vnto all the host of heauen. And Traused his sonne to go thosow the fyce/ and regarded sydes cryinge/ and tofene / and he maynteyned fythfayers/ and exponers of lawes/ as so much byd be of this/ which was

ii. p. 135. c. 1. 135. d. 135. e. 135. f. 135. g. 135. h. 135. i. 135. k. 135. l. 135. m. 135. n. 135. o. 135. p. 135. q. 135. r. 135. s. 135. t. 135. u. 135. v. 135. w. 135. x. 135. y. 135. z.

135. r. 135. s. 135. t. 135. u. 135. v. 135. w. 135. x. 135. y. 135. z.

135. r. 135. s. 135. t. 135. u. 135. v. 135. w. 135. x. 135. y. 135. z.

135. r. 135. s. 135. t. 135. u. 135. v. 135. w. 135. x. 135. y. 135. z.

uel in the syght of the Lorde that he prouo-  
ked hym vnto wraue.

**B** A grove Iddol also which he had made after  
he in the house / wherof the Lorde said vnto  
Dauid and to Salomon his sonne: In this  
house / and at Jerusalem (which I haue cho-  
sen out of all the cities of Israel) wyl I set my  
name for ever / and wyl not cause the cite of  
Israel to be remoued any more from the lade  
which I gaue vnto theyr fathers / yec / so that  
they obserue / and do accordyng vnto all that  
I haue charged them / and after all the lawe  
that my seruauit Mosse commaunded the  
Ireuerbelesse / they wylde not heke / but Ma-  
nasse becaued them / so that they byd woike  
then the Reyghen / whome the Lorde expell-  
ed before the chyldren of Israel.

Then spake the Lorde by his seruauentes  
the prophetes / a sayde: Because that Manasse  
the kyng of Iuda hath done these abho-  
minacions / which are worse then all the abho-  
minacions that the Amoitites haue done /  
which were before the / and hath caused Iuda  
also to sinne agaynst theyr God: therefore thus

**saith the Lorde God of Israel: I beholde  
I wyl bringe such a plague vpon Jerusalem  
and Iuda / that whosoever heareth in both his  
eares shall grieve / and ouer Jerusalem wyl I  
stretch forth the lynce of Samaria / and the  
weight of the house of Iddah / and wyl wepe  
ouer Jerusalem / euen as one weepeth a plauer /  
and I wyl ouerthrowe it. And the remanent  
of myne embreuitie wyl I cast out / a scar-  
ter the aboads / and wyl deliuer them in to  
the handes of theyr enemies / to be spoiled a  
rme of all theyr enemies: because they haue  
done that which is euell in my syght / a haue  
D prouoked me vnto wraue / sence 9 daye that I  
brought theyr fathers out of Egypt / vnto  
this day. Manasse also shed exceeding much  
innocent blood / so longe till Jerusalem was  
fill on euery syde / by the synnes wherewith  
he caused Iuda to sinne / so that they byd  
that which was euell in the syght of the Lorde.**

What more there is to say of Manasse /  
and all that he dyd / and his synnes whiche he  
committid beholde / it is written in the Cro-  
nicles of the kynges of Iuda. And Manasse  
fell one slepe with his fathers / and was bur-  
yed in the garden besyde his house / namely /

in the garden of Ufa / and Amon his sonne  
was kyng in his steade.

**¶** Two and twenty yere olde was Amon  
whan he was made kyng / a he raygned two  
yere at Jerusalem. His mothers name was  
Mesumlech / the daughter of Barus of Zar-  
ba / a he byd euell in the syght of the Lorde /  
as Manasse his father had done / and wal-  
ked in all the way which his father walked / a  
serued the Iddols which his father had serued /  
and worshipped them / and forsoke the Lord  
the God of his father / and walked not in the  
waye of the Lorde.

And his seruauentes conspired agaynst A-  
mon / and stee the kyng in his house. But  
the people of the lande stee all them that had  
conspired agaynst kyng Am. And the peo-  
ple of the lande made Josias his sonne kyng  
in his steade. As for other thynges that Amon  
dyd / beholde / they are written in the Cro-  
nicles of the kynges of Iuda. And he was bur-  
yed in his graue in Ufas garden. And Jo-  
sias his sonne was kyng in his steade.

The. XXII. Chapter.

**¶** Ufas was eght yere olde whan he  
was made kyng / and raygned one and  
thirty yere at Jerusalem. His mothers name  
was Iebida the daughter of Iudai of Bas-  
sard / and byd that which was ryght in the  
syght of the Lord / and walked in all the way  
of Dauid his father / a turned not asyde / nei-  
ther to the ryghte hande / nor to the lefte.

**¶** And in the eghthent yere of kyng Jos-  
ias / the kyng sent Saphan the sonne of A-  
sia / the sonne of Mesulam the scribe / in to  
the house of the Lord / and sayde: Go vp to He-  
dalec / a bryng me the money that is brought  
vnto the house of the Lord / which the res-  
holde Iepers haue gathered of the people /  
maye be deliuered vnto them / that they maye  
geue it to the woifemen whiche are appoy-  
ned in the house of the Lorde / and to geue it  
vnto the labourers in the house / that they maye  
repayre the decaye in the house / namely / vnto  
the carpenters / and buylders / and masons / a  
to the that be rynder and hiee stone for the  
repayryng of the house: but so that there be  
no accomptes taken of the / concerning the  
money that is vnder theyr hande / but that they  
deale withall vpon credence.

**B** And Helchias the hie priest sayd vnto Saphan the scribe: † I haue founde the booke of the lawe in the house of the Loide. And Helchias gaue the booke vnto Saphan / that he mighte rede it. And Saphan the scribe bare it vnto the kyng / and brought hym wordes agayne / and saide: Thy seruantes haue gathered together the money that was founde in the house: / a haue deliuered it vnto the workemen / which are appointed in the house of the Loide. And Saphan the scribe tolde the kyng / and sayde: Helchias the hie priest hath deliuered me a booke / and Saphan red it before the kyng.

**3. re. 11. a** But when the kyng herde the wordes of the booke of the lawe / he rent his clothes. And the kyng commaunded Helchias the priest / and Ahiam the sonne of Saphan / and Iddo the sonne of Mechiaia / and Saphan the scribe / a Asia the kynges seruante / a sayde: Whose waye and councaylles the Loide foer me / for the people / and for all Iuda / concerninge the wordes of this booke shal be founde: for greake is the wrath of the Loide / that is kynded ouer vs / because oure fathers haue not hearkened vnto the wordes of this booke / to do all that is written vnto vs therein.

Then wente Helchias the hie priest / a Thicani / a Ido / a Saphan / and Asia / vnto Sulda / the prophet / a the wike of Sellu / the sonne of Theua / the sonne of Barrem the keeper of the clothes / and she dwelt at Jerusalem in the second petye / a they spake vnto her. And she sayd vnto them: Thus sayth the Loide God of Israel: Tell the man that sent you vnto me. Thus sayth the Loide: Beholde / I wyl bringe euill vpon this place / and the inhabiters thereof / euen all the wordes of the lawe which the kyng hath caused to be red / because they haue forsaken me / and dient in euill vnto other goddes / to proude me vnto wrath with all the ryghtes of Moone / and the twelfe renes / and to do the booke of heauen. Therefore is my wrath kynded agaynst the cytye / and shall not be quenched.

**D** But tell this vnto the kyng of Iuda / which hath sent you to councayll a the Loide: Thus sayth the Loide God of Israel: because thyne herte is not departed from the wordes which thou hast herde / and hast humbled thy selfe before the Loide / to heare what

I haue spoken agaynst this place / and the inhabiters thereof / (howe that they shall become a very desolacyon and curse) / and hast rente the clothes / a wept before me / I haue herde it / sayeth the Loide: Therefore wyl I gather the vnto thy fathers / so that thou shalt be put into thy graue in peace / and thine eyes shall not see all the euill that I wyl bringe vpon this place. And they brought the kyng wordes agayne.

## The XXIII. Chapter.

**S** And the kyng sent forth / and all the Elders in Iuda / and Jerusalem referred vnto him / and the kyng wente up in to the house of the Loide / and all the men of Iuda / and all the inhabiters of Jerusalem with hym / the prestes and prophetes / a all the people both small and great / and all the wordes of the booke of the conuenaunt that was founde in the house of the Loide / were red in theyr eares. And the kyng stode vpon a piller / and made a conuenaunt before the Loide / that they shoulde walke after the Loide / and to kepe his commaundementes / with all theyr soules / and with all theyr hertes / and with all theyr soules / that they shoulde set up the wordes of the conuenaunt / which are written in this booke. And all the people entred in to the conuenaunt.

And the kyng commaunded Helchias the hie priest / and the prestes of the secunde course / a the keepers of the tresbalde / that they shoulde put out of the temple all the vestes / which were made for Baal / and for the grouse / and for all the host of heauen / and he burnt them without Jerusalem in the valley of Cedon / and the dust of them was carryd vnto Beithel.

And he put downe the Remurim whome the kynges of Iuda had founde / to burne in euill vnto the hie places in the cytye of Iuda / and aboute Jerusalem. He purte downe also the that burnt in euill vnto Baal / the Sint / a the Moone / and the twelfe renes / and to do the host of heauen. And the groue could be do to be carryed from the house of the Loide / out of Jerusalem in to the valley of Cedon / and dient in to the valley of Cedon / and ment to Buss / and cast the dust vpon the graues of the cummyne people. And he brake downe the whorles / petis houses / a hidis were by the beuse of the Loide / wherin the womē made man  
1500

sons for the grone.

And he caused al the priestes for to come out of the cyties of Juda / and suspended the hye places / where the priestes burnt incense from Geba and Berscha. And brake doune the hye places in the postes / that were at the wynde of the gate of Josias the sene of the cytye / at the left hande as one goeth to the cytye parte. Yet had not the priestes of the hye places offered upon the aultare of the Lorde / at Jerusalem / but theyd eate unleueded breade amonge they brethren.

¶ He suspended t Topher also in the valleye of the chydren of Eriad / that noiman shoulde cause his sonne o: Daugher to go thowto the fire onto Moloch. And he put doune the hors / which the kynges of Juda had set unto the Sunne / at the ennyng in to the house of the Lorde / besyde the chell of Melch Melch the chamb: sayn / which was at Paruarim / and the charrettes of the Sunne burnt he with fire / and the aultares upon the rofe of Zabababes / which the kynges of Juda had made. And the aultares t which Manasse had made in the two courtes of the house of the Lorde / which the kyng brake doune. And rane from thence / and cast the dust of them in to the broke of Cedon.

And the hye places that were before Jerusalem on the righte hande of mount Malbuz / which Salomon the kyng of Israel had buylded unto Astaroth the abhominacyon of Sidon / and to Carnos the abhominacyon of Moab / and to Ustairim the abhominacyon of the chydren of Ammon / those did the kyng suspende / and brake the pylers / and rored out the grouse / and fylled theye places with mens bones.

¶ And t the aultare at Bethel / and the hye place that Jerobab the sonne of Nebat made / which caused Israel to synne / the same aultare brake he doune / and the hye place / and burnt the hye place / and made it to dust / and burnt up the grone. And Josias turned him aboute / and late the graues that were upon t mount / and caused the bones to be fethed out of the graues / and bere: the upon the aultare / and suspended it / carrying to the wynde of the Lorde / which the man of God eyed out / that wode this before.

And he sayde: What tyell is this / that I fe here: And the men of the cytye sayd unto him: It is to the grave of the ma of God / which came from Juda / and cryed out this that thou hast done aganste the aultare of Bethel. And he sayde: Let him lye / no man touche his bones. This wode his bones delivred with t bones of the prophete that came from Samaria.

¶ He put awaye also all the houses of the hye places in the cyties of Samaria / which the kynges of Israel had made to provoke t Lorde unto wrath / and did with them / according to all as he had done at Bethel. And all the priestes of the hye places that were there / offered he upon the aultare / and t he burnt he / into bones thereon / and came againe to Jerusalem.

¶ And the kyng commanded the people s: p: x: and sayd: Bepe Easter unto the Lorde your god / a God / as it is written in the booke of Moyses / den. xij. i. t For there was no Easter so fept as t den. xij. i. this / since the tyme of the iudges / which is: i. q. xij. i. the kyng of Israel / and in all the tyme of the kynges of Israel / and of the kynges of Juda: burn t Easter fept unto the Lorde at Jerusalem.

And Josias expelled al foythfayres / expounders of rakens / putages and Zolros / and al the abhominacions which were sine in the lide of Juda / and at Jerusalem / that he myghte sette up the wyndes of the lawe / which were wynd in the booke / that Zabababes the puelle founde in the house of Lorde.

There was no kyng before lye unto him / which so comured unto the Lorde with all his herte / with all his soule / and with all his strength / accordinge to all the lawe of Moyses. And after hym came there not up such another. Yet turned not the Lorde from the indignacyon of his greute wrath / wherewith he was displeasid oute Juda / because of al the pencyonayn wherewith Manasse had provoked hym. And the Lorde sayde: t I will i: q. xij. i. put out Juda out of my presence also / such as a I haue put awaye Israel / and this cytye which I haue chosen / will I cast out / mainlye Jerusalem / and the house wherof I sayd: My name shalbe there. What more there is to saye of Josias / and al that he dyd / shalbe / it is written in the Cronicles of the kynges of Juda.

2. pc. xxx. b  
 In his tyme went Pharaos Necho the  
 kynge of Egypte vp against the kynge of As-  
 sira by the water Euphrates. But kynge Jo-  
 sias went against hym and dyed at Megido-  
 do/whan he had sene hym. And his seruants  
 caried hym dead from Megiddo / and  
 brought hym to Jerusalem / and buried hym  
 in his graue. And the people of the lorde toke  
 of Pharaos the sonne of Josias / and anoynted  
 hym kynge in his fathers steade.

¶ This and twentie yeare olde was Joahas  
 whan he was made kynge / and raygned thre  
 monethes at Jerusalem. His mothers name  
 was Hamutal / the daughter of Jeremia of  
 Judah. And he dyd that which was euill in  
 the sight of the Lorde / euen as his fathers  
 had done. But Pharaos Necho toke hym pry-  
 soner at Nebatha in the lande of Gemath /  
 that he shoulde not raygne at Jerusalem / and  
 rayed a tase upon the lande / an hundredth  
 talentes of siluer / and one talent of golde. And  
 Pharaos Necho made Eliachim the sonne of  
 Josias king in his fathers steade / and turned  
 his name Joachim. But Joahas toke he / a  
 brought him in to Egypte where he dyed.  
 And Joachim gaue the siluer and golde vnto  
 Pharaos / & receaied he the lande that he myght  
 geue the siluer / according to Pharaos com-  
 mandement. Euery one amonge the people  
 of the lande rayed he after his abylyte in siluer  
 and golde / to geue it vnto Pharaos. Syue and  
 twentie yeare olde was Joachim whan he  
 was made kynge / and raygned eleuen ye-  
 res at Jerusalem. His mothers name was Se-  
 bidia the daughter of Debaia of Kuma / and  
 he dyd euill in the sight of the Lorde / euen  
 as his fathers had done.

## The XXXIII. Chapter.

¶ In this tyme came vp Nabuchodonosor  
 kynge of Babylon / and Joachim was in  
 subiection vnto hym this yeare. And he tur-  
 ned backe / and rebelled against hym. And the  
 Lorde sente men of warre vpon hym out of  
 Chaldea / out of Siria / out of Moab / and fro  
 amonge the chyldren of Ammon / and caused  
 the for to come in to Iuda / to destroye it ac-  
 cording to the worde of the Lord / which he  
 spake by his seruantes the prophetes. It fort-  
 uned euen so vnto Iuda / according to the  
 worde of the Lorde / that he wolde purthe

awaye fro his presence / because of the synnes  
 of Manasso which he dyd / and because of the  
 innocent bloude that he shed. And he filled  
 Jerusalem with innocent bloude / therfore wolde  
 not the Lorde be reconcyled.

¶ What more there is to saye of Joachim / and  
 all that he dyd / beholden in wyte in the  
 cronicles of the kynge of Iuda. And Joachim  
 fel on slepe with his fathers. And Joachim  
 his sonne was kynge in his stead. And the  
 kynge of Egypte came nomore out of his lide:  
 for the kynge of Babylon had conquered all  
 that was the kynge of Egypte / from the ry-  
 uer of Egypte vnto the water Euphrates.  
 Eghtere yeare olde was Joachim whan he  
 was made kynge / & raygned thre monethes  
 at Jerusalem. His mothers name was Ne-  
 bussha the daughter of Elnathan of Jerusa-  
 lem. And he dyd euill in the sight of the  
 Lorde / euen as his father had done.

¶ At the same tyme went the seruantes of  
 Nabuchodonosor kynge of Babylon vnto Je-  
 rusalem / and came vpon the citty with  
 nauence of warre. And whan Nabuchodon-  
 osor and his seruantes came to the citty / they  
 layed sege vnto it. But Joachim the kynge of  
 Iuda wente south to the kynge of Babylon  
 with his mother / with his seruantes / with  
 his rulers and chamberlaynes. And the kynge  
 of Babylon receaued hym in the eyght yeare  
 of his raygne.

¶ And he toke south from thence all the tres  
 in the house of the Lorde / and in the  
 kinges house / and brake all the golden vessel that  
 Salomon the kynge of Israel had made in  
 the house of the Lorde / (according as the  
 Lorde had saide) and caried awaye all Jeru-  
 salem / all the rulers / all the myghty men / euen  
 the thousande pisonners / and all the capti-  
 ues / and all the synners / and lesse none be-  
 hinde / but the poore people of the lande.

¶ And he caried Joachim awaye vnto Ba-  
 bylon / the kynge mother / the kynge  
 res / and his chamberlaynes : and the myghty  
 men of the lande led be awaye pisonners /  
 from Jerusalem vnto Babylon / and  
 thousande of the best men / and a thousande  
 carpenters / and synners / and all the strong  
 men of warre. And the kynge of Babylon  
 brought them awaye captyue vnto Babylon.  
 ¶ And



1 And the kyng of Babylon made Manaria his vnckle kyng in his stad / and turned his name Zedechias.

4 1 One and twenty yere olde was Zedechias / when he was made kyng / and raygned eleven yere at Ierusalem. His mothers name was Amihai the daughter of Jeremia of Libna. And he vnder the signe of the Lord / euen as Joachim vnder the signe of the Lord / was called. And he had cast them out fro his presence. And Zedechias fell awaye from the kyng of Babylon.

## The. XXV. Chapter.

1 And it fortuned / that in the nyenth yere of his raygne / upon the tenth daye of the tenth moneth / Nabuchodonosor the kyng of Babilon came with all his power agaynst Ierusalem. And they layed siege vnto it / a buylded stronge holdes rounde aboute it. Thus was the cytye besyged vnto the eleuenth yere of the kyng Zedechias. 2 But on the nyenth daye of the fourth moneth was there hunger so stryge in the cytye / that the people of the lande had nothinge to eat. And the cytye was broken open / and all the men of warre stode in the night by the waye of the gate betwene the two walles / which goeth to the kynges garden.

3 But the Caldees laye aboute the cytye. And Zedechias fled by the waye to the playne felde. Nevertheless / the power of the Caldees folowed after the kyng / and toke him in the playne felde of Iericho / and all the men of warre that were with hym / were fearede abroade from hym. 4 And they toke the kyng / and led hym vp to the kyng of Babylon vnto Reblatha. 5 And he gaue iudgement vpon hym. And they slew Zedechias his children before his eyes / and put oute Zedechias eyes / bounde hym with chaynes / and caryed hym vnto Babilon.

6 Upon the seuenth daye of the fyfth moneth / that is the nyenth yere of Nabuchodonosors kyng of Babylon / came Nabusaradan the chiefe captayne / the kyng of Babylons seruant vnto Ierusalem / and burnt the house of the Lord / and the kynges house / and the houses at Ierusalem / and all the greates houses burne by with fyre. And all the power of the Caldees / which was with the chiefe captayn / brake downe the walles rounde aboute

Ierusalem. As for the people that yet were left in the cytye / and were fallen vnto the kyng of Babilon / and the other commune people / Nabusaradan the chiefe captayne caryed them awaye. And of y pooreste people vnder the chiefe captayne leaue in the lande to be wyngardners and plowmen.

7 But the brasse pillers in the house of the Lord / and the brasse / and the brasse louce that was in the house of the Lord / vnder the Caldees brake downe / and caryed the metall vnto Babilon. And the portes / houses / steeppes / spaces / and all the brasse vessel that was occupied in the seruyce / caryed they awaye. And the chiefe captayne toke awaye the celsors and basins / that were of golde and syluer / and the pillers / one sauour / and the scales that Salomon had made for the house of the Lord. The metall of all these ornaments coude not be weyged. 8 Egghrene rounde hye was one piller / and the knoppe thereon was of brasse also / and the cubytes beynde the rope a the Daignerations vpon the knoppe rounde aboute were all of brasse. After the same maner was the other piller also with the rope.

9 And the chiefe captayne toke Seraia the chiefest of the first course / a Sophony the chiefest of the seconde course / and the chiefe priests / and one chamberlaine out of the cytye / which was appoynted ouer the men of warre / and foure men that were euer before the kyng / which were soude in the cytye / and Sophar the captayne / which taughte the people of the lande to fyght / and the scole maun of the people of the lande / that were founde in the cytye / these vnder Nabusaradan the chiefe captayne toke / and brought them vnto the kyng of Babilon vnto Reblatha. And the kyng of Babilon slew the at Reblatha in the lade of Gemath. Thus was Iuda caryed awaye out of his lande.

10 But ouer the remnaunte of the people in the lande of Iuda / whome Nabuchodonosor the kyng of Babylon lefte behynde for Gubonias the sonne of Ahicam the sonne of Saphan. Now when all the captaynes of the southerne / and the men herde / that the kyng of Babylon had made Gubonias gouernour / they came to Gubonias vnto Gathpaz / whome they called Hinnai the sonne of Mathanias / a Zafai called Hanna the sonne of Carca / and Seraia the Mesphar.

sonne of Eanhomeh the Metoparite / a Ierusalem the sonne of Maachari with their men. And Godolias sware vnto them / and to their men / and sayde vnto them : I feare not ye the officers of the Caldees / rarye in the lande / and submitte your selfe vnto the kynge of Babylonia / and ye shall prosper. ¶ But in the sixteenth moneth came Sinaid the sonne of Mathanias the sonne of Misama / (of the kynge of Tyred) and ten men with hym / and serue Godolias / and the Iewes and Caldees that were with him at Mispa. Then all the people gat thei/ both small and great / and the captaynes of the booke / and came in to Egypte / for they were afraied of the Caldees.

Iere. lii c

¶ Eanhomeh in the seuen and thirtieth yeare after that Iosachim the kyng of Iuda was carryed away on the fiften and twentieth day of the thirteenth moneth / Eynlmerodch the kyng of Babylonia in the fiftie yeare of his reygne / lift vp the head of Iosachim the kyng of Iuda out of prison / and spake louingly vnto hym / and set him free aboute the troncs of the kynges that were with hym at Babylonia / and chaunged the clothes of his captiuitie. And he had care alway before hym as long as he lyued. And he appointed hym his portion / which was euer greuen him dayly of the kyng / as long as he lyued.

The ende of the fourth boke of the kynges / whiche after the Hebrews is the second.

## The fyrst boke of the Cronicles / o therwise called

Paralipomenon.  
The first Chapter.

G. n. v. c

G. n. p. a



Dam / Seib / Enos / Kenen / Mabelael Jared / Kenoch / Mithusafal / Lamoch / Noe / Sem / Ham / Japher.

¶ The chyldren of Japher are these: Gomer / Ma-

gog / Madai / Javan / Tubal / Mesch / a Thirao. The chyldren of Gomer are these: Askenas / Niphat / Gogmar. The chyldren of Javan are these: Elif / Tharsiss / Chitim and Sodorim.

The chyldren of Ham are these: Chus / Misraim / Phur / a Canaan. The chyldren of Chus are these: Seba / Zaula / Sabtra / Keima / and Sadrheca. The chyldren of Keima are these: Sheba a Dedai / Chus begat Nemrod / whiche beganne to myghte upon earth. Misraim begat Ludim / Ananim / Kephaim / Naphtuhim / Patruschim / a Caslaim / of the hebreic came the Phylistynes and Cappadozime. Canaan begat Sidon his first sonne: Beth / Jebusi / Amoi / Gurgosi / Heu / Arki / Sini / Arudai / Zemoi and Hetharbi.

The chyldren of Sem are these: Elam / Duffur / Arphachad / Kub / Trai / Uz / Sulu / Gether and Masch. Arphachad begat Salab. Salab begat Eber. Vnto Eber there were done two sonnes: the name of the one was Peleg / because ¶ in his tyme the world was deuyded / and his brothere name was Jafecan. And Jafecan begat Almoadai / Saleph / Haz / rnypher / Zarab / Kebabian / Vall / Seflar / Eball / Abimael / Echa. Ophir / Zaula and Jobab. These all are the chyldren of Japhethan.

¶ Sem / Arphachad / Salab / Eber / Peleg / Kagu / Serug / Nabo / Tharab. Abram tharab Abrecham. The chyldren of Abrecham are these: Isaac and Ismael. This is the generatione: ¶ The firste sonne of Ismael: the Gm baith / Cedar / Abdeel / Misibem / Misina / Suma / Nasa / Schad / Thema / Zebur / Nephis and Kedma. These are the chyldren of Ismael.

¶ The chyldren whiche Bethura Abrahams concubine bare / are these: Surzem / Jafan / Madan / Midia / Jeshab and Surab. The chyldren of Jafan are these: Seba and Dedan. And the chyldren of Midia are Ephra / Epher / Kenoch / Adna and Elbas. All these are the chyldren of Ketura. Abrah begat Isaac. The chyldren of Isaac are: Esau and Israel. ¶ The chyldren of Esau are: Eliphoe / Rigucl / Teus / Isaelm / Roab. The chyldren of Eliphoe are: Therman / Om / rizephu / Gaerham / Kenze / Chinnic and Amalef. The chyldren of Rigucl are: Vicharb: Srah / Samina

Sainna and Misa.

† The children of Beir are: Lorban / Sobal / Sibon / Anan / Sison / Ezer / Oser. The children of Lorban are: Hon and Homan: and Timna was the sister of Lorban. The children of Sobal are: Aluan / Manabab / Ebal / Sephi / Omam. The children of Sibon are: Aia and Ana. The children of Anan / Sison. The children of Sison are: Hamoran / Eshan / Terhan and Charan. The children of Ezer are: Eshan / Scawan and Zean. The children of Sison are: Oj and Aran.

† These are the kynges that raygned in the lade of Edom / ou euer there raygned any kyng amonge the children of Israel: Bela the sonne of Beer / and the name of his cyne was Unbaba. And when Bela dyed / Jobab the sonne of Serah of Bosra was kyng in his steade. And when Jobab died / Husam ou of the lande of the Temanites was kyng in his steade.

When Husam dyed / Hadad the sonne of Bebad (which smote the Madianites in the felde of the Moabites) was kyng in his steade / and the name of his cyne was Aunth. When Hadad dyed / Samla of Masref was kyng in his steade. When Samla dyed / Saul of Rechobeth by the water syde / was kyng in his steade. When Saul dyed / Baal Huan the sonne of Achobai was kyng in hys steade. Whā Baal Huan dyed / Hadad was kyng in his steade / and the name of his cyne was Pagin / and his wyse name was Meche / whiche the daughter of Maresh / and daughter of Masabab.

But whā Hadad dyed / there were prynces at Edom: prynces Timnab / prynces Alia / prynces Tereth / prynces Abalarna / prynces Elaspunc / prynces Dinon / prynces Aenas / prynces Cheman / prynces Mibzar / prynces Naguel / prynces Jra. These are the prynces of Edom.

## The 11 Chapter.

† These are the children of † Israel: Ruben / Simeon / Levi / Juda / Issachar / Zabulon / Dan / Joseph / Ben Jamin / Nephtali / Gad / Aser. † The children of Juda are: Er / Chan / and Sela: these thre were borne vnto hym of the

daughter Sira the Canaanisse. Herbert / the first sone of Juda was wicked before † Lord / and therefore he slew hym. But † Tamar his soune wyfe bare hym Pharo and Sarah / so that all the children of Juda were frue.

† The children of Pharo are: Heri / Ruth / ariel. The children of Sarah are: Sumer / Eshā / Heman / Ehalcoll / Sara / which all are frue in numbe. The children of Charmi are: Ach / which troubled Israel / when he synned in the thynge that was named. The children of Eshan / Amana.

The children which were borne vnto Besron / are: Naia / Chalubai. † Kan begat Amnabab / Amnabab begat Naasson the pynce of the children of Juda. Naasson begat Salomon / Salomon begat Boos / Boos begat Obed / Obed begat Isai / Isai begat Dauid his first sonne / Amnabab the seconde / Sainna the thyrde / Nathanael the fourth / Kadai the fyfth / Oze the sixte / Sauid the seventh. And they ffynis were Jerua and Abigail.

The children of Jerua are these thre: Abisai / Joab / and Abiel. Abigail begat Amasai. The father of Amasai was Terah an Israhel.

Calch the sonne of Besrom begat Aisba the woman / and Terenth. And these are the same woman children: Jeser / Eshab / and Ardou. But when Aisba dyed / Calch toke Ephraim / which bare hym Hur. † Hur begat Uin / Uin begat Bezaleel.

After wards lay Besrom with the daughter of Maahir / father of Gilead / and he toke her when he was thre score years olde / and she bare hym Segub. Segub begat Jari / which had thre and twenty cyne in the lande of Gilead. And he toke out of the same Jeser and Aram the townes of Jari / and Kenath with the villages therof / the same cyne. All these are the children of Maahir the father of Gilead. After the death of Besrom in Calch Ephraim / left Besrom his wyfe vnto Abia: which wyfe bare hym † Abur the father of j. Par. iij. a Thecoa.

Jerahmeel the first sonne of Besrom had children: the first Kam / Duna / Dena / and Osgen / and Achia. And Jerahmeel had yet another wyfe / whose name was Athara / she is the mother of Onā. The children of Kam the

fyrst sonne of Zerabmeel are Maaz / Jamiu and Iker.

**C** Onani had chyldren : Samai and Jada. The chyldren of Samai are / Nadab and Abysur. Abysur vsyf was called Abihail / which bare hym Abham and Molid. The chyldren of Nadab are / Seled and Appaim / And Seled dyed without chyldren. The chyldren of Appaim: Iefa. The chyldren of Iefa: Sefan. The chyldren of Sefan: Abilai. The chyldren of Jada the brother of Samai are / Zeiber a Jonathan. But Zeiber dyed without chyldren. The chyldren of Jonathan are / Peleth a Safa: These are the chyldren of Zerabmeel. As for Sefan, he had no synce / but a doughter. And Sefan had a seruant an Egypciyan / whose name was Jarba. And Sefan gaue his doughter vnto Jarba his seruaunt to wife / which bare hym Abai. Abai begar Naiban / Naiban begar Sabab / Sabab begar Ipphal / Ipphal begar Ubed. Ubed begar Zehu / Zehu begar Maria / Maria begar Hales / Hales begar Ulefaat / Ulefaat begar Siffemai / Siffemai begar Sallum / Sallum begar Jekamaia / Jekamaia begar Ulefasma.

4. 10. xxij. a

The chyldren of Caleb the brother of Zerabmeel are / Mesa his fyrst sonne / whiche is the father of / Ephraim / and of the chyldren of Nafta the father of Rezion.

**D** The chyldren of Rezion are: Corah / Thaphab / Kefem / and Sama. Sama begar Kathan the father of Jarfaam. Kefem begar Sznar. The sonne of Sama was called Naon / and Naon was the father of Berthzur. Ephraim concubine bare Haram / Nafta / and Gafso. Haram begar Gafso. The chyldren of Jaddai are: Kefem / Jorban / Gofan / Pelet / Ipphal / and Saaph. Nafta concubine bare Seber and Thibena. And she bare Saaph also the father of Madmannia / and Senna the father of Madbena / and the father of Gibea. But Achfa was Calebs doughter.

3. (xxv. b  
Juda. i. c

These were the chyldren of Caleb: But the fyrst sonne of Ephraim. Soballe the father of Renard Jeruim: Salme the father of Berthelem: Harer the father of Berth Sader. And Soballe the father of Benith Jeruim had synce / namely the halfe kynned of Manuhoth. The kynnedo at Synath Jeruim were the

Zerbitos / Durbitos / Synarbitos / and Nisraraitos. Fro these came forth the Zorogarithos and Elphalaitos. The chyldren of Salma are Berthelem / and the Victopharithos the cronyn of the house of Jacob / and the halfe of the Manuhoth of the Zarithos. And the kynnedo of the zerbitos whiche dwelt at Zabee / are the Thireathitos / Syncaithitos / and Susharbitos. † These are the Benithos / that came of Eas. Judij namh the father of Berth Mehab.

The III. Chapter.

**E** These are the chyldren of Dauid / which were borne vnto hym in Sezion. † The ij. King. fyrst sonne / Amnon of Thimoan the Zefaraitis: the seconde Daniel of Abigail the Carmitis: the thyrde / Absalon the sonne of Nafta the doughter of Thalmia kynge of Gofur: the fourth Adonias the sonne of Hagith: the fyfth / Saphathia of Abital: the sixte / Thieriam of his wife Iegia. These fyre were borne vnto hym at Sezion / fyre for raygneth there seven yere and sixe monethes. But at Jerusalem raygned he thye and thyrty yere.

† And these were borne vnto hym at Jerusaleme: Simeas / Sebab / Naiban / Salomon: these foure of Berthiba the doughter of Ammiel. And Zebear / Ulefasma / Ulephalci / Uloga / Ulephag / Uapia / Ulefasma / Ulehad / Ulepholci / these x. These al are the chyldren of Dauid / besyde those that were the chyldren of the concubines. † And Thamar was theyr syster.

\* Salomons sonne was Roboam / whose sonne was Abia / whose sonne was Iaf / whose sonne was Zofaphar / whose sonne was Joram / whose sonne was Uafas / whose sonne was Joas / whose sonne was Amasias / whose sonne was Ufaria / whose sonne was Jorhan / whose sonne was Achas / whose sonne was Ezechias / whose sonne was Manaffes / whose sonne was Amas / whose sonne was Josias. The sonnes of Josias were the fyft Jothanna / the seconde Joachims / thyrde Jeredchias / the fourth Sallum. The chyldren of Joachim were: Jechonias / whose sonne was Jechchias.

The chyldren of Jechonias which were ten / few pifoneros / were † Selarbit / Melchior / Phadabais / Semeazzar / Jekamaia / Sofarn / Uledebia. The chyldren of Phadabais were: Jorobabel and Simeas. The chyldren of Semeazzar were:

habel were: Mesullem and Hanania / and their sister Selomith / and Basbia / Ohel / Barasbas / Safadia / Jusab / Kasea / these five. The children of Hanania were Plana and Jesua / whose sonne was Kephara / whose sonne was Arnan / whose sonne was Obedia / whose sonne was Sazarua. The children of Sazarua were: Semai. The child of Semai were: Sarua / Jegal / Bariah / Kearia / Saphar and Besa / these six. The children of Kearia were: Elionai / Kezchias / and Azikam / these three. The children of Elionai were Rodua / Elisib / Plana / Zhub / Zebanna / Delaa and Anoni / these seven.

The. IIII. Chapter.

**I** The children of Juda were: † Pharco / Hefson / Charim / Hur and Sobal. Rehoa the sonne of Sobal begat Zehar. Zehar begat Bhumai / and Labad. These are the fourdes of the Haregathites / Elle the father of Yihai / Jeseel / Kesma / Zedbas and their sister was called Hazelsponi / and Deuad the father of Gedoi / and Efer the father of Hufa. These are the children of Hur / the first sonne of Ephraim the father of Berthelam.

**I** Ashur the father of Berea had two wyfes / Helca and Naera: Naera bare Zhusan / Ephre / Chemis / and Abasari: these are the children of Naera. The child of Helca were Zereth / Jezobar and Yehnan. Ehoa begat Anub and Hajobeha / and the first of Zerabel / sonne of Barum. Jacobs was more honorable then his brethren / and his mother called hym Jacobs / for the said: I haue borne him with trouble.

**A**nd Jacobs called vpon the God of Israel and said: I If thou wilt blesse me / an increase the borders of my land: and yf thy hande be with me / and thou deliuer me from euil / that it trouble me not: And God caused it for to come that he sayd.

**B** Chalub the brother of Sual begat Neber: he is the father of Iffson. Iffson begat Berthappa / Vassab / and Thehinna the father of the cyne of Iudas: these are the men of Necha. The children of Benas were: Zehuel a Sarua. The children of Zehuel were: Zeharib.

And Mezonhai begat Aphia. And Sa-

raia begat Joab the father of Ghebarasim / for they were carpenters. The children of Caleb the sonne of Iephune / were: Iru / Ela and Naam. The children of Ela were: Dema. The children of Zehuel were: Siph / Siphia / Zehria / and Zureel. The child of Iffra were Zerber / Mered / Ephre and Talon / a Zehar with Miriam / Sama / Zedbar the father of Elshemoa / his wyfe Judi / Zehre / Zered / father of Gedoi / Zehre the father of Zehoi / Zehuel / the father of Sonoah: these are the children of Bertha the daughter of Pharaol / which Mared rote.

The children of the wyfe Rodia the sister of Elapam the father of Begia / were: Hagaram and Elshemoa the Macharibite.

The children of Simo were: Amia / Kimona and Benhanan / his son. The child of Zehsa were: Sobeh / and Ben Sobir.

The children of Bela the sonne of Juda / were: El / the father of Lecha / Laeda the father of Marais / and the first of the synen were: uers in the house of Iffra / and Zolimi / the men of Iffra / Joas a Scraph / which were householders in Iudah / and dwell at Lahem and Habbarim / Zithim. These were pot makers / and dwell amonge plants and hedgcs / Beside the fying in his iustice / a came and dwell there.

The. V. Chapter.

**I** The children of Simeon were: Nemuel / Yamin / Zarib / Zerab / Saul: whose sonne was Sallum / whose sonne was Mispai / whose sonne was Misina. The children of Misina were: Hamul / whose sonne was Zehur / whose sonne was Semai. Semai had sixe sonnes / and sixe daughters / and his brethren had not many children. And all they syned multiplied / nor as the children of Iudah. But they dwell at Zehsa / Molada / Ba / zar / Sual / Bilba / Kezim / Cholah / Beruch / Barma / Ziclag / Berh / Marchozab / Pazarsusim / Berh / Birci / and Saraim: these were they synes / until the tyme of synge Dauid. And they toun: Etam / Ain / Rimmon / Tochen / An: These five cynes / and all the villages that were aboute these cynes / vntill Baal / this is theyr habitation and they syned amonge them.

And Mejobab / Janich / Zofe the sonne

of Amasia / Joel / Jehu the sonne of Iosaphi  
 big / the sonne of Serua / the sonne of Aziel /  
 Elionai / Zacobai / Zefobai / Aiaia / Aziel / Ise-  
 mai and Benasai. Vija the sonne of Sipher /  
 the sonne of Alon / the sonne of Tebaia / the  
 sonne of Simri / the sonne of Semai. These  
 were famous pynces in they kynredes of  
 the house of they fathers / and multiplied in  
 number.

And they went south / that they myghte  
 come vnto Gedon to the Eastside of the val-  
 ley to see pasture for they shepe. And found  
 far and good pasture / and a lande large on  
 both the sydes / quyet and ryche / for they of  
 Ham dwelt there afore tyme:

And these that are now Described by na-  
 me / came in the tyme of Eschias the kynge of  
 Iuda / sithor the tentes and dwellinges of  
 those that were founde there / and dampned  
 them vnto this day / and dwelt in their shede /  
 for there had they pasture for they shepe.

There went of them also / of the chyldren  
 of Simeon. Nyue hundred men vnto moat  
 Ser / with they rulers: Plana / Ucaria / Ke-  
 phaia and Vsel / the chyldren of Iessi / and  
 smore yremnate of the Amalechites / (which  
 were escaped) and dwelte there vnto this  
 daye.

## The VI. Chapter.

The chyldren of Ruben the fyfthe sonne  
 of Israel: for he was the fyfth sonne / but  
 because he defiled his fathers Bed / therfore  
 was his fyfth birthright geuen vnto the chy-  
 lden of Joseph the sonne of Israel / and he  
 was not referred to the fyfth birthright: for  
 vnto Iuda which was myghty among his  
 brethren / was geuen the pyncipalite before  
 hym / and the fyfth birthright vnto Joseph.  
 The chyldren now of Ruben / the fyfthe sonne  
 of Israel are these: Hanoch / Pallu / Hefron  
 and Charmi.

The chyldren of Joel were / Semai / whose  
 sonne was Gagi / whose sonne was Senici /  
 whose sonne was Nicha / whose sonne was  
 Kama / whose sonne was Baal / whose sonne  
 was Beera / whom Eglarphalaster kynge of  
 Affiria carryd away pynsoner. He was a  
 pynce amonge the Rubenites. But his bre-  
 thren amonge his kynredes / when they were  
 referred amonge they generacyon / had Iud

and Satharia to they beades.

And Bela the sonne of Aza the sonne of  
 Sema / the sonne of Joel / dwelt at Zerces / Josaph  
 and vnyll Veba and Baal / Menon. And  
 dwelte towarde the East / as one commeth  
 to the wyldernes by the water Euphrates: for  
 they call were many in the lande of Be-  
 lead.

And in the tyme of Saul they fought a-  
 gainst the Agarites / which sell thowen they  
 hande / and they dwelt in they tentes toward  
 al the East part of Gilead.

But the chyldren of Gad dwelt ouer against  
 them in the contry of Basan / vnyll Salcha.  
 Joel the chyfeste / and Sapham the seconde /  
 Jarnai and Saphar at Basan. And theye bre-  
 thren of the house of they fathers were / Uth-  
 chah / Melullam / Erba / Jotai / Zaccan / Sia / a  
 Ubert / these seuen.

These are the chyldren of Abihail the  
 sonne of Huri / the sonne of Jorab / the sonne  
 of Gilead / the sonne of Uthach / the sonne of  
 Jessai / the sonne of Jahoy / the sonne of Bua-  
 thi the sonne of Abdiel / the sonne of Gu-  
 ni was a ruler in the house of they father /  
 and they dwelt at Gilead in Basan / and in  
 the villages thereof / and in all the suburbes  
 of Saron / vnto the extremost partes thereof. All  
 these were referred in the tyme of Ioram  
 the kynge of Iuda / and of Ieroboam the kynge  
 of Israel.

The chyldren of Ruben: the Gaddites and  
 the halfe trybe of Manasse / of such as were  
 syghyng men / which theyd weare shyde and  
 sword / and could bende the bowe / and were  
 men of armes / were foure and fortye thou-  
 sande and seuen hundred and they scoie / that  
 went forth to the warre.

And when they foughte against the A-  
 garites / Jear / Naphea and Nodab helpe  
 them / and belynered the Agarites into they  
 handes / and all that was with them / for they  
 cried vnto God in the Battayl. And he brede  
 them / because they put they trust in him:  
 And they carryd away they cattell / fyue  
 thousande camels / two hundred and fyfthe  
 thousande shepe / two thousande asses / and  
 an hundred thousande soules of men. For  
 there were many wounded / for why: the Sar-  
 sayl was of God. And they dwelt in they  
 shede /

Gen. xliij. a  
 Exod. vij. b  
 Ihu. xxxij. a

iiij. Re. xv. c

Reade/ vntil the tyme that they were carryed awaye prisoners.

**S** The children of the halfe trybe of Manasse dwelt in the land / from Basan south vntyl Baal Hermon and Seur / a mount Hermon: for they were many. And these were the heade of the house of theyr fathers / **Epher / Zefai / Eliel / Asriel / Zecania / Hodanera / Zabdiel / myghy valcants men / a auncient heade in the house of theyr fathers.**

**2** And when they synned against the God of theyr fathers / and wrot a whoynge after the wordes of **7** people of the land / (whome God had destroyed before them) the God of Israel styed vp the spere of **Phul** the kynge of Assyria / and the spere of **Eglaphalaser** the kynge of Assyria / and led awaye the Rubenites / Gadites / the halfe trybe of Manasse / and broughte them vnto **Galab / and Gaboz / and Hara / and to the water of Gofan** vnto this daye.

## The VII. Chapter.

**T**he children of **Leui** were / **Gerson / Kahath** and **Merari**. The children of **Kahath** were / **Amram / Jeseher / Hebron** and **Phel**. The children of **Amram** were / **Aaron / Mosos** and **Miriam**. The children of **Aaron** were / **Nadab / Abihu / Eleazar** and **Ithamar**. **Eleazar** begat **Phincaos / Phincaos** begat **Isiua / Isiua** begat **Buk / Buk** begat **Uli**. **Uli** begat **Serabia**. **Serabia** begat **Merarioth**. **Merarioth** begat **Marari**. **Marari** begat **Asiub**. **Asiub** begat **Zador**. **Zador** begat **Asiamaas**. **Asiamaas** begat **Asaria**. **Asaria** begat **Johana**. **Johana** begat **Alana**. **Alana** begat **Amram**. **Amram** begat **Asiub**. **Asiub** begat **Zador**. **Zador** begat **Sallum**. **Sallum** begat **Baldias**. **Baldias** begat **Asaria**. **Asaria** begat **Seraia**. **Seraia** begat **Joseder**. **Joseder** was carryed awaye wha **7** Lord cauled **Juda** and **Jerusalem** to be captiue by **Nabuchodonosor**.

The children of **Leui** are these / **Gerson / Kahath** and **Merari**. These are the names of the children of **Gerson / Libni** and **Seimia**. The names of the children of **Kahath** are these / **Amram / Jeseher / Hebron** and **Phel**. The names of the children of **Merari**

are / **Libni** and **Musi**. These are the names of the **Leuites** amonge they: **houes** holde.

**Gerson** sonne was **Libni** / whose sonne **D** was **Jahab** / whose sonne was **Simas** / whose sonne was **Joah** / whose sonne was **Jadda** / whose sonne was **Crab** / whose sonne was **Isa** / whose sonne was **Amindab** / whose sonne was **Coab** / whose sonne was **Asir** / whose sonne was **Elkana** / whose sonne was **Isiaph** / whose sonne was **Asir** / whose sonne was **Lebari** / whose sonne was **Drui** / whose sonne was **Usa** / whose sonne was **Saul**.

The children of **Elkana** were / **Amasai** and **Asimorb**. And **Elkana** / whose sonne was **Elkana** of **Zuph** / whose sonne was **Nahath** / whose sonne was **Eliah** / whose sonne was **Zeroborn** / whose sonne was **Elkana** / whose sonne was **Sarnuel**. Whose first borne sonnes were **Seni** and **Abia**.

**Merari** sonne was **Abiabel** / whose sonne was **Libni** / whose sonne was **Seim** / whose sonne was **Uli** / whose sonne was **Seimea** / whose sonne was **Haggai** / whose sonne was **Alia**.

These are they whome **Dauid** appointed to be kinge in the house of the **Loide** / where the **Ark** rested / and they ministered before the habitation of the **Tabernacle** of wynter / with synngers / vntill **Salomon** had builded the house of the **Loide** at **Jerusalem** / and they stode after theyr maner in theyr office. And these are they that stode and theyr children. Of the children of **Kahath** was **Seimia** the sonne of **Isiuel** / the sonne of **Semuel** / the sonne of **Elkana** / the sonne of **Zeroborn** / the sonne of **Isiuel** / the sonne of **Coab** / the sonne of **Zuph** / the sonne of **Elkana** / the sonne of **Nahath** / the sonne of **Amasai** / the sonne of **Elkana** / the sonne of **Jobel** / the sonne of **Alana** / the sonne of **Sophonias** / the sonne of **Lebari** / the sonne of **Asir** / the sonne of **Isiaph** / the sonne of **Coab** / the sonne of **Jesehar** / the sonne of **Kahath** / the sonne of **Leui** / the sonne of **Israel**.

And his brother **Asiaph** stode at his right hand / and **Asiaph** was the sonne of **Barachias** / the sonne of **Seimeas** / the sonne of **Michad** / the sonne of **Marcia** / the sonne of **Machias** / the sonne of **Thini** / the sonne of **Serab** / the

the sonne of Abia / the sonne of Erban / the sonne of Sima / the sonne of Sime / the sonne of Zabab / the sonne of Gerson / the sonne of Reui.

They brethren the children of Merari stode on the left hand; namely / Erban the sonne of Kus / the sonne of Abia / the sonne of Maluch / the sonne of Basabia / the sonne of Amara / the sonne of Belchia / the sonne of Amzi / the sonne of Bani / the sonne of Samer / the sonne of Mahel / the sonne of Kus / the sonne of Merari / the sonne of Reui.

So for they brethren the Leuites / they were given to all the offices in the habitacion of the house of the Lord; but the office of Aaron / and his sonnes was to kindle the fire upon the altare of burnt offerings; and upon the altare of incense; and to al the busines in the most holy; and to make atonement for Israel; according as Moyses the seruant of God commanded.

These are the children of Aaron: Eleazar his sonne; whose sonne was Phineas / whose sonne was Abisua / whose sonne was Buki / whose sonne was Ussi / whose sonne was Serabia / whose sonne was Merarioth / whose sonne was Amara / whose sonne was Achirob / whose sonne was Sadoc / whose sonne was Abimaas.

And this is they habitacion and rowme in they borders; namely of Aarons children of the kynred of the Sabathites; for this lot fell vnto them: And they gaue them Hebion in the lande of Iuda; and the suburbs of the same rounde aboute. But the selde of the cite and the villages therof / gaue they vnto Caleb the sonne of Iephune. Thus gaue they vnto the children of Aaron thes fyre kynes.

Hebion and Ithna with they suburbs; Zacher / and Isthemoa / Iden / Sebir / Isan / and Bethsema / with they suburbs. And out of the tribe of Ben Jamin Geda / Memeth / and Anaroth with they suburbs; so that all the cites in they kyned were thytten. The other childen of Babab of they kyned / had out the half tribe of Manasse / ten cites by lot. The childen of Gerson of they kyned; had out of the tribe of Zabab; and out of the tribe of Issra; out of the tribe of Nephtali; and out of the tribe of Manasse; in Basan / thirtene

cites. The childen of Merari of they kyned had by lot of the tribe of Ruben; a out of the tribe of Gad; and out of the tribe of Zabul; twelfe kynes.

And vnto the Leuites gaue the children of Israel cites with they suburbs; namely by lot; out of the tribe of the children of Iuda / a out of the tribe of the children of Simeon; a out of the tribe of the childen of Ben Jamin; euen thes kynes; which they appoyred by name. But the kynedes of the childen of Babab had the kynes of they borders out of the tribe of Ephraim.

So gaue they now vnto them; namely vnto the kyned of the childen of Babab; the fyre kynes; Sideron vpon mount Ephraim; Gekir / Jarmeam; Bethoan; Alon; a Gath; Kimo; with they suburbs. And out of the half tribe of Manasse; Aiter and Bilea; with they suburbs. But vnto the childen of Gerson they gaue out of the half tribe of Manasse; Golan in Basan and Anaroth with they suburbs. Out of the half tribe of Zabab; Sebes; Sabab; Kaimoth; and Zimun; in they suburbs. Out of the tribe of Isser; Kifal; Abdon; Sifoth; and Kechob; in they suburbs. Out of the tribe of Nephtali; Beze in Galile; Hamud; and Anarhaim; with they suburbs. Vnto the other childen of Merari gaue they out of the tribe of Zabul; Kaiman and Chabot; with they suburbs. And beyonde Jordan; ouer against Zeriba; Eleazar beside Jordan; out of the tribe of Ruben; Bezer in the wilderness; Jajja; Kedem; a Nephtali; with they suburbs. Out of the tribe of Gad; Ramoth in Gileath; Methenaim; Seidon; and Jafer; with they suburbs.

The VIII. Chapter.

The childen of Zabab were; Chola; Dine; Jafid; and Sumron / thes four. The childen of Chola were; Ussi; Kephana; Jercid; Jagemai; and Jesham; and Samuil; thes thre; in the house of they fathers of Chola; and nyghty men in they kynedes; in thalbe in the tyme of Dauid; two; and thirtyn; thousande; and six hundred. The childen of Ussi were; Jeshahia. The childen of Jeshahai were; Michael; and Udeira; Joel; and Jefa; all thes fyre; were heads. And with them amonge they kyned; in the house of they fathers



farbers there were ready harness'd men of warre to the barrall size and thirty thousand: for they had many wyfes and children. And the myghty men of they: brethren in all the kinredes of Isachar were seuen a foure score thousand: and were al numbied.

The children of Ben Jamin were: Bela/ Becher/and Jedieel/these thre. The children of Bela were: Elabon/Usi/Usiel/ Teremoth and Jiri/these fyue heades in the house of they: farbers/myghty men: and were numbied two and twenty thousand and foure and thirtie.

The children of Becher were: Semira/Joas/Eliezer/Elionai/Amri/Teremoth/Abia/Anatho and Blamehal/these were the children of Becher/and were rekened in their kinredes after thir heades in the house of they: farbers/valiant men/twentic thousande and two hundred. The children of Jedieel were Bilhan. He had children of Bilhan were: Jenu/Ben Jamin/Abud/Enacna/Seban/Tharsis and Thysabar/all these were the children of Jedieel/heades of they: farbers/ valiant men/ twentic thousand and two hundred/ which went forth to the warre for to fyghte. And Supim and Supim were the children of Ir. But Rufim were the children of Ber.

The children of Ephraim were: Jozabijell/ Guni/ Jeger and Gallum/ the children of Eiba.

The children of Manasse are these: Elirel/whome his concubine Aramil byd beare. And Elirel begar be Machir the father of Gilead. And Machir gaue wyfes vnto Supim and Supim/ a they: sisters name was Macha. His seconde sonnes name was Zelophead. And Zelophead had daughteres. And Macha the wyfe of Machir bare a sone whose name was Phares/ and his brothers name was Seres/ and his sonnes were Ula/ and Rafen. Ulas sonne was Beda. These are the children of Gilead the sonne of Machir the sonne of Manasse. And his sister Moschebe bare Jisud/ Abieser and Mabele. And Semida had these children: Abcan/ Sechem/ Elifi and Amiam.

The children of Ephraim were these: Eusebiach/whose sonne was Sered/whose sone was Thobath/ whose sone was Eliead/

whose sonne was Tabath/ whose sonne was Sabad/ whose sonne was Suthelach/ whose sonne was Uler and Uleab. And the men of Garh that dwel in the lande/ sawe them/ because they were gone downe to take they: cattell. And they: father Elphaim mourned for them a longe season/ and his brethren came to comforte him.

And he wente into his wyfe/ which ceased/ and bare a sonne/ whome he called Enas/ because of the aduersite that was in his house. His daughter was Seres/ and which builded the lower and upper Bethoron/ and Usen Seres. Whose sonne was Kephad a Reseph/ whose sonne was Thelach/ whose sonne was Thaban/ whose sone was Leadi/ whose sonne was Ammihud/ whose sonne was Elisama/ whose sonne was Hun/ whose sonne was Josus.

And they: substance and dwelling was Bethel/ and the villages thereof/ and toward the East syde of Naerai/ and toward the West parte of Uster and the villages thereof. Sechem and her villages vnto Sia and her villages. And by the children of Manasse/ Bethsan and the villages thereof/ Thanaeb and the villages thereof. Megiddo and the villages thereof. Voi and the villages thereof. In these dwel the children of Joseph the sone of Israel.

The children of Isser were these: Jemna/ Jemna/ Jemna/ Bua and Serah they: syster. The children of Bua were: Heber and Malchiel/ this is the father of Birsauth. Heber begar Zaphlet/ Somos/ Hohen/ and Bua they: syster. The children of Zaphlet were: Dassech/ Himehal an Asuach/ these were the children of Zaphlet. The children of Somer were: Abi/ Kabah/ Sebuba/ and Aran. And the children of his brother Golem were: Zophab/ Jemna/ Seles and Amel. The children of Zophab were: Suah/ Harnopher/ Quai/ Ben/ Jemra/ Bezer/ Rod/ Sama/ Silia/ Ieribnan and Beera. The children of Heber were: Zephune/ Urispa and Ara. The children of Ulla were: Arab/ Haniel/ and Niza.

All these were the children of Isser/ heades in the house of they: fathere/ whosen our/ valiant men/ and heades amonge the Purites/ and were mustred to the warre for to fyghte/

in theyr nombre fixe and twenue thousande men.

The .X. Chapter.

**B**EN Jamin begar Bela his fyfthe sonne/ Whose the seconde/ Abrah the thyrde/ Naab the fourth/ Kaphar the fyfth. And Bela had chyldren/ Adar/ Gera/ Abihub/ Abisua/ Menan/ Ahoob/ Gera/ Sphurhan/ and Suram.

These are Jehudis chyldren/ which were heades of the fathers amonge the caryens at Geda/ a wente awaye vnto Manabath/ namely Macman/ Abis and Gera/ the same caryed the awaye and begar Usal and Abiub. And Serharaim (whan he had sent them awaye) begar chyldren in the lande of Naab of Husim/ a Beera his wyse. And of Hodor his wyfe begar he Jobab/ Sibea/ Mesa/ Malcham/ Teres/ Sada/ and Nerma/ these are his chyldre/ heades of the fathers.

**B** Of Husim begar he Abiub and Elpaal. The chyldren of Elpaal were/ Eber/ Misiam and Saimec. The same bylded Ono and Eod/ and the villages therof. And Bua and Sama were heades of the fathers amonge the caryens at Targon. These spaced awaye them of Gath. His chyldren Salsk/ Teremoth/ Zebadia/ Arab/ Aber/ Michaell/ Jersal and Jaba/ these are the chyldren of Bua. Serhaba/ Messullam/ Ezechi/ Eber/ Jersera/ Jersa/ Joab/ these are the chyldren of Elpaal. Alai/ Jafim/ Sidon/ Sabdi/ Leonai/ Ziltbar/ Elich/ Adasa/ Buisa and Simrath / these are chyldre of Seimc. Jersa/ Eber/ Elich/ Abdos/ Sichi/ Hanan/ Hanania/ Elan/ Entorbia/ Zepbedai/ and Venuell/ these are the chyldren of Salsk. Samscrai/ Schara/ Athalia/ Jaerol/ Elia and Sichi/ these are the chyldren of Jerobam. These are the heades of the fathers of theyr kynedes/ which dwelte at Jerusalem.

**i. Para. r.** But at Gideon dwelt the father of Gideon/ and his wyse name was Necha/ and his fyfth sonne was Abdon/ Zur/ Cis/ Baall/ Nadab/ Gidon/ Thio and Seber. Mikloth begar Sunca. And they dwelt ouer against them: then at Jerusalem with theyr. Uer

**j. Reg. i. a.**  
**and i. iij. g.**  
**ii. Par. r. c.**

begar Cis/ Uer begar Saal/ Saal begar Jonathas/ Melchisa/ Abinadab and Elbaal. The sonne of Jonathas was Merbaal. Mer

baal begar Michi. The chyldren of Michi were Duron/ Melch/ Charra and Abis. Abas begar Joabba. Joabba begar Alemeib/ Asmaverth and Sumi. Sumi begar Moza. Moza begar Bura/ whose sone was Kapha / whose sonne was Eleasa / whose sonne was Acl. Acl had sixe sonnes/ whose names were/ Esricam/ Bodo/ Uer/ Jersma/ Seraria/ Abadia/ Hanan/ all these were the sonnes of Acl.

The chyldren of Elai his brother were/ Uia his fyfth sonne/ Jeus the seconde/ Elpel the thyrde. The chyldren of Uiam were valcurne/ ni/ a coulde handle bowes/ a had many sonnes/ a sonnes sonnes an hundred a fyne. All these are of the chyldren of Ben Jamin.

The .X. Chapter.

**W**HEN all Israell were numbered / and theyr wholde/ they are wysiten in the boke of the Frynges of Israell and Juba / and now are they caryed awaye vnto Babylon for theyr synne/ (uen theyr that afore dwelt in theyr possessions and cyties / namely Jirael / the pnysses/ Lucites/ and Kerchim. Dur at Jerusalem dwelt certayne of the chyldren of Juba/ some of the chyldren of Ben Jamin / some of the chyldren of Ephraim and of Manasse: Namely of the chyldren of Dabro the sonne of Juba/ was Uibar the sonne of Amibud/ the sonne of Amri/ the sone of Jarni/ a sonne of Dani. Of Siloni/ Ana the first sonne/ and his other sonnes. Of the chyldren of Serah/ Jeguell and his chyldren/ sixe hundred / four score and ten.

**O**f the chyldren of Ben Jamin/ Sallu the sone of Messullam/ the sonne of Eodonia/ the sonne of Hasua. And Zebena the sonne of Jerobam. And Ela the sonne of Dui/ the sonne of M. chi. And Messullam the sonne of Sphana/ the sonne of Neguel the sonne of Zebnea. And theyr chyldren in theyr kynde/ myne hundred and sixe and fyfye. All these are heades of the fathers in the house of theyr fathers.

**O**f the pryestles/ Zebai/ Jorab/ Joduni/ B and Asara the sonne of Belchia / the sonne of Messullam/ the sonne of Adorec/ a sonne of Merath / the sonne of Zidob / a pryest in the house of God. And Beza the sonne of Jerobam/ the sonne of Pasur the sonne of

of Malchia. And Maasai the sonne of Abiel the sonne of Zabera the sonne of Mesullai the sonne of Mesilemeth the sonne of Ammer. And their brethren beades in the house of their fathers a thousande; seven hundred and thre score valiant men in executinge the office in the house of God.

Of the Leuites of the children of Merari Semai the sonne of Gafshu the sonne of Zisram the sonne of Gafshu. And Bafshai the carpenter and Galal. And Mathania the sonne of Michai the sonne of Sidai the sonne of Shaph. And Obadiah the sonne of Semai the sonne of Galal the sonne of Elifan; whiche dwelt in the villages of the Ierushphanica.

The porters were; Callum Achub / Talmon / Ahimam with their brethren / an Callum the chiefe; for they had the children of Leui kepte the watch at the Eastside of the hyngre gate by armyes. And Callum the sonne of Leui the sonne of Abiasaph / the sonne of Corah / and his brethren of his fathers house.

The Corahites were in the worke of the service to kepe the treholdes of the Tabernacle; their fathers in the house of the Lord to kepe the intruise; Phineas the sonne of Eleazar was the prince over the because the Lord hath bene with him before Zacharia the sonne of Melchias was doctore at the doore of the Tabernacle of witness.

All these were chosen out to be keepers of the treholdes cut two hundred and twelfe. These were numbered in their villages. And David and Samuel the seyer founded them thore they sayth that they and their childre shoulde kepe the house of the Lord; namely to kepe the watche of the house of the Tabernacle.

These doctores were appointed towards the four wyndes; towards the East / towards the West / towards the North / and towards the South. But they brethren were in they villages; that they might come alway on the fourth daye to be with them; for unto these four number of chiefe doctores were the Leuites committed. And they had the oversight of the chylde and treasures in the house of God.

In the righte season also remayned they aboute the house of God; for they were to geue an enbaunce to open euery morninge. And some of them had the oversight of the mysting vessel; for they bare the vessel out and in. And some of the were appointed over the vessel; and ouer all the holy vessel; ouer the sive wheat flour; ouer the wine; ouer the oyle; ouer the frankincense; ouer the sweete sauaours; but some of the puelles chylde made the incense.

Unto Matharia one of the Leuites the first sonne of Callum the Corahite; were the panes committed. And certayne of the Sabathites their brethren were appointed over the shebre; cede / to prepare it euery Saboth daye.

These are the beades of the singers amonge the fathers of the Leuites chosen out over the chiefe; for day and nyght were they in worke without. These are the beades of the fathers amonge the Leuites in their synodes. These dwelt at Ierusalem.

The Gibeon dwelt Jeciel the father of Gibeon; his wife name was Mecha; and his first sonne Abdon; Zur / Eie / Beal / Mer / Maab / Gedon / Abiao / Zacharia / Melloth. The thirde begat Shimcam; and they dwelt also aboute they brethren at Ierusalem amonge they. Mer begat Eio; Eio begat Saul; Saul begat Jonathas; Malchias / Abinabab / Eshbaal. The sonne of Jonathas was Meribarall; Meribarall begat Micha. The children of Micha were; Parbon / Melch and Taberah. Zhae begat Jaera / Jaera begat Almerch / Alinauch and Simri. Simri begat Moza. Moza begat Binca / whose sonne was Raphata; whose sonne was Eleas; whose sonne was Izell. Izell had five sonnes; whose names were; Zisram / Bochus / Zismel / Semai / Obadiah / Eanan. These are the chylde of Izel.

The XI. Chapter.

The Philistines fought against Iseel. And they of Israel fled before the Philistines; and the wounded fell upon mounte Githa. And the Philistines followed upon Gath; and hee sonne; and Inoer. Jonathas / Euanab; and Malchias the sonnes of Saul. And they returned two score against Saul. And

30. xxxi

3ud. ix. b

And the Archers came upon him/ so that he was wounded of the archer. The said Saul vnto his weapenbearer. I sawe our thy swerde / and thus it shew me/ that these encurcumised come not/ and deale shamefully with me. Neuertheless/ his weapenbearer wolde not/ for he was sore afrayed. Then toke Saul his swerde/ and fell thereon. When his weapenbearer sawe that Saul was dead / he fel vpon his swerde also/ and dyed.

Thus dyed Saul and his thre sonnes/ and all his houhold together. And when the men of Israel which were in the valley / sawe that Saul and his sonnes were dead / they left theyr cities and fled: and the Philistines came and dwelt therein.

1. Ke. xxx. b

¶ On the morow came the Philistines to spoyle the layne/ and founde Saul and his sonnes lyinge vpon mount Gilboa/ a striped serm oute/ a toke his heade/ a his harness/ and sent it aboute into the land of the Philistines/ and caused it to be shewed before theyr Idols and the people. And his weapens layed they in the house of theyr god/ a stucke vpon his head vpon the house of Daggon.

1. Ke. xxxi. c

¶ But when all they of Iabes in Gilead heard of euery thing/ that the Philistines had done vnto Saul/ they gat them vp/ as many as were men of armes. And toke the body of Saul and of his sonnes/ a brought them vnto Iabes/ a buried theyr bones vnder the tree at Iabes/ and fasted seuen daies.

1. Ke. xii. b

¶ Thus dyed Saul in his trespass which he committed against the Lorde/ because he kepte not the worde of the Lorde: and because he ased counsaill at the soothsayer / and ased not at the Lorde/ therefore slew he him/ and turned the Kingdome vnto David.

The XII. Chapter.

q Reg. v. a

¶ And all Israel reioiced to David vnto Hebron/ and said: I beholds we are thy bone and thy flesh. And afore tyme when Saul reigned/ thou leddest Israel out and in. So the Lorde thy God hath sayd vnto the: Thou shalt kepe my people of Israel/ a thou shalt be the prince ouer my people of Israel. And all the Elders of Israel came to the King vnto Hebron. And David made a conuenaunt with them at Hebron before the Lorde. And they anoynted David to be Kinge ouer Is-

rael/ according to the worde of the Lorde. 1. Ke. vi. b

¶ And David and Israccell wente vnto Jerusalem/ that is Jebus/ for the Jebusites dwelt in the land. And the cityes of Iebus said vnto David: Thou shalt not come in hither. But David and his men took the castell of Zion/ which is the citie of David. And David sayd: I whosoever smyter the Jebusites first/ shall be a prince and captaine. Then Joab the sonne of Seruia climmed vp byssle / and was made captaine. So David dwelt in the castell/ therefore was it called the citie of David. And he builded the cync rounde aboute / fro Hills forth on euery side. As for the remainns of the citie Joab builded it / and repayred it. And David wente forth and grew: and the Lord Zabaoth was with him.

¶ These are the chief amonge the myghty men of David/ which deale valeauntly with him in his Kingdome with al Israel/ no mane him hyng / according to the worde of the Lorde ouer Israel. And this is the nombre of Davids myghty men: Isaiabam the sonne of Badaimon the chief amonge them. He lyft vpon his speare/ and smote thie hundredy at one tyme.

¶ After him was Eleasar the sonne of Doi the Abihite/ and he was amonge the myghty. This man was with David when they blasphemed / a the Philistines had gathered themselves where to the battail. And euen there was there a peece of lade full of daile/ and the people fled thence / a the Philistines. And they stode in the middes of the lande/ and rescued it/ and smote the Philistines. And the Lorde gaue a greates helpe.

¶ And the chief amonge xxx. wente vnto the rocke vnto David into the caue of the well of the cistern. But the Philistines hoost lay in the valley of Rephaim. As for David he was in the castell. And the Philistines people were then at Bethleem. And David was desirous/ and sayde: What some wold gaue me to drinke of the water out of the well at Bethleem vnder the gate. Then brake those thre into the Philistines hoost/ and drue of the water out of the well at Bethleem vnder the gate/ and carryed it/ and broughte it vnto David. Neuertheless/ he wolde not drinke it/ but pour-

red it vnto the Lord/and sayde: God let this be sarre fro me: that I shoulde do it / a I thinke the bloude of these men in the parill of theys lyfe: for with the par of theys lyfe haue they brought it: therefore wolde he not vsynke it. This wyd the the Worthyes.

Abisai the brother of Joab/pe was the chiefest amonge this. And he lyfte vp his speare and smote the hüdcher. And he was famous amonge this / and before the thirde moie honorable then the two / yet came he not vnto the thir.

**D** Benaia the sonne of Joiada the sonne of Abiul of Cabseel / was a man of great actee. He smote two Lyons of the Moabites. And he wente vnto a smore a Lyon in the myddes of a wellle in the ryme of sinowe. He smote a man of Egipt also / which was fyue cubites greare of stature / and had in his hande a speare lyke a weaure some. Yet wot he boune to hym with a slawe: and toke the speare out of his hande: a flewe hym with his owne speare. This wyd Benaia the sonne of Joiada / a was a famous man amonge this Worthyes / and mooste auncient amonge theysye. But vnto the thir: came he not. Howbeit/ Dauid made hym of his secreete counsaile.

The valeaunt Worthyes are these: Ashell the brother of Joab/Elhanan his vncles sone of Berlyems/ Samoth the Haradite / Beleg the Delonite/ Ira the sonne of Ekis the Chercoite. Abisai the Anathothite / Sidesai the Gushathite. Aia the Abothite / Marcherai the Nitophantite: Bided the sonne of Baena / Elytophanit/ Zerai the sone of Ribai of Gibeah of the chyldren of Ben Jamin/ Benaia / Diragibonite/ Sura of the broke of Gaas/ Abiel the Arathite/ Asinaueh the Betherumite/ Elshiba the Saalhonite. The chyldren of Basan the Wisomite/ Jonathas the sone of Sagar the Hararite/ Abiam the sonne of Sagar the Hararite / Elphal the sonne of Ur / Shepher the Mederathite/ Aia the Delonite / Bezro of Carmell / Maerai the sonne of Abai/ Jod the byrther of Nathani/ Midebar the sonne of Bagri / Seleg the Ammonite/ Khaberai the Berothite / weapenbearer of Joab the sonne of Jeremia/ Ira the Terubite/ Wared the Terubite/ Uraas the Berthite/ Sabab the sonne of Abai/ Abina the sonne of Sisa/ the Rubenite/

a captayne of the Rubenites/ and there were theysye vnder hym: Gana the sonne of Naashe/ Josaphar the Marthonite / Misa / Mitharathite/ Sama and Saal the sonnes of Kothai the Tracrite/ Zedai the sonne of Simri/ Joda his brother the Terthite/ Eliel the Moabemite/ Zeribai and Josua the sonnes of Elhanan / Zerhama the Moabite / Elul/ Obed/ Zafiel of Mizobaa.

The. XIII. Chapter.

**T**hese also came to Dauid vnto Sidag/ A Urban he was yet kepte asyde because of. **S**aul the sonne of Cis: And they were lysse wyse amöge the Worthies that helped in the battayl/ and could handle dawes with both theys handes/ and coulde cast stones/ a stout arrowe with the bowe.

Of Sauls byrthen which were of Ben Jamin: The chiefest Abieser and Joab the chyldren of Samas the Gibeathite. Zefiel and Delet the chyldren of Ammanah/ Biraqua and Jehu the Anathothite / Jesmaia the Gibeonite/ valeaunt amonge theysye and ouer theysye/ Jeremia/ Zababiel/ Zohan / Josabab the Gederathite/ Elcusai/ Jerimorah/ Bealia/ Samaria/ Saphacia the Kothaphite/ Elkana/ Zesua/ Asarel/ Joeser/ Zafabean the Corahite/ Joela and Sabadia the chyldren of Jeroham of Gedor.

Of the Gabbites reformed there vnto Dauid to the castell in the wyldernesse / myghtye Worthyes and men of armes/ whiche handeled speares and stwardes / and had sarre lyke Lyons/ and were as swifte as the Kooe vpon the mountaynes. The first Her/ the seconde Obadia / the thirde Eliab / the fourth Mastmanna/ the fyft Jeremia/ the sixt Zerai/ the seuenth Eliel/ the eghth Johanna/ the nynth Elshabab/ tenth Jeremia / the eleuenth Machabana. These were of the chyldre of Gad / heades in the hoost/ at least ouer an hundred/ and the greatesst ouer a thousand. These are they/ which in the fyft moneth wrote ouer Joibana when it was full on both the stoies/ so that all the valleyes were cüen both towarde the East and towarde the West.

There came of the chyldren of Ben Jamin also / and of Juda vnto the castell of Dauid. But Dauid went forth vnto them / and aunc swered and said vnto the: If ye come in pece/

and

and to helpe int/ my herie shalbe with you. But sye come vpon Beerae/ and to be myne aduersaries / where as there is yet no vii/tyght in me / the God of oure fathers loke vpon it/ and rebuke it. Heer helesse/ the spere ended Amasai the captayne amonge / the ioyse / and he sayde: We are thyne O Dauid/ and holde with the thou sonne of Iasi. Peace/ praice be with the / peace be with thy helpe/ for thy God helpeth the. Then Dauid receaued them/ and made them captaynes ouer the men of warre.

¶ And of Manasse there fell certayne into Dauid/ when he came to the battayl with the Philistynes agaynst Saul/ and helped them not/ for the pryenes of the Philistynes coun-  
 ¶ Ke. xxx. a

tyled to let hym go fro the / and sayde: If he fell vnto the loide Saul/ it myghte cast vs our neckes. ¶ Wher when he departed vnto Sidon/ there fell vnto hym of Manasse/ Dina/ Josabed/ Jediel/ Michael/ Josabab/ Eliah/ Silbar/ heades ouer thousandes in Manasse. And they helped Dauid agaynst the men of warre: for they were all valiaunt Wortheis/ and were the captaynes ouer the hoost. And eury daye came there some to Dauid to helpe hym / tyl there was a great hoost as an hoost of God.

¶ And this is the nombre of the heades harnessed vnto the warre / which came to Dauid vnto Hebron / for to turne the kyngdom of Saul vnto hym / accordyng to the woide of the Loide.

¶ The chyldren of Juda/ whiche hadled speares and swordes / were six thousand / and cyght hundred ready harnessed vnto warre. Of the chyldren of Simeon noble men of armes for the battaile/ seven thousande and one hundred. Of the chyldren of Levi/ four thousand and sixe hundred. And Jojada the pynce among the of Zaron with thre thousand and seven hundred. Sedec the yonge valeaunt ma of armes with his fathers house / two and twenty rulers. Of the chyldren of Ben Jamin Sauls brother / thre thousande: for vnto that tyme helde many of them yet with the hoost of Saul.

¶ Of the chyldren of Ephraim/ twentye thousande and cyght hundred valeaunt men of armes / a sennou in the house of their fathers.

¶ Off halfe tribe of Manasse / cyghthe thousand/ named by name to come and make Dauid kyng. Of the chyldren of Iehasar (whiche were men of vnderstanding/ whan nece resurped to knowe what Israel shoulde do) were hundredth captaynes/ and all they: beethen fortye and thyre woide. Of Zabulon/ such as were forth in the hoost to the warre / ready with all maner of weapens for the battayl/ syne thousande/ theynge of one mynde to kepe them selfes in obie.

¶ Of Asephal/ a thousande captaynes/ and with them suche as handled sworde and spere/ seven and thynye thousand. Of Dan ready harnessed to the battayl / cyghthe and twentye thousande and sixe hundred. Of Assur / such as wente forth in the hoost/ ready harnessed to the battayl/ fourye thousande. From beyonde Jordan/ of the Rubemites/ Gadites and the halfe tye of Manasse/ with all maner of weapens to the battal/ an hundredth and twentye thousande.

¶ All these men of warre / ready harnessed in the battayl / came with a whole herie vnto Hebron/ to make Dauid kyng ouer all Israel. And all Israel besyde were of one herie/ but Dauid shoulde be made kyng. And there were they with Dauid thre dayes/ carryng a viij/tyng: for they: beethen had prepared for th. And such neyghbours as were aboute them vnto Iehasar/ Zabulon and Asephal/ broughte bread vpon asses/ camels / mules and oxen to eat: melle/ fyngges/ rafene / myne/ oyle/ oxen/ shepe very many: so: there was ioye in Israel.

#### The XIII. Chapter.

¶ And Dauid helde a counsaill with the captaynes ouer thousandes / and our hun-  
 ¶ Ke. xxxi. a

¶ And Dauid gathered al Israel together fro

Shosh of Egypt / yf ill a man come vnto Semarh / so serue the Arke of God from Tyrus & Tarshish. And Dauid went vp with all Israel to Tarshish & Tarshish / which lyeth in Iuda to bringe first vnto the Arke of God / the Lord that lyeth vpon the Cherubyns / where the name is named: & they caused the Arke of God to be carryed vpon a new cart from the house of Obediah.

¶ Usa and his brethren: ouer the cart. As for Dauid and all Israel / they played with all theyr strength before God with songes / with harpes / with psalteries / with tabernets / with tymbales and trompetes.

But when they came to the borne flood of Ehidon / Usa stretched out his hande to holde the Arke: for the open went out asyde. Then was the wrath of the Lord: because he stretched out his hande to smite hym / because he stretched out his hande to the Arke: so that he dyed there before God. Then was Dauid sayd: because the Lord had made suche a rente vpon Usa / and called the place Pirez Usa vnto this day. And Dauid fode in feare of God the same day and sayde: How shall I bringe the Arke of God vnto me? Therfore wolde he not let the Arke of God be brought vnto hym in to the cytye of Dauid / but carryed it in to the house of Obediah: don the Garbire. So the Arke of God abode with Obediah in his house three monethes. And the Lord blessed Obediahs house and all that he had.

#### The. XV. Chapter.

¶ And Tiram the kynge of Tyre sent messengers vnto Dauid and Cedec rymbur / and mafons and carpenters: to buyde hym an house. And Dauid perceaued that the Lord had confirmed hym kynge ouer Israel: for his kyngehoim encreased for his people of Israels sake. And Dauid toke yet mo wyfes at Jerusalem / and begar yet mo sonnes and doughters. And the names of the that were borne vnto hym at Jerusalem are these: Sainmual / Sobah / Athabai / Salomon / Zebah / Elisua / Elphale. Moaga / Tabeeg / Zaphia / Elisamina / Baal / Zade / Elphalec.

¶ And when the Philistines herde that Dauid was anoynted kynge ouer all Israel / they wrote vp all to seke Dauid. Wha Dauid herde that / he wente forth agaynst them. And the

Philistines came / and scattered themselves beneth in the valley of Keppaim. And Dauid asked counsayl at God / and sayde: Whall I go vp agaynst the Philistines? and wyle thou deliuer the in to my hande? The Lord seide vnto hym / Go vp / I wyl deliuer the in to thy hande. And wha they were gone vp to Baal Paraim / Dauid smote the there. And Dauid sayd: God hath deuyded myn enemyes thorow my hande / euen as the water parteth asunder: they fore called theys place Baal Paraim. And there left they theyr goddes. Then T commaunder Dauid to burne the with fyre.

¶ But the Philistines gat them thither as theyr gayne / and scattered them selfe beneth in the valley. And Dauid asked counsayl at God as gayne. And God sayde vnto hym: Thou shalt not go vp behinde them / but turne ys from the / that thou mayest come vpon the / ouer agaynst the Perrees. So when thou hear. Shaloue vpon the Perrees the noyse of the gongyl / go thou forth: then too the battayl: so: God is gone forth then before the to smyte the hooft of the Philistines. And Dauid byd as God commaunded hym: And they smote the hooft of the Philistines from Gibcon south vnto Garsar. And Dauids name was noyced out in all landes. And the Lord caused the feare of hym to come vpon all the heathen.

#### The. XVI. Chapter.

¶ And he buyded hym houses in the cytye of Garsar / and made ready a place for the Arke of God / and pitched a Tabernacle for it. At that tyme sayde Dauid: The Arke of God is not to be docten: / but onely of the Leuites: for the hath the Lord chosen to beare the Arke of the Lord: and to minister vnto hym for euer. Therfore gathered Dauid all Israel together vnto Jerusalem / to buyde vpon the Arke of the Lord vnto the place: which he had prepared for it.

And Dauid broughte the chyldren of Barz and the Leuites together. Of the chyldren of Barz: Driel the chiefe with his brethren / an C. and twentye. Of the chyldren of Merari: Asa the chiefe with his brethren two hundred and twentye. Of the chyldren of Gerson: Asael the chiefe with his brethren an. C. and thysyete. Of the chyldren of Eliphaz: Somaia the chiefe with his brethren / two hundred.

Deut. xij. a

1 q. Re. v. b

Num. iij. b

Of the chyldren of Hethon 1 Eliel the chiefe/ with his brethren foure score. Of the chyldren of Ofiel: Aminadab the chiefe/ with his brethren an hundred and twelfe.

**B** And Dauid called Sadoc and Abiathar 3 priestes and the Leuites; namely Uriel/ Afsai/ Joel/ Semaius/ Eliel/ Aminadab/ and saye vnto the: Ye are the heades of the fathers amonge the Leuites: sanctifie youre selues therefore: and youre brethren / that ye maye bynge vpon the Arke of the Lorde God of Israel/ to the place that I haue prepared for it. † For as sure vnto ye were not there / the Lorde our God made a rent amonge vs / because we sought hym not / as we shoulde haue done.

1. par. iij. b

E. 2. p. b

So the conuenaunt of the Leuites halowed them selues / that they myghte bynge vpon the Arke of the Lorde God of Israel. And the chyldren of Leui bare the Arke of God the Lord vpon their shoulders with the staves therof / As Moses commaunded accordynge to 3 wordes of the Lorde.

And Dauid spake vnto 3 rulers of the Leuites; that they shoulde ordeyne some of the brethren to be syngers with psalteries/ harpes and loude instrumentes / and Cymbales / to synge loude with voyce.

**C** Then the Leuites appoynted Heman the sonne of Joel: and of his brethren / Asaph the sonne of Berechias: of the chyldren of Merari the brethren / Esham the sonne of Ussia: and with them they brethren of the seconde course; namely Zacharias/ Zaeziel/ Semiramoth / Zehiel / Vnni / Eliah / Benaius / Massea/ Marbitia/ Elipheia/ Misnea/ Obed Edom/ Zeiel/ the doctepers: for Semai/ Asaph/ and Esham were syngers with brazen belles makeynge a loude noyse: but Zacharias/ Zaeziel/ Semiramoth/ Zehiel/ Vnni/ Eliah/ Massea/ and Benaius with psalteries to Almay: Zeiel/ Elipheia/ Misnea/ Obed Edom/ Zeiel and Ussia / with harpes to synge aboue the on he. Chenania the ruler of 3 Leuites was the master of musike to teache them for to synge/ for he was a man of vnderstandynge.

And Berechias and Misnea were the doctepers of the Arke. Vnto Zacharia/ Zosaphat/ Nathanael/ Misai/ Zacharias/ Benaius/ Elies for the priestes / blew the rotpetes before the

Arke of God. And Obed Edom and Ichaius were doctepers of the Arke.

So Dauid and the Elders of Israel 3 the captaynes ouer thousandes / wente vpon to fetch the Arke of the conuenaunt of the Lorde out of the house of Obed Edom with voyce. And when God had helped the Leuites that bare 3 Arke of 3 Lordes conuenaunt/ there were offered seue bullokes and seuen rammes. And Dauid had a linnen garment vpon hym / and so had all the Leuites that bare the Arke / and the syngers/ and Chenania the master of Musike: with the syngers. Dauid had an ouers body coat of linnen vpon hym also.

Thus all Israel brought vpon the Arke of the conuenaunt of the Lorde with myrth/ with rotpetes / tabrettes/ a loude Cymbales/ with psalteries and harpes. † Now when the Arke of the conuenaunt of the Lord came in to the cytie of Dauid / Micholl the daughter of Saul looked out at a wyndow: and when she sawe the Arke Dauid dauncynge and playng / she despised hym in her heart.

The XVII. Chapter.

**D** And 3 when they brought in the Arke of 3 God/ they set it in 3 Tabernacle/ that Dauid had pitched for it / a fresshed burnt offeringes and thank offeringes before God. And when Dauid had ended the burnt offeringes and thank offeringes/ he blessed the people in the name of the Lorde / and distributed vnto euery man in Israel both vnto man and woman / a cake of bibeade / and a pret of flesch / and a mece of portage.

And he appoynted before the Arke of the Lorde certayne Leuites to minister/ that they shoulde geue praye / thanks and louynges vnto the Lorde God of Israel: namely Asaph the first / Zacharias the seconde / Zeiel/ Semiramoth/ Zehiel/ Marbitia/ Eliah/ Benaius/ Obed Edom/ and Zeic/ with psalteries and harpes. But Asaph with loude cymbales/ Benaius and Zehiel the priestes with tabrettes/ alwaye before the Arke of the conuenaunt of God.

At the same tyme ordeyned Dauid first of all / to geue thankes vnto the Lord by Asaph and his brethren.

† To geue thankes vnto the Lorde / call vpon his name / tell the people what thyng he hath

Psalm  
E. 1. b



be hath done.

Let your voices be of him: praise him / a  
let your tallings be of his wondrous workes.  
Gue his holy name a good repute: let the  
herde of them reioyce / that seeke the Lorde.

O seeke the Lorde and his strengith / like his  
face for euermore.

Remembre his maruylous workes that he  
hath done / his wonders / and the iudgements  
reioyce of his mouth.

Ye side of Israel his seruants / ye chyldren  
of Jacob his chosen.

Be io the Lorde our God / his iudgements  
reioyce are in all landes.

Be myndfull euer of his conuenaunt / what  
he hath commaunded in so a thousand genera-  
tions.

Which he made with Abiashai / and his  
cousin unto Isaac.

And I confirmed the same unto Jacob for  
a perpetual lawe / and to Israel for an euerla-  
sting conuenaunt.

And sayde: Vnto the wyll I geue the lande  
of Canaan / the meeyne of your enbentance.

When they were yet but small and streie in  
numbre / and straungers in the same lande.

And they wente from one nacyon to ano-  
ther / and from one realme to another people.

He suffered none man to hurt them / and re-  
proued euen hynges for theyr falses.

Touch not myne anoynted / and do my  
prophets no harme.

W singe vnto the Lorde / let all the earth  
be tellinge of his saluacion from daye to daye.

Declare his holynes amonge the He-  
thyen / and his wondrous workes amonge the  
people.

for the Lorde is great / and can not wor-  
shipe be payed / and is more to be had in awe  
then all goddes.

As for al the goddes of the Hethyen they  
are but Idols: but it is the Lorde that made  
the heuens.

Thanksgewinge and worshippe are before  
him / strength and ioyce is in his place.

Ascrye vnto the Lorde ye byndes of  
nacyns: ascrye vnto the Lorde wo: shippe  
and strength.

Ascrye vnto the Lorde the honoure of his  
name: byngie presentes and come before him /

and wor:shippe the Lorde in the beerye of  
his holynes.

Let the whole earth stande in awe of him / he  
hath made the compass of the world so fast  
that it can not be moued.

Let the heuens reioyce / and let the earth be  
glad: and let it be tolde amonge the Hethyen /  
that the Lorde raygneth.

Let the see make a noyse / and the fulnesse  
therof: let the selde be ioyfull / and all that ther  
rain is.

Let al trees in the wood leape for ioyce be-  
fore the Lorde / for he commaith to iudge the  
earth.

O geue thanks vnto the Lorde / for he is  
gracious: and his mercy endureth for euer.

And saye: Helpe vs O God our Saucour /  
and garber vs together / and deliuer vs from  
the Hethyen / that we maye geue thanks vnto  
to thy holy name / and syngie praises vnto the  
in thy Psalmes.

Praysed be the Lorde God of Israel from  
euerlastyng: to euerlastyng: and let all the  
people say: Amen. And payse be vnto the  
Lorde.

So he left Assaph and his brethren there  
before the Arke of the conuenaunt of the Lor-  
de / to minister alway before the Arke / eue-  
ry day his dayes worke. But Obed Edom and  
his brethren / cyght and thye scoe / and O-  
bed Edom the sonne of Jeduthun / and Hosai  
to be Doctepers / And Sabob the prest / and  
his brethren the prestes / left he before the ha-  
bitacion of the Lorde vpon the hie place at  
Gibson / to offre burnisacrifices daily vnto  
the Lorde / vpon the altare of burnisacrifi-  
ces in the mornyng and in the euenyng / as  
it is wynt in the 7 lawe of the Lorde / which  
he commaunded vnto Israel. And with them  
Heman and Jeduthun / and the other chosen /  
which were named by name to geue thanks  
vnto the Lorde / because his mercy endureth  
for euer. And with them Heman and Jedu-  
thun to stryke vpon the tabrettes and Tym-  
bales / and the muscicall instrumentes of God.

As for the chyldren of Jeduthun / he made the  
doctepers. So all the people departed / eue-  
ry one to his house. And Dauid returned also  
to blesse his house.

The XVIII Chapter.



Esse also the kynge of Zobai in Gemath/ wha he wme to set vp his power by the water Euphrates.

And Dauid roke frō hym a thousand charrettes/ seven thousande horsemen/ and twenty thousande footemen. And Dauid lamed all the charrettes/ and kēpe an hundred charrettes ouer. And the Syriā came from Damascus/ to helpe Hadad/ Esse the kynge of Zobai. Howbeit/ Dauid smote two a twenty thousande of the same Syrians/ and layed men of warre at Damascus in Syria/ so that the Syrians were subdued vnto Dauid/ & a brought hym tribute. For the Lorde helped Dauid/ wher he couer he went.

**B** And Dauid toke the chyldren of gold & Hadad Esse seruantes had/ & a brought them to Jerusalem. And our of Thebath a Chūn the cytye of Hadad/ Esse/ toke Dauid very much siluer/ & brass/ & wher of Salomon made the brasen laver/ and pillars/ and brasen vessels.

**110. b** And when Thogu the kynge of Gemath herde/ that Dauid had synkten all the power of Hadad/ Esse/ he sent his sonne Hadaiam vnto kynge Dauid to salute hym/ and blesse hym/ because he had foughten with Hadad/ Esse/ and synkten hym/ for Thogu had warre with Hadad/ Esse/. And at the same vessels of golde/ siluer/ and of brass/ byd kynge Dauid consecrate vnto the Lorde/ with the siluer and golde that he had taken from the Heathen/ & auidy from the Edomites/ Moabites/ Ammonites/ Philistines/ & Amalechites.

**C** And Abisur the sonne of Zeruza smote two a cyghente thousande of the Edomites in the sil valley/ & a layed men of warre in Edome/ so that all the Edomites were subdued vnto Dauid/ for the Lorde helped Dauid/ wher he couer he wente.

Thus Dauid raygned ouer all Israel/ and secured iudgement and ryghtheousnes vnto all his people. Zoab the sonne of Zeruza was captayne ouer the host. Zofaphat the sonne of Ahilud was chauncer. Sadoc the sonne of Achitob/ and Ahimelech the sonne of Abiathar/ were priestes. Sauias was scribe. Benaias the sonne of Joiada was ouer the Creschians and Plebians. And Dauids sonnes were chiefe at the kynge hande.

The XX. Chapter.

**A**nd after this dyed Nabas the kynge of the chylden of Ammō/ and his sonne q. Reg. 4 was kynge in his steade. Then sayde Dauid: I will do mercy vpon Hanun the sonne of Nabas/ for his father did mercy vpon me: and he sent messaungers to conforthe him ouer his father. And when Dauides seruantes came into the lande of the chylden of Ammon vnto Hanun to conforthe hym/ the prynces of the chylden of Ammon sayd vnto Hanun: Thinkst thou that Dauid honoureth thy father in thy sight/ that he hath sent comforters vnto thee? Yet his seruantes are come onto the/ to seache a ouertho: we/ and to spye our the lande. Then toke Hanun the seruantes of Dauid/ & a shoue them/ and cut the halfe of theyr garmentes/ off euery by the loynes/ & a so let them go. And they went they way: and sent men to tell Dauid. Heuerebelisse/ he sent to meete them/ for synners were put to great shame/ and the kynge sayde: Abide at Jericho/ till your beedee be growe/ and then come agayne.

When the chylden of Ammon sawe that they synked in the sight of Dauid/ both Hanun and the chylden of Ammon sent a thousande talentes of siluer/ to hye charrettes and horsemen out of Mesopotamia/ and out of Maacha/ and out of Zobai/ and bryed two and thynye thousande charrettes/ and the kynge of Maacha with his people/ whiche came a pitched theyr tentes before Medba. And the chylden of Ammon gathered the seltes together out of theyr cytyes/ and came to the battayll. Whā Dauid herde that he sent Zoab thither with all the hoost of the men of armes. And the chylden of Ammon were gone forth/ and prepared them seltes to the battayll before the gate of the cyte. But the kynge that were come/ kepte them asyde in the felde.

Now when Zoab sawe that the battayll was agaynst him/ both before and behynd/ he chose of al the best yonge men in Israel/ and prepared him selfe agaynst the Syrians. As for the residue of the people/ he put them vnder the hande of Abisur his brother/ that they shoulde prepare the seltes agaynst the chylden of Ammon/ and he sayde: If the Syrians be to myghty for me/ helpe thou me: but if the chylden of Ammō be to strong for thee/ I shall helpe thee: take a good courage vnto the/ and let vs

quyte our selves manly / for our people and for the eyes of our God: neuertheless the Loꝝde doth woe pleascly hym. And Joab made him forth with þe people that was with him / to fyght agaynst the Syrians: and they fled before hym. And when the chyldren of Ammon sawe that the Syrians fled / they fled also before Absai his brother / and wente in to the cytie. And Joab came to Ierusalem.

**E** But when the Syrians sawe that they were smitten before Israel / they sent messengers / and brought forth the Syrians / which were beyond the water. And Sopyah the chiefe captayne of Hadad the kinge went before them. When this was tolde Dauid / he gathered all Israel together / and wete ouer Iordane. And when he came at them / he set the battayll in a raye agaynst the. And Dauid prepared him selfe to the battall agaynst the Syrians / as they fought with him / but the Syrians fled before Israel. And Dauid slew of the Syrians fourscore thousande charrettes / and fourty thousande foote me. And Sopyah the chiefe captayne lewe he also. And when Hadad the kinge seruantes sawe that they were smitten before Israel / they made peace with Dauid and his seruantes. And the Syrians wold helpe the chyldren of Ammon nomore.

The. XXI. Chapter.

**I** And the year came about / what **4** Ke. xi. a  
**4** Ke. xij. f  
 hym as the kynge vs to go forth / Joab brought the power of the host / and destroyed þe lande of the chyldren of Ammon / and came a layed siege vnto Rabba. But Dauid chode at Ierusalem. And Joab smote Rabba / and brake it doune. And Dauid toke theyr kynge crowne from his heade / and soude the weyght of a talent of golde thereon / and pcyous stones. And it was set vpon Dauids heade. And very much spoyle caried he out of the cytie. As for the people that were therein / he brought the forth / and parted them in sunder with sawes / and holtes / and beyrds of yꝛ. Thus dyd Dauid vnto all the cyties of the chyldren of Ammon. And Dauid departed agayne / with the people vnto Ierusalem.

**B** Afterward arose there warre at Gath **4** Ke. xij. c  
 with the Philistines. Then Eibchai the Gathite smote Sibai / whiche was one of the chyldren of Kaphaim / and he subdued hym. And

there arose warre agayne with the Philistines. Then Eibmah the sonne of Iahur smote Labanu the brother of Goliath the Gathite / whose speare staffe was like a reueuersed lance. Afterward was there a battayll at Gath / where there was a man of a great stature / that had sixe syngeis a sic roote: whiche make foure and twety. And he was borne also of Kaphai / and spake dysproufully vnto Israel. But Jonathas the sonne of Sumca Dauids brother slew him. These were the chyldren of Kaphai at Gath / and fell thowen the hande of Dauid / and of his seruantes.

The. XXII. Chapter.

**I** And sarhan stode agaynst Israel / and tent **4** Ke. xij. c  
 vnto Dauid to numbꝛe Israel. And Dauid said vnto Joab and the rulers of the people: Go your wayes / and numbꝛe Israel from Beersaba vnto Dan / and byng me the numbꝛe of them / that I may knowe it. Joab sayde: The Loꝝde make his people an hundredth yemes mo the they are now. But my lorde / whiche arc they not all my lodes seruantes? Why doth my lorde the ask theser? Wherfore shall there a trespass come vpon Israel?

Neuertheless the kynge wode pnyasped agaynst Joab. And Joab wente forth / and walked thowen all Israel / and came to Ierusalem / and deliuered vnto Dauid the numbꝛe of the people that was tolde. And of all Israel there were a thousande times a thousande / and an hundredth thousande men / that drewe out the sword: and of Iuda foure hundredth thousande / and seventy thousande me; whiche drewe out the sword. As for Leui and Ben Jamin / he numbꝛed the not amonge theses: for the kynge wode: he was abhominable vnto Ieab.

**B** But this displeasid God ryght foꝛ: for he smote Israel. And Dauid sayde vnto Ged: I haue sinned greuously / that I haue done this: But now take away the trespass of thy seruante: for I haue done very vnwysly. And the Loꝝde spake vnto Gad Dauids Seru / and sayd: Go specke to Dauid / as I say: Thus sayeth the Loꝝde: Thine thynges laye: I haue sinned / whiche one of them / that I mege do it vnto the. And when Gad came to Dauid / he spake vnto hym: Thus sayeth the Loꝝde: These thynges hath thy god dothe: the more  
 muche

neices to flye before thene aduersaryes / and before the swerde of thine enemyes / that it maye ouertake thei: or the voyce the swerde of the Lord / and pestilence in the lande / that the angell of the Lord maye destroye in all the coastes of Israel. Koke now what auersarye I shall geue unto hym that sence me.

David sayde unto Gad: I am in greare trouble: yett will I rather fall into the hande of the Lord: for his mercy is exceedinglye greate: and I will not fall in to the handes of men.

Then vnd the Lord ecause pestilence to come into Israel / so that there fell of Israel thei stone and ten thousande men. And God sent the angell to Jerusalem for to destroye it. And euen in the destruccion the Lord considered: and be repented of the euell / and sayde vnto the angell the destroyer: It is ynough / holde now thy hande.

The angell of the Lord stode beside the borne of Arnan the Jebusite. And David laye vp his eyes / and sawe the angell of the Lord standinge betwene heauen a carth / and a naked swerde in his hande / stretched out ouer Jerusalem. Then David and the elders beinge clothed with sackcloth / fell upon theyr faces. And David sayd vnto God: Am not I he that caused I people to be numbered? I am he that hath sinned and done euell: as for these theye / what haue they done? Let the Lord my God / let thine hande be against me / and against my fathers house and not against thy people to plague them.

And the angell sayde vnto Gad / that he shoulde speake vnto David / that David shoulde go vp / and kepe up an altiare in the borne of Arnan the Jebusite. So David went vp accordinge to the worde of God / which he spake in the name of the Lord. But when Arnan turned him / and sawe the angell / a his fourer finnes with hym / they hyd them selues: for Arnan theye hid wherere.

Now when David came to Arnan / Arnan hid and was aware of David / and went forth out of the borne / and worshippinge David / went to Arnan: Came into the borne / to buyde an altiare vnto the Lord therein: for ful money shalt thou geue it me / that I maye

maye cease from the people.

But Arnan sayde vnto David: Take it vnto the / and let my lord the syngre do as it pleaseth hym. Beholde / that ore geue I for a burnt offeringe / at thissinge headoes for wood / and wheat for the meate offeringe / I geue it all. Heurthelesse / the syngre sayde vnto Arnan: Not so / but for the full money will I buye it: for that which is thine wyl not I take for the Lord / and offer a burnt offeringe for noughte.

So David gaue Arnan for the roume fyve hundred syles of golde in weyghte. And there builded David an altiare vnto the Lord / and offered burnt offeringes and thanke offeringes. And when he called vpon the Lord / he herde hym thowome the syre from heauen vpon the altiare of the burnt offeringe. And the Lord sayde vnto the angell that he shoulde put his swerde into his sheath.

At thesame tyme when David sawe that the Lord had bidden hym vpon a com: stode of Arnan the Jebusite / he builded there: for the habitacion of the Lord. / In whiche Mose had made in the wyld: and the altiare of burnt offeringes / was at that tyme in the hye place at Gibeon. But David could not goe thither to see God before: / for he feared the swerde of the Lordes angell. And David sayde: Here shalbe the house of God / the Lord / and this the altiare of burnt offeringes for Israel.

The XXXIIII Chapter.

David comāded to gather together all the straungers that were in the lande of Israel / and appoynted masons to hew stone for the buildinge of the house of God. And David prepared much yron for nayles in the voyce of the pointers / for such things as were to be nayled together / as so much brasse / that it was not to be weyed: a Cedre trees innumerable: for theye of Tydon and Tyre thoughte David much Cedre timber. For David thoughte Salomon my sinne is but a dayde and tender: But the house that shalbe builded vnto the Lord / shalbe great / that his name and prayse may be exalted in all landes: therefore wil I prouyde for him. So David made greare prouision before his deathe.

**B** And he called Salomon his sonne / a commaunded hym to builde the house of **L**ord God of Israel / and sayde vnto hym: My sonne / I was myn'ded to buyde an house vnto the name of the Lord my God / but the worde of the Lord came vnto me / and sayde: **Th**ou hast s'yd muche floude / and stryken manye Chanyles / therefore shal thou not buyde an house vnto my name / for as muche as thou haste s'yd so muche floude vpon the earthe besyde me. Beholde the sonne which shal be borne vnto the / shal be a quyet man / and I wyl cause hym to be in rest from all his enemyes on euery syde / for his name shal be Salomon / for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buyde an house vnto my name. He shal be my sonne / and I wyl be his father. And I wyl stablish the state of his kyngdome vpon Israel for euer.

**E** Now my sonne / the Lord shal be with the / and thou shalt prosper / that thou mayest buyde an house vnto the Lord thy God / accordinge as he hath spoken of the. **The** Lord also shal geue the wysdome and vnderstandyng / and shal conynste Israel vnto the / that thou mayest kepe the lawe of the Lord thy God. But then shalte thou prosper / if thou take heed to do after the ordinaunces and lawes which the Lord commaunded Moses vnto Israel. **B**e stronge / a take good courage vnto the / feare not / and be not faynt hearted. Beholde / I haue in my pouerte provided for the house of the Lord / an hundred thousand ryalentes of golde. And a thousande rymes a thousande ryalentes of syluer / a thiasse / and yron withoute numbre / for there is so muche of it.

And ymber and stone haue I prepared / thou mayest get more thereof. Thou hast many workemen also / masons / a carpenters in stone and ymber / and all maner of men that haue vnderstandyng / in all worke of golde / syluer / thiasse / and yron withoute numbre. Yet get the vp and be voyng / and the Lord shal be with the.

And David commaunded al the rulers of Israel / to helpe Salomon his sonne / a sayde: Is not the Lord your God with you / and hath geuen you rest on euery syde: for he

hath deliuered the inhabitants of the lande vnto your handes / and the lande is subdued before the Lord and before his people. **G**oie ouer youre here now therefore and your soules to see the Lord your God / and get you vp / and buyde a sanctuary vnto the Lord God / that the Ark of the conuenaunce of the Lord / and the holy vessels of golde / may be brought into the house / which shal be builded vnto the name of the Lord. So David made Salomon his sonne kynge ouer Israel / when he hym selfe was olde / and had lyued ynough.

## The .XXIIII. Chapter.

**A**nd David gathered all the rulers in Israel together / and the prestes and Leuites / to number the Leuites from thiry year old a boue. And the numbre of them which were stronge men / from heade to head / was eght and thyrty thousande of whom there were foure and twenty thousand / which dyd they diligencie in the worke ouer the house of the Lord / and sixe thousand officers / a Tubes / and foure thousande porters / and foure thousand s'ngers / playes vnto the Lord with instrumentes / which he had made to synge psalms therhal.

And David made the ordinaunce among the chyldren of Leui / namely among: Gerson / Bahar / and Merari. The Gersonites were: Leacan and Simei. The chyldren of Leacan: the frist / Zebiel / Serhan / and Zool / these thre.

The chyldren of Simei were: Salomith / Basiel and Baran / these thre. These were the chiefe among the fathers of Leacan. These also were the chyldren of Simei: Zabab / Sena / Jeus and Bria / these foure were Simeis chyldren also. Zabab was the frist / Bria the seconde. As for Jeus and Bria / they had not many childe / therfore were they counted but for one fathers house.

The chyldren of Bahar were: Amram / Zeehar / Hebron and Dziel / these foure. The chyldren of Amram were: Zard and Moses. **Z**ard for Aaron / he was separated to be sanctified for the most holy / he and his sonnes for euer / to burne incense before the Lord / to mysstry a blessing in the name of the Lord for euermore. And the chyldren of Moses the man

man of God were named amonge the try-  
bes of the Leuites. The children of Moyses  
were Gerson and Elefer.

The chyldren of Gerson the fyfthe was Ge-  
bur. The chyldren of Elefer the fyfthe was  
Kehabai: and Elefer had none other chyld-  
ren. But the chyldren of Kehabai were many  
there ouer. The chyldren of Jeghar were: Sa-  
lomith the fyfth. The chyldren of Hebis were:  
Zera the fyfth. Amaria the seconde. Zabasiel  
the thirde. and Jactinein the fourth. The  
chyldren of Dziel were: Michai the fyfthe. and  
Zesia the seconde.

The chyldren of Merari were: Nabeli and  
Musif. The chyldren of Nabeli were: Elefar  
and Cis. And Elefar dyed. and had no sonnes  
but daughters. And the chyldren of Cis  
they: Berdech toke them. The chyldren of Musi  
were: Nabeli. Eder and Jeremoth. these  
they. These are the chyldren of Leui amonge  
theyr fathers houses. and the chiefe of the fa-  
thers. which were counted after the numbrie  
of the names heade by heade: whiche execu-  
ted the worke of the officers in the house of the

Lord. / from thyrre yere olde and aboue.  
for Dauid sayde. The Lord God of Israell  
both greuen his people. / and shall dwell at  
Ierusalem for euer.

Amonge the Leuites also were the chyldren  
of Leui numbred from thyrre yere olde and  
aboue. That they neede not to beare the habi-  
tacion with all the vesells of theyr office. / but  
accordinge to the last wyde of Dauid. / that  
they should stande vnder the bande of the chyl-  
dren of Aaron to minister in the house of the  
Lord. In the court. and to the chiftes. / and  
for purgynge. / and to all maner of sancti-  
fyng. and to euery worke of the office in the  
house of God. And for the bestead. / for the  
fyne flour. / for the meate offering. / for the vn-  
leueded wafer. / for the paines. / for fryng. /  
and for all maner of weyght and measure.  
And in the mornynge to stande for to greu-  
thank. and to praye the Lord. / and in the  
euynynge likewise. And vpon all Sabbathes.  
Newmones. and fastes to offe all the burne-  
offerynge vnto the Lord. / accordinge to  
the numbrie and ordie. / alwaies before the  
Lorde: to waue vpon the Tabernacle of  
wyttes. and of the Sanctuary. / and vpon

theyr bestien the chyldren of Aaron to mini-  
ster in the house of the Lord.

The. XXV. Chapter.

This was the ordinaunce of the chyldren  
of Aaron. The chyldren of Aaron were. Leui. p. a  
Nahab. / Abihu. / Elefar. and Jithamar. But Num. q. a  
Nahab and Abihu dyed before theyr fathers.  
and had no chyldren. And Elefar. and Jitha-  
mar were priestes. And Dauid ordie them  
after this maner. Sadoe out of the chyldren  
of Elefar. and Bamelech out of the chyldren  
of Jithamar. accordinge to theyr numbrie and of-  
fice. And there were no chiefe stronge men  
founde amonge the chyldren of Elefar. / then  
the chyldren of Jithamar. And he ordynged  
them after this maner. namely. / sene out of  
the chyldren of Elefar. to be rulers throughtout  
theyr fathers house. / a cryght of the chyldren  
of Jithamar. throughtout theyr fathers house. He  
uerthelisse he ordynged them by lot. / because  
that both the principall of the chyldren of Ele-  
far. and Jithamar were in the Sanctuary. /  
and chiefe before God. And I scribe Semeia  
the sonne of Ichbanel one of the Leuites.  
wrote the vpr before the kynge. / a before the ru-  
lers. and before Sadoe the priest. / a before the  
hundred the sonne of Abiathar. and before the  
chiete of the fathers amonge the priestes. and  
Leuites. namely. oue fathers house for Ele-  
far. and the other for Jithamar.

And the first lot fell vpon Joiah. / the se-  
conde vpon Jehama. / the thirde vpon Harim.  
the fourth vpon Serchim. / the fyfth vpon Mal-  
chia. / the sate vpon Maniam. / the sixtenyth  
vpon Sadoe. / the cyght vpon Abia. / the nynth  
vpon Zefua. / the tenth vpon Echania. / the  
eleuentyth vpon Ithasib. / the twelftyth vpon Ja-  
sim. / the thirtenyth vpon Supa. / the fourtenyth  
vpon Zesbeab. / the fyfteenth vpon Bilgae. / the  
sixtenyth vpon Immer. / the seuentyth vpon  
Ehaz. / the cyghtenyth vpon Sapizez. / the nynth  
tenyth vpon Peiababai. / the twentyth vpon  
Zebefel. / the one and twentyth vpon Ja-  
dhan. / the two and twentyth vpon Samuil.  
the thie and twentyth vpon Salao. / the foure  
and twentyth vpon Masia. This was theyr  
course after theyr office. to go into the beufe of  
the Lord. / accordinge to theyr maner vnder  
theyr father Aaron. / as the Lord God of Is-  
rael commanded him.

**C** Of the children of Leui amonge the children of Amram/was Subael. Amonge the children of Subael/was Zobeba. Amonge the children of Reubai/was the firste Jesia. Amonge the Zebharas was Selamoth. Amonge the children of Selamoth was Zabab. The children of Gebson were: Jeria the firste/Minaria the second/Jehasid the third/Jaknam the fourth.

The children of Ofiel were/ Mischa. Amonge the children of Mischa was Samir. The brother of Mischa was Jesia. Amonge the children of Merari was Zabarias. The children of Merari were: /Mabeli and Musi/ whose sonne was Jacsis. The children of Merari of his sonne Jacsis were: Sobani/ Sacur and Jhu. Mabeli had Elazar: for he had no sonnes. Of Cis/ the children of Cis were: Jerachmel a Musi. The child of Musi were: Mabeli/ Eder/ and Jeremorph. These are the children of the Leuites throughtout of the house of theyr fathers. And the lot was cast for them also beside theyr brethren the children of Aaron/ in the presence of Kinge Dauid and Sadoc and Ahimelech/ and before the chiefe fathers amonge the priests a Leuites/ as wel for the least brother as for the chiefe amonge the fathers.

**2** The .XXVI. Chapter.

**A**nd Dauid with the chiefe captaynes furnished the offices amonge the children of Issaph/ Heman and Jeduthun the prophets with harpes/ psalteries and tymbales/ and they were numbred vnto the worke/ according vpon theyr office. Amonge the children of Issaph was Salur/ Joseph/ Uerbania/ Marela/ children of Issaph/ vnder Issaph which prophesied beside the King. Of Jeduthun: the children of Jeduthun were Gedas/ Iazor/ Jesia/ Babia/ Marthibia (Sime) these sixe vnder theyr father Jeduthun with harpes/ whose prophesyinge was to geue thankes and to praise the Lord. Of Heman: The children of Hema were Butha/ Marthanna/ Mich/ Sebuel/ Jeremorph/ Banania/ Banania/ Elariba/ Githi/ Romathieser/ Jusbalsu/ Malorbi/ Gorbur and Mechesorbi. All these were the children of Heman the Kinges Secy in the wordes of God to lyste vp the borne/ for God gaue Heman fouertene sonnes and

the daughters.

All these were vnder theyr fathers Issaph Jeduthun and Heman/ so singe in the house of the Lord with Tymbales/ psalteries and harpes/ accordinge to the office in the house of God beside the Kinge. And theyr number vnder theyr brethren/ which were taughte in the songe of the Lord/ eueny one hauing vnder standing was two hundred a eyght a foure score. And they call the loures ouer theyr office/ for the least as for the greatest/ for the measure as for the scolar.

And the first for sel vpon Joseph which was of Issaph: the seconde vpon Gedolia with his brethren and sonnes/ of whom there were twelfe. The third vpon Sacur with his sonnes and brethren/ of whom there were twelfe. The fourth vpon Jegni with his sonnes and brethren/ of whom there were twelfe. The fifth vpon Uerbania with his sonnes and brethren/ of whom there were twelfe. The sixte vpon Butha with his sonnes a brethren/ of whom there were twelfe. The seuenth vpon Jesfrel a his sonnes and brethren/ of whom there were twelfe. The eyght vpon Jesia with his sonnes a brethren/ of whom there were twelfe. The nyenth vpon Marthania with his sonnes and brethren/ of whom there were twelfe. The tenth vpon Sime with his sonnes and brethren/ of whom there were twelfe. The eleuenth vpon Israel with his sonnes a brethren/ of whom there were twelfe. The twelfe vpon Sababia with his sonnes and brethren/ of whom there were twelfe. The thirteenth vpon Subael with his sonnes a brethren/ of whom there were twelfe. The fourteenth vpon Marthibia with his sonnes a brethren/ of whom there were twelfe. The fiftenth vpon Jeremorph with his sonnes a brethren/ of whom there were twelfe. The sixteenth vpon Anania with his sonnes a brethren/ of whom there were twelfe. The seuententh vpon Jusbalsu with his sonnes a brethren/ of whom there were twelfe. The eyghententh vpon Marthani with his sonnes and brethren/ of whom there were twelfe. The nyententh vpon Malorbi with his sonnes and brethren/ of whom there were twelfe. The twentieth vpon Elariba with his sonnes a brethren/ of whom there were twelfe. The one and twentieth vpon Butha

Disu p

the



thir with his sonnes and brethren / of whom there were twelue. The twoo and twentieth vpon Gadathai with his sonnes and brethren / of whom there were twelue. The thie and twentieth vpon Melesaius with his sonnes and brethren / of whom there were twelue. The foure. a twentieth vpon Romamites / of his sonnes and brethren / of whom there were twelue.

The XXVII. Chapter.

Of the ordinaunces of the voickpers amonge the Boabites was Melesmia of the children of Issachar. The children of Melesmia were these: the first boine Zabarias / the seconde Jedaiel / the thirde Zebadia / the fourth Jathiel / the fifth Elam / the sixte Jobanai / the seuenth Eloenai. The children of Obed Edom were these: the first boine Semai / the seconde Josabab / the thirde Joab / the fourth Sathur / the fifth Ichabael / the sixte Ammid / the seuenth Zichar / the eyght Digulphar / for God had blessed him. And vnto Semai his sone there were sonnes boine also / which bare rule in the house of theyr father: for they were myghty valaunte men. The children of Semai were Ami / Kephad / Obed and Eljabab / whose brethren were valaunte men / Elshu and Senechia: all these were of the children of Obed Edom. These with their children a brethren were valaunte men / for: the officers / were they: seore and twoo of Obed Edom. Melesmia had children and brethren / which were stronge men / euen eygent.

B Hossa of the children of Merari had children Ami the chieft: for his boine was not there / therefore God his father appoynted him to be chieft / the seconde Helchies / the thirde Tebalai / the fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinaunce of the voickpers amonge the heades of the valaunte men / in the office besides theyr brethren / to minister in the house of the Lord. And the lot was cast for the final as for the greates / who ouerwent the house of theyr father at eueri pore. The lot toward the East fell vpon Melesmia. And the lot was cast for Zacharias his sone / which was a man of prudent counsaill / and vnto him it fell toward the North. But vnto Obed Edom

toward the South / and to his sonnes besyde the house of Issupim. And vnto Supim / and Hossa toward the West / by the gate of Sauleth in the strete of Burntoffering / where the Tabernacles stande together.

Toward the East were there fixe of the Leuitics. Toward the North foure on to Gaze ryme. Toward the South foure on the Baye ryme. Besyde Issupim twoo a twoo. By Parbar Westward were there foure in a strete / a twoo besyde Parbar. These are the ordinaunces of the voickpers amonge the children of the Boabites / a children of Merari. Of the Leuitics was Chia ouer the treasures of the house of God / a ouer the treasures that were sanctified.

Of the children of Laadan / the children of Bersanque. Of Laadan were these the heades of the fathers: namely the Zebulites. The children of the Zebulites were Bersan and his brother Joel ouer the treasures of the house of the Lord. Amonge the Amramites / Zeharites / Hebionites a Vselitico / was Schuel the sonne of Bersan the sonne of Moses / prince ouer the treasures. His brother Elischer had a sonne Rehabia / whose sonne was Jezaa / whose sonne was Joiam / whose sonne was Sidiu / whose sonne was Selomith / the same Selomith and his brethren were ouer all the treasures of the things that were halowed / which Kinge Sauid halowed / a the principall of the fathers / amonge the rulers / euen thousandes and ouer hundredes / and rulers in the hoost / of warres and spoyles had they halowed it / to repare the house of the Lord / and ouer all that Samuel the Syer / and Saul the sonne of Cis / and Abner the sonne of Ner / and Joab the sonne of Zeruija had halowed: what euer was sanctified / it was vnder the hande of Selomith and his brethren. Amonge the Zehebarites was Chemai with his sonnes / for the worke without ouer Israel / officers and iudges. Amonge the Hebionites was Pasabia and his brethren / valaunte men / a thousande a seuen hundredes / ouer the officers of Israel on this side Jordan Westward / for all manner worke of the Lord / and to serue the Kinge.

But amonge the Hebionites was Zerai the chieft / amonge the Hebrionites of his

lynred amonge the fathers. And search was made amonge them / and in the fourtyeth yeare of kynge Dauid / there were founde varleant men of Iaser in Gilead / and theye were then myghty men / two thousande and seven hundred / principall fathers / and Dauid set them ouer the Rubenites / Gadites / and ouer the halfe trybe of Manasses / for all such busynesse as belongeth vnto God and the kynge.

## The .XXVIII. Chapter.

**T**he children of Israel / according to theyr number / were headales of 7 fathers / a ouer thousande & ouer hundred / a officers waytinge vpon the kynge / to go of a on after theyr course euery moneth one / in al the monethes of the yeare. Euery course hath four & twenty thousande.

Ouer the first course of the first moneth was Iasbeam the sonne of Sadiel / and vnder his course were four & twenty thousande. Of the children of Phares was the principall amonge all the chiefe captaynes in the first moneth.

Ouer 2 course of the seconde moneth was Sobai the Thobite / a M. Iosh was 3 course ouer his course. And vnder his course were four & twenty thousande.

The thirde principall captayne of the third moneth was Benai the sonne of Zada the pieth / and vnder his course were foure & twenty thousande. † This is that Benai the worthy amonge theyre and aboute thirthe. And his course was vnder his sonne Amni / Sabad.

The fourth in the fourth moneth was Zafiel the brother of Zoiab / and Sabadia his sonne after him / a vnder his course were four & twenty thousande.

**B** The fifth in the fifth moneth was Sameburb the Zebubite / a vnder his course were foure and twenty thousande.

The sixte in the sixte moneth was Ira the sonne of Zekes / a Theoret / a vnder his course were foure & twenty thousande.

The seventh in the seventh moneth was Bez the Dilonite of the children of Ephraim / and vnder his course were foure & twenty thousande.

The eyght in the eyght moneth was Oer

dechai the Gugarbite of the Gadites / and vnder his course were foure & twenty thousande.

The nyenth in the nyenth moneth was Zebier the Anathone of the childer of Iermina / and vnder his course were foure and twenty thousande.

The tenth in the tenth moneth was Mahera the Metophane of the Serabites / and vnder his course were foure & twenty thousande.

The eleuenth in the eleuenth moneth was Benai the Durgarbitte of the childer of Ephraim / and vnder his course were foure and twenty thousande.

The twelfth in the twelfth moneth was Helbai the Metophane of Ziphuel / and vnder his course were foure & twenty thousande.

Ouer the trybes of Israel were these: Amonge the Rubenites was Pirzee the chiefe the sonne of Sichu. Amonge the Simeonites was Ophacia the sonne of Necha. Amonge the Leuites was Hasabia the sonne of Amuel. Amonge the Iaronites was Zadoe. Amonge Juda was Eshu one of Sarda Berthen. Amonge Issachar was Amri the sonne of Michael. Amonge Zabulon was Iesmana the sonne of Obadia. Amonge Nephthali was Jeremoth the sonne of Israel. Amonge the childer of Ephraim was Hofia the sonne of Alafia. Amonge the halfe trybe of Manasses was Joel the sonne of Pedai. Amonge the halfe trybe of Manasse in Gilead was Jeddo the sonne of Zadaras. Amonge Dan was Israel the sonne of Jeroham. These are the princies of the trybes of Israel.

But Dauid toke not the number of them that were twenty yeare olde and there vnder: for the Lord had promised to multiplye Israel as the starrs of the skye. † Horobut 303. p. 16. The sonne of Serua had begonne to number them / a performed it not: for there came warth vpon Israel: for the same cause / therefore came not the number in the cronicles of King Dauid.

Ouer the fynge treasurers was Amri the sonne of Aziel. And ouer the treasure in the landes / a the cyties / villages / and castles

castles was Jonathan the sonne of Nisai. Over the house bandmen to till the lande was Issi the sonne of Hebul. Over the vineyardes was Simi the Kainathite. Over the vinecellars a measure of wyne was Sadi & Saphurim. Over the oyle gardenes and Nollberryes in the lowe feldeo was Baal Hanan the Gadidite. Over the measure of the oyle was Joas. Over the oxen of the pasture at Sharon was Suari the Seronite. Over the oxen in the vallies was Sappath the sonne of Adlai.

Over the camels was Obill the Izmace lit. Over the asses was Ierethia the Meronothite. Over the shepe was Jasio the Gazgerite. All these were rulers over Kinge Davids goodes. Jonathan Davids uncle was of the counsilla a wise man and a scribe. And Jehud the sonne of Achmoni was with the Kinges children. & Achisophel also was of the Kinges counsail. Husai the Traudite was the Kinges frende. After Achisophel was Joiaha the sonne of Benaiia a Traudite. As for Joab he was Kinges chiefe saynre of warre.

## The. XLIX. Chapter.

2 And David gathered unto Jerusalem all the rulers of Israel; namely the princes of the tribes / the rulers over the courses which wayed upon the Kinge; the captaynes over his handes; a our hundredes; the rulers over the goodes; and cattell of the Kinge; and of his sonnes; with the chamberlaynes; warryers; a valiant men. And David the Kinge shode up upon his feet; and sayde: Heare me I praye you my brethren and my people: I was minded to bulde an house; where the Arke of the covenant of the Lorde shoulde rest; and a forresole for the seat of oure God; and prepared my selfe for to buyde. But God sayd unto me: Thou shalt not buyde an house unto my name; for thou art a man of warre; a hast shod shoude.

Now sayth the Lorde God of Israel chosen me out of all my fathers house; that I shoulde be Kinge over Israel for ever; for I have had chosen to be the prince; and in the house of David amonge my fathers children have had pleasure unto me; to make me Kinge over all Israel; and amonge all my fore-

nes; for the Lorde hath geven me many sonnes; he hath chosen Salomon my sonne; to sit upon the seat of the Kingdome of Israel; over Israel; and hath saide unto me: Salomon thy sonne shall buyde me an house; and my courtes; for I have chosen him to be my sonne. And I will be his father; and will stablye his Kingdome for ever; if he be constant to do after my commaundementes a lawes; as it is this daye. Now in the sayng of all Israel the congregacion of the Lorde; in the cares of our God; that ye observe a site all the commaundementes of the Lorde your God; that ye maye possesse this good lande; a that ye and your children maye have the inheritance thereof for ever.

And thou my sonne Salomon; knowe thou the God of thy father; and serve hym with all thy herte; and with all the desire of thy soule; for the Lorde searsheth all herte; a understandeth all thoughtes; a ymaginacions. If thou seke hym; thou shalt fynde him; but if thou forsake him; he shall refuse thee for ever. Take hede now; for the Lorde hath chosen the; to buyde an house to be the Sanctuary; be stronge; and make it.

And David gave Salomon his sonne a patron of the Porche; a of his house; a of the celler; and parkes; a ynnexer chambers; a of the house of the Mercy; a of all that he had in his mynde; namely of the court of the Lorde; a of the house; and of all the oycerous round about the treasures in the house of God; and of the treasures of such thinges as were beloved of the ordinaunces of the priestes; a of the treasures of all the busynesse of the offices in the house of the Lorde.

Gold gave he him; after the gold weight for all manner of vessels of every office; and all silver ornaments after the weight; for all manner of vessel of every office; and weight for the golden candellstickes; and golden lampes; for every candellstick; and his lampes his weight Lytwys; for the silver candellstickes; gave he the weight to the candellstick; a his lampes; according as was required for every candellstick. He gave golde also for the tables of the shewbread; for every table; his weight; and silver likewise for the silver tables; and pure golde for the shewbread; a

Jo. xviii b  
q. Par. v b

and censure: and for the golden cuppes/ vnto every cuppe the weight: and for the siluer cuppe/ vnto every cup his weight: and for the aure of incense his weight: of the most pure golde.

**E** And a patrone of the charret of the golden Cherubim/ that they myght spede out them selves/ a couer the Arke of the conuenaunt of the Lord. Wheris geuen me in wyngge of the bande of the Lord/ to make me vnderstande at the roottes of the patrone.

And Dauid sayde vnto Salomon his sonne: Be thou manly a stronge/ and make it/ feare not/ a be not sayntheret/ the Lord God my God shalbe he with the/ a shal not withdrawe his hande/ nor fayne the/ ryll thou haue fynished euery worke for/ I seruce in the house of the Lord/ Be holde/ the courses of the priestes and Leuites to all the offices in the house of God/ are with the in euery worke/ and are wyllinge/ and haue wysdome to all the offices: a so haue the priences and al the people for euery thinge that thou hast to do.

The .XXX. Chapter.

**A**nd Kinge Dauid saide vnto all the congregation: God hath chosen Salomon one of his sonnes/ which is yet younge a tender. But the worke is greater: for it is not a mans palace/ but the Lord Gods. For haue I after all myne habytie prepared vnto the house of God/ golde for the vessels of golde/ siluer for them of siluer/ brasse for them of brasse/ yron for them of yron/ wood for them of wood/ Ony stones/ set Rubics/ a stones of diuers colours/ and al precious stones/ and Marblestones in multitude. Besides this/ for the good wyll that I haue to the house of God/ I haue of myne owne proper good the .M. talents of golde of Opphu/ a seven .M. talents of pure siluer/ whiche I gaue vnto the holy house of God/ beside al that I haue prepared/ to ouerlay the walles of the house/ that the same which ought to be of golde/ may be of golde: a that it which ought to be of siluer/ may be of siluer/ a for al manner of worke by the bande of the craftsmen. And who is now for wyllinge/ to sell his hande this daye vnto the Lord?

**B** Then were the priences of the fathers/ the priences of the tribes of Israel/ the captaynes

ouer thousandes and ouer hundreth/ the rulers ouer the fynges/ Busynce for wyllinge/ a gaue to the ministracions in the house of God fyue thousande talentes of golde/ a ten thousande guldenes/ a ten thousande talentes of siluer/ eyghrene thousande talentes of brasse/ a hundred thousande talentes of yron. And by whomesouer were founde stones/ they gaue them to the measure of the house of the Lord/ vnder the bande of Jehu the Wersourer.

And the people were glad that they were for wyllinge/ for they gaue it with a good will/ Geuen with all thei heart. Vnto the Lord. And Dauid also the fyng reioiced greatly/ a praised God/ and saide before the whole congregation: Dayed be thou O Lord God of Israel our father/ vnto the belongeth wysdome and power/ glory/ victory/ a thankes: for all that is in heauen and earth/ to thyne: thync is the fyng borne/ a thy on created as be of al priences. Thine are thyes and honours before the/ thou raynest ouer al/ thy hande consisteth power/ a might/ in thy hande is it to make euery man greate and stronge.

Now thanke we the oure God/ a prayse for the name of thy glory: for who am I? What is my people/ that we shoulde be able with a fre wyll to offer/ as this is better/ for of the comertys al/ a of thy hande haue we geuen it the: I for we are but pilgrims a strangers here: for the/ as were al oure fathers. \* Our lyfys vpon earth is as a shadowe/ a here is no abydinge. O Lord oure God/ all this aboundeth vnto the an house vnto thy name/ carme of thy hande/ a is thine altogether. I knowe my God/ that thou thyself the here/ and that vnsayndnesse is acceptable vnto the: therefore haue I geuen all this with an vnspayed heart/ euen with a good wyll/ and now haue I had toy to for thy people/ (whiche here are present) offer with a fre wyll vnto the. O Lord God of oure fathers: Abraham/ Isaac/ and Israel/ kepe thou them: for such purposes a thoughtes in the hartes of thy people/ a prepare thou their hartes vnto the: And graunt my sonne Salomon a perfect heart/ that he maye kepe thy commandmentes/ thy testimones/ a thy statutes/ that he maye do all/ a buyde this people which

which I haue prepared.

And Dauid sayde vnto the whole congregation: O praye the Lord your God. And all the congregation prayed the Lord God of theyr fathers/and bowed the kisse/a worshipping the Lord/ and the synge/ and offered sacrifices vnto the Lord. And on the next morowe offered they burnt offerings/a M. bullockes/a M. rammes/a M. lambs with theyr drink offerings/and plentifully offered they amonge all Israel. And they had care and dynke the same daye before the Lord with greatesoyles/a made Salomon the sonne of Dauid synge the second tyme/and anoynted him to be the prince for the Lord/ and Sabdoe to be first.

Thus far Salomon vpon the state of the Lords synge in his fathers steade/a prospered. And all Israel obeyed hym/and all the rulers and mighty men/ and all synge Dauides children submitted the selues vnto synge Salomon. And the Lord made Salomon excellent and great in the syght of all Israel/ and gaue him such a glorious kyngdome/as none had before him ouer Israel.

So had Dauid the sonne of Isai/mowe bene synge ouer all Israel. And the tyme that he was synge ouer Israel/ so forty yeares: At Bethon rayned he seven yeares/ and at Jerusalem thre and thiry yeares/ and dyed in a good age/full of dayes/ of rest and honour. And Salomon his sonne was synge in his steade.

These actes of synge Dauid/ both the first and laste behelde/ they are wyssten amonge the actes of Samuel the Seer/ and amonge the actes of the prophete Nathan/ and amonge the actes of God the Seer/ with all his kyngdome/poweres/ and tymes/ which passed vnder him/ both vpon Israel and vpon all the kyngdomes of the earth.

The ende of the first booke of the Cronicles/ otherwyse called Paralipomenon.

## The second booke of the Cronicles / or otherwyse called

Paralipomenon.

The first Chapter.



And Salomon the sonne of Dauid was stablished in his kyngdome/ and the Lord his God was to hym/ and made him exceedingly great. And Salomon spake vnto all Israel

to the captaynes ouer thousandes and ouer hundredes/ to the Judges/ and to all the princes in Israel/ a to the chiefe fathers/ so that they wente (Salomon and the whole congregation with hym) vnto the hie place which was at Gibeon: for there was the Tabernacle of myneste of God/ which Moses the seruaunt of the Lord had made in the wilderness. For Dauid had brought vp the Ark of God from Bithan Bearam/ when he had prepared for it: for he had prided a tent for it at Ierusalem. As for the basen altars: which Bezalel the sonne of Uri the sonne of Hur had made/ it was there before the habitation of the Lord: and Salomon and the congregacion sought God. And Salomon offered thousande burnt offerings vpon the basen altars before the Lord/ that stode before the Tabernacle of myneste.

In the same nyght appeared God vnto Salomon/ and sayde vnto hym: What shall I geue the? And Salomon sayde vnto God: Thou hast done great mercy vnto my father Dauid/ and hast made me kyng in his steade. Now Lord God/ let the wyde that thou hast promysed vnto my father Dauid/ be verified/ for thou hast made me kyng ouer a people/ which is as many in numbre as the dust vpon the earth. Grant me wysdome therefore and knowlege/ that I maye go out in before this people: for who is able to iudge this great people of thyne?

ij. Ke. ii. b. ¶ Then sayde God vnto Salomon: for so muche as thou art fo inmynde / and haste not desyred ryche nor good / nor honour / nor the foules of thyne enemyes / nor longe lyfe / but hast requyred wysdome a knowlege to iudge my people / our whome I haue made ¶ I giue wysdome therfore and knowlege be geuen the. ¶ Reasoner / wises and good / and honoure wyl I geue the / so that such one as thou / hath nor bene before the amonge the kynges / neyther shalbe after the.

¶ So came Salomon from the hye place (which was at Gibeon) vnto Ierusalem from the Tabernacle of witness / and raigned ouer Irael. ¶ And Salomon gathered him charrettes and horsemen / so that he had a thousande and four hundred charrettes / a twelfe thousande horsemen / and these appoynted he to be in the chaert ones / and with the kyng at Ierusalem. And the kyng brought it so to passe / that there was as muche syluer and gold at Ierusalem as stones: and as many Cedres / as the Molberge trees / that are in the valleyes. And there were houses brought vnto Salomon out of Egipte / a the kynges marchauntes scyded the frs Reia for mooney. And they came vp / and brought out of Egipte a charrete for six hundred syluer pene / and an horse for an hundred and fifty. Thus brought they also vnto all the kynges of the Arabians / and to the kynges of the Syriens.

## The II. Chapter.

¶ And Salomon thought to bulde an house vnto the name of the Lorde / a an house for his kyngdome: a tolde out the score and ten thousande men to beare burthens / a foure score thousande that beued tymer vpon the mount / and the thousande and six hundredth officers ouer them. ¶ And Salomon sent vnto Hiram the kyng of Tyre / sayinge: As I thou dydest with my father / and sendest hym Cedre trees / to bulde an house for to dwell in / euen so do thou with me also. ¶ Beholdes / I will bulde an house vnto the name of the Lorde my God / to sanctifie it / for to burne good incense before hym / and alwaye to prepare the shewbread / and burne offerings in the morninge and in the eveninge / on the Sabbarbes and new Moones / and solempne feastes of the Lorde our God cure

more for Irael.

And the house that I will bulde / shall be greater / for our God is greater the of goddes. But who is able to bulde hym an house / for heauen and the beauties of all heaueins may not comperende hym. Who can I then / that I should bulde hym an house? But only for this intent to burne incense before hym.

Sende me now therfore a wysc man to worke with gold / syluer / brasse / yron / scarlet / purple / yallow sylke / a such one as can graue carued worke / with the wysc men that are with me in Tyry and Ierusalem / whome my father Dauid ordyned. And sende me tymer of Cedar / pync tree and costly wood from Libanus: for I knowe that thy seruantes can beare tymer vpon Libanus. And beholding my seruantes shalbe with thy seruantes / to prepare me much tymer: for the house that I will bulde / shalbe great and maruouslye goodly.

And beholde / I will geue vnto the carpenters thy seruantes / which beue the tymer / twenty thousande quarters of beaten wheat / and twenty thousande quarters of barley / a twenty thousande batres of wyne / and twenty thousande batres of oyle.

Then sayde Hiram the kyng of Tyre by returnyng / and sente it vnto Salomon: Because the Lorde loueth his people / therfore hath he made it to be kyng ouer the. And Hiram sayd moreover: Praisyd be the Lorde God of Irael / which made heauy and earth / that he hath geuen kyng Dauid a wysc and prudent sone / and such one as hath vnderstandyng to bulde an house vnto the Lorde / a an house for his realme. Therfore sende I now a wysc man that hath vnderstandinge / I euen Hiram Abi / which is the sone of a woman of the daughters of Dan / a his father was of Tyre / which can worke in gold / syluer / brasse / yron / stone / tymer / scarlet / yallow sylke / lyncs / purple / and to carue all maner of thynges / a to make what euanyng thynges so euer is geuen hym / with thy wysc men / and with the wysc men of my lorde kyng Dauid thy father. And now let my lorde sende the wheat / barley / oyle and wyne vnto his seruantes / as I couyng as he hath sayde / a so wyl he beue the tymer vpon Libanus / as much as thou wyldest

needful / and will buyenge it by stones in the see  
unto Zaphoraim whences thou maist buyenge  
it up to Jerusalem.

And Salomon numbred all the straungers  
in the lande of Iffrad/accordinge to the num-  
ber whan Dauid his father numbred them/ and  
there were founde an hundredth and fyfye  
thousande/and the thousande and sixe hundredth.  
And of fyfynie he made thre score a ten thou-  
sande beverers of burthenes / and fourte score  
thousande beverers upon the mounte/and thre  
thousande and sixe hundredth workers/ which  
held the people as they were.

The III. Chapter.

**I** And Salomon beganne to buyld the house  
of the Lord at Jerusalem upon the mount  
Moriah / that was shewed vnto Dauid his  
father / which Dauid had prepared for the  
reine upon the coine flode of Ierusal the  
Iubusite. In the seconde daye the seconde mo-  
neth / in the fourth yere of his reygne be-  
ganne he to buyld. And so layd Salomon  
the foundation to buyld the house of God  
fyll the lengthe thre cubytes : the bredth  
twenty cubytes: and the parche before the  
dore of the house was twentye cubytes longe/  
but the heygth was an hundredth and twentye/  
and he overlaid it ou the insyde with pure  
golde.

But the great house fyled he with Dynere/  
and overlaid it with the best golde / and  
made palmes trees / and rhornecworke there-  
on/and overlaid the house with precious ston-  
es to beautifye it. As for the golde/it was golde  
of Paruaun. And the ballies & postes aboue/  
and the wallis and the dore of it overlaid  
he with golde/a caused Cherubins to be car-  
ued on the wallis.

He made also the house of the moost holy/  
whiche length was twenty cubites / accordinge  
to the wyntesse of the house/a the bredth of it  
was twentye cubites likewyse/ a he overlaid  
it with the best golde by sixe hundredth talen-  
tes. And soynayles he gaue fyfye selces of  
golde in weygth / and overlaid the cham-  
ber with golde. He made also in the house of  
the moost holy/two Cherubins of carued worke/  
and overlaid them with golde: a the length  
on the wynges of the Cherubins was twenty  
cubites/so that one wyng had fyue cubites.

and touched the wall of the house: and the o-  
ther wyng had fyue cubites also / and tou-  
ched the wyng of the other Cherub.

Thus so had one wyng of the other Che-  
rub fyue cubites likewyse/a touched the wall  
of the house: and his other wyng had fyue  
cubites also/ and touched the wyng of the o-  
ther Cherub: so that these wynges of the Che-  
rubins were spred out twenty cubites wyde.  
And they stode vpon theyr feete/ and theyr face  
was turned toward the house.

He made a vayle also of yaloure sylke / sears-  
let/purple and lynenwo:ke/and made Cheru-  
bins thereon. And before the house he made  
iiij. Re. 4 b  
two pillers fyue and thyrty cubites longe/  
and the knoppes aboue them/ fyue cubytes.  
And he made rhornec worke for the quere/  
and put it aboue vpon the pillers: and made  
an hundredth Pomgranates/ and put them on  
the wynges therof. And he set vp the pillers  
before the temple/ the one on the right hande/  
and the other on the left/ and that on the right  
hande called he Iachin/ and that on the left  
hande called he Boaz.

The IIII. Chapter.

He made a brasen aultare also/ twentye cu-  
bites longe/ and twenty cubites broad/a  
ten cubytes hie. And he made a molte lauer  
iiij. Re. vj c  
ten cubites wyde/ from the one syde to the other  
rounde aboute/ and fyue cubytes hie. And a  
nicelyne of thyrty cubytes might comprehed  
it about. And ymagos of bullockes were vnder  
it. And aboue the lauer/ which was ten cu-  
bytes wyde/ there were two rowes of knop-  
pes that were molten withall.

It stode so vpon the bullockes / that they were  
turned toward the North/ the toward the  
West/ the toward the South / and the to-  
ward the East / and the lauer aboue vpon the/  
a all theyr hynder partes were on the insyde.  
The thyrtyesse of it was an hande bredth/ and  
the edge of it was lyke the edge of a cuppe / a  
as a floured rose. And it couerced the thour-  
saunde daires.

And he made ten Femels / wherof he set  
iiij. Re. vii c  
fyue on the ryght hande/ and fyue on the left/  
to washe in them such thynge as be obliged to  
the burne offeringe / that they myghte buyld  
them therein: but the lauer / made he for the  
priests to washe in.

**B** Ten golden candlestickes made he also as they ought to be / and set them in the temple: fyue on the right hande / and fyue on the left. And made ten tables / and set them in the temple: fyue on the ryghte hande / and fyue on the left. And made an hundredeth basens of golde. He made a coure by kyuyse for the priestes / a a great court / and doores in the court / a ouer layd the doores with brasse. And the lauer set he on the ryghte syde towards the South east. And Hiram made cauldrons / shouels and basens.

So Hiram finished the worke which he made so: fyngt Salomō in the house of God: namely the two pylers with the roundels and knoppes aboue upon both the pylers / a both the wythen ropes to couer both the roundels of the knoppes aboue upon the pylers / and foure hundredeth Pomgranates on both the wythen ropes / two to each of Pomgranates on euery rope / to couer the roundels of f Knoppes that were aboue upon the pylers.

**C** He made the stoles also and the fencels upon the stoles / and a lauer / a twelf bulletes there vnder. And pottes / shouels / shewels / a all theye vessels made Hurā Abis of pure metall: fyngt Salomon vnto the house of the Lord. In the east of Iordan / dyd the king cause them to be molde in thurke earth betwene Sudeb and Zardaba.

And Salomō made all these vessels / which were so many / that the weight of the metall was not to be sought out. And Salomon made all the ornaments for the house of God: namely the golden altar / the tables / and the shewbreads thereon / the candlestickes with theye lampes of pure golde / to burne before f queer accordyng to the maner: and the stoues / and the lampes / and the snuffers were of golde / and all these were of pure golde.

And the Fynnes / basens / spoons and pottes / were of pure golde. And the inuauce a big doore within vnto the Most holy / and the doores of the house of the temple were of golde. Thus was all the worke finished which Salomon made in the house of the Lord.

Ch. V. Chapter.

**D** **W**hen Salomō brought in all that his father Dauid had sanctified / namely / siluer and golde / and all maner of ornaments / and

layd them in the treasures of the house of God. Then gathered Salomon all the Elders of Israel together / all the heades of the tribes / princes of the fathers amonge the chyldren of Israel vnto Ierusalem / to bringe vp the Arke of the conuenant of the Lord out of the cytye of Dauid / that is Iouā. And there returned vnto the fyngt all the men in Israel at the feast / that is in the seventh moneth / and at the Elders in Israel came.

And the Leuites rose the Arke / a brought it vp with the tabernacle / and all the holy vessels that were in the tabernacle and the priestes and Leuites brought them vp. So fyngt Salomon / and all the congregation of Israel that was gathered vnto him before the Arke / they offered scope and oxen / so many / that noman coulde numbre nor reken them.

Thus the priestes brought the Arke of the conuenant of the Lord vnto her place in the quere of the house / euen in the Most holy vnder the wynges of the Cherubims / so that the Cherubims spred out theye wynges ouer the place of the Arke / and the Cherubims covered the Arke and the stauis thereof from aboue. And the stauis were so longe / that the knoppes of them were sene from the Arke before the quere / but on the outside were they not sene. And it was there vnto this day. And there was norbyng in the Arke / save that the two tables / whiche Moyses put therein at Horeb / when the Lord made a conuenant with the chyldren of Israel / what time as they were departed out of Egypte.

And when the priestes wente out of the Sanctuary / so: all f priestes that were sound / sanctified the selfe / because the cytye were not kepte. The Leuites with all those that were vnder Baph / Heman / Jeduthan / and theye chyldren and brethren / beynge clothed in synners / songe with Cymbales / psalteries a harp / and stode towards the East part of the altare / and an hundredeth and twentye priestes went with them / which blew with trumpets. And it was / so / if one dyd trope and singe / so though a voyce had bene heere of prayng / and geuynge thanke vnto the Lord.

And when the voyce arose from the trumpets / cymbales and other instruments of musick



musicke/ and from playinge the Lorde/ because his gracious/ and because his mercy endureth for euer) the house of the Lorde was fylled on the inside with a cloude/ so that the priestes could not stande to mynister for the cloude/ for the glorie of the Lorde fylled the house of God.

The VI. Chapter.

**S** Then sayde I Salomon: The Lorde sayde/ that he wolde dwell in a darke cloude/ I haue buylde an house to be an habitation vnto the Lord/ and a seat/ that thou mayest dwell there for euer. And the King turned his face/ and blessed all the congregation of Israel/ for the whole congregation of Israel stode/ and he sayde/ Praise be the Lorde God of Israel/ which promised by his mouth vnto my father Dauid/ and with his hande hath fulfilled it/ when he sayde: ¶ Hence the time is that I brought my people out of the lande of Egypte/ I haue chosen no cytie in all the myshes of Israel/ to buyld an house for my name to be there/ neither haue I chosen any man to be prince ouer my people of Israel. ¶ But Ie-ruusalem haue I chosen for my name to be there: and Dauid haue I chosen/ to be prince ouer my people of Israel.

**B** And when my father Dauid was minded to buyde an house vnto the name of the Lorde God of Israel/ the Lorde sayde vnto Dauid my father: I where as thou wast minded to buyde an house vnto my name/ thou haste done well: howbeit/ thou shalt not buyde the house/ but thy sonne whiche shall come out of thy loynes/ shall buyde the house vnto my name.

Thus hath the Lorde now performed his woide/ that he spake/ for I am come vp in my father Dauid's steade/ as he sate vpon the seat of Israel/ euen as the Lorde sayde/ and haue buylded an house vnto the name of the Lorde God of Israel/ and in it haue I put the Table/ wherein is the conuenent of the Lorde/ which he made with the chyldren of Israel.

And he stode before the altare/ of the Lorde/ in the presence of the whole congregation of Israel/ and spock out his handes/ for Salomon had made a bishen pulpit/ as he set in the middes of the court/ in eynes longe/ as he cut bates to make/ and the cubites hye: vpon thys

same stode he/ and fell doune vpon his knees/ in the presence of the whole congregation of Israel/ and bade out his handes towards heauen and sayde:

O Lorde God of Israel/ there is no God as thou lyke the/ neither in heauen nor vpon earth/ thou that kepest conuenant and mercy for thy seruauntes/ that walke before the with all theyr hearte. Thou hast kept promises with my father Dauid thy seruaunt: With thy mouth thou saydest it/ as with thy hande hast thou fulfilled it/ so it is come to passe this daye. Now Lorde God of Israel/ make good vnto my father Dauid thy seruaut/ that which thou hast promised him and sayd: Thou shalt not wante a man before me/ to sit vpon the seate of Israel: if thy chyldren kepe theyr waye/ so that they walke in my lawe/ lyke as thou haste walkid before me: Now Lorde God of Israel/ let thy woide be verified/ which thou hast promised vnto Dauid thy seruaut.

For thy nest thou that God in very dede dwelleth amonge men vpon earth: ¶ Behold/ the heauen and the braunes of all heaues maye not coneyne the: how should the this house do it/ which I haue buylde: But tume the vnto the prayer of thy seruants/ and to his supplication: O Lorde my God/ thou maist heare the: thankegeuyng and prayer/ which thy seruants make/ before the/ so that thyne eyes be open ouer this house/ and myghte ouer this place: wherein thou saydest thou wouldest sit by name: that thou mayest heare the prayer/ which thy seruants shall make in this place. Heare now therefore the interest of thy seruants/ as of thy people of Israel: wherofour they shal desire in this place/ heare thou it from the place of thy habitacion/ euen from heauen: and when thou hearest/ be mercifull.

Whā any mā synneth against his neyghbour/ and an ooth be put vpon him/ which he ought to sweare/ and the ooth cometh before thyn altare in this house/ the beare thou frō heauen/ and see that thy seruants haue righte: so that thou rewarde the vngedyly/ and recompence him his waye vpon his owne head/ as to iustise the vngedyly/ and to geue him accordyng to his ryghte conscience.

When thy people of Israel to synnen be

fore they enemyes/ whyle they haue synned  
against the Lord/ and if they turne vnto the/ and  
knowlege thy name/ and make theys prayer a  
intercession before the in this house/ the heare  
thou them from heauen/ and be mercyfull vnto  
the synne of thy people of Israel/ and bunge  
them againe into the lade / that thou hast geuen  
them againe and theys fatheres.

iii. re. xli. a

¶ When the heauen is shut vp / so that it  
rayne not / (so) so muche as they haue synned  
against the Lord / and if they make theys prayer in  
this place / and knowlege thy name / and turne  
from theys synnes / when thou haste brough  
them lowe / heare thou them then in heauen /  
and be mercyfull vnto they synne of thy seruantes  
/ and of thy people of Israel / that thou  
maest teache the the good waye wherein they  
shoulde walke / and let it rayne vpo thy lande /  
which thou haste geuen thy people to possesse.

When a heribot pestilence / or douth / or  
blasting / or greasopp / or caterpillar is in  
the lande / Or when they enemye layeth sege  
to theys portes in the lande / or when any other  
plague / or discase happeneth / whosouer then  
maketh his prayer or pencyon amonge any

¶ manner of men / or amonge all thy people of Is  
rael / if any man see his plagur and discaul /  
and spredeth out his handes vnto this house /  
heare thou the from heauen / euen from the  
¶ scate of thy habitation / and be mercyfull /  
and geue euery man accordyng to all his  
wayes / (in) so muche as thou knowest his here  
for thou only knowest the hert of the chy  
dren of men / that they maye feare the / and al  
waye walke in thy wayes / as longe as they  
lyue in the lande / which thou hast geuen vnto  
our fatheres.

Mat. v. d

Iohn. i. c

¶ And when any straunger / which is not  
of thy people of Israel / cometh out of a farre  
countre because of thy great name / and might  
in his hande / and outstretcht arme / and cometh  
to make his prayer in this house / heare thou  
him then from heauen / euen from the scate of  
thy habitation : and do all for the which that  
straunger collecteth vpon the / that all the natio  
ns upon earth maye knowe thy name / and feare  
the / as thy people of Israel do : and that they  
maye knowe / howe that this house which I  
haue builded / is named after thy name.

When thy people go forth to the battayll

against theys enemyes / the waye that thou  
shalt sende them / and shall praye vnto the : that  
rearde the waye of this cytye / which thou hast  
choosen / and towards the house that I haue  
builded vnto thy name / heare thou then theys  
prayer and pencyon from heauen / and helpe  
them to theys ryght.

¶ When they synne against the Lord / for there is  
no man that synneth not / a thou be with  
at them / and geue them ouer before theys en  
emyes / so that they cary the awaye captiue in  
to a contrie farre of nye / a if they turne with  
in theys synnes in the lade where they are pris  
soners / and so conuerse / and make theys in  
tercession vnto the in the lande of theys cap  
tivityte / and saye : We haue synned / a done amisse /  
and haue ben vngodly / and so turne them sel  
fes vnto the with all theys hert / and with all  
theys soule in the lande of theys captivityte / he  
ren they are prisoners / and make theys prayer  
towards the waye of theys owne lande / which  
thou gauest vnto theys fatheres / and towards  
the cytye / which thou hast choosen / and towards  
the house that I haue builded vnto thy name :  
then heare thou theys prayer and supplicacon  
from heauen / euen from the scate of thy dwel  
lyng / and helpe them to theys ryght / and be  
mercyfull vnto thy people that haue synned  
against the Lord / let thine eyes now be open /  
and let thine eares geue hede vnto  
prayer in this place.

¶ These nowe / **L. O. G. D.**  
De God vnto thy resting place / thou and  
the Arke of thy strenght. **Let thy pietie / O  
L. O. G. D.** God be clothed with health / and let  
thy sayntes reioyce ouer this good. **L. O. G. D.**  
God / turne not awaye the face of thine any  
gare : thy ke vpon the mercyes of thy seruant  
Dauid.

## The. VII. Chapter.

¶ When Salomon had ended his prayer /  
there fell a fyre fro heauen / and consumed  
the burnt offeringes and the other offeringes.  
And the glory of the Lord filled the house /  
so that the priestes coulde not go in to the house  
of the Lord / whyle the glorye of the Lord  
filled the Lordes house. And all the chyld  
of Israel sawe the fyre fall downe / and the glorye  
of the Lord ouer the house / and they fell  
on theys faces with theys faces to the ground  
vpon the pavement / and worshipped / a gaue  
thanks.

shankes onto the Lorde / because he is gracious / a because his mercy endureth for euer. As for the Kinge and all the people / they offered before the Lorde.

So Kinge Salomon offered two and twenty thousand bullocks / and an hundred thousand sheepe / and twenty thousand sheepe / and so both the Kinge / a all the people dedicated the house of God.

**B** But the priests stood in theyr watches / and the Levites with the musical instrumentes of the Lorde / which Kinge Dauid had caused to make for to give thanks unto the Lorde / (because his mercy endureth for euer) with psalmes of Dauid / whom theye hande. And the priests blew trumpets ouer agaynst them / and all Israel stood.

And Salomon bowed the middellinosse court / which was before the house of the Lorde / for there prepared he the burnt offeringes / and the fat of the rabe offeringes. For the brazen aulnare that Salomon made / myght not cōtayne all the burnt offeringes / and the fat.

**L** And at the same tyme beelde Salomon a feast seuen dayes longe / and all Israel with hym a very great congregation / from Gemeth onto the ryuer of Egypt / and on the egipt dayes helde he a conuocation. For the dedication of the aulnare helde they seuen dayes / and the feast seuen dayes also.

But on the thie and twentieth daye of the seuid month / he led the people go vnto theyr tentes ioyfull and with merry heartes / because of all the good that the Lorde had done vnto Dauid / vnto Salomon / and to his people of Israel.

**E** Thus finished Salomon the house of the Lorde / and the Kinges house / and al that came in his herce to make in the house of the Lorde / a in his owne house / prosperously. And the Lorde appeared vnto Salomon in the nyght season / and sayd vnto hym: I haue heard thy prayer / and chosen this place vnto my selfe for an house of sacrifice. Beholde / wher I shal the brauen so that it rayne nor / or commaunde the greasoppper to consume / I will / or cause a pishence to come amonge my people / vnto humble my people / which is named after my name / and if they praye / and see my face / and turne from theyr euil wayes / the wil

I heare them from heauen / and will forgive theyr synne / and heale theyr lande. So shall myne eyes now be open / a mine eares shalbe attente vnto prayer in this place. Thus haue I now chosen this house / a sanctified it / that myne name inage be there for euer / and myne eyes and my hearte shall allwaye be there.

And if thou walke before me / as thy father Dauid walked / so that thou do all that I commaunde the / and kepe myne ordinaunces and lawes / the will I stably be thy father / and I will I cast awaye out of my presence / and geue it ouer to be a bywoide a siddell amonge all natione. And eury one that goeth by / shalbe astonished at this nye house / and shall saye as it / and saye: Wherfore hath the Lorde dealt thus with this Lande a with this house? Then shal it be sayde: Euen because they haue forsake the Lorde God of theyr fathers / whiche broughte them out of the lande of Egypt / and haue cleued vnto other goddes / and worshipped the / and serued them: therefore hath he broughte all this euil vpon them.

The. VIII. Chapter.

**A**nd after twenty years / wherein Salomon builded the house of the Lorde / a his owne house / he builded the cyrces also which Siram gaue vnto Salomon / and caused the chyldren of Israel to dwell therein. And Salomon went vnto Gemath Zoba / a made it stronge / and builded Chadmor in the wyldernes / and al the come cyrces which he builded in Gemath. He builded the upper and lower Bethon lyke wyse / so that they were stronge cyrces with walles / poyntes / and barres / and Balarb. And all the come cyrces which Salomon had / and all the cyrces of the charrettes / and of the horsemen / and all that Salomon had lust to builde / both at Jerusalem / and vpon Libanus / and in all the lande of his dominion.

**B** All the remnant of the people of the Berbees / Amontees / Berbesites / Hewites a Jebustees / which were not of the children of Israel / a they children which they had left behinde them in the lande / whome the children of Israel had not vnto this daye / those dyd Salomon make tributaries vnto this daye. As for the childen of Israel / Salomon made no bondmen of them vnto his wife / but they were men of warre / and chiefe captaynes / and ouer his charrettes and horsemen. And the chiefe of king Salomons officero were two hundred and fifty / which ruled the people.

And Salomon caused Pharaons daughter to be fedged vpon one of the cytes of Dauid / in to the house that he had builded for her. For he sayd : My wyfe shall not dwell in the house of Dauid kinge of Israel / for it is sanctified / in so much as the Ark of the Lorde is come into it.

**C** Then offered Salomon burnt offerings vnto the Lorde vpon the Lodes aultare / which he had buylded before the porch / every one vpon his daye to offer after the ordinance of Moses / on the Sabbathes / new Moones / and at the appointed seasons of the yere / euen T the tymes / namely in the feast of vnleuened bread / in the feast of wexes / and in the feast of Tabernacles.

**D** And he set vp eikes in oade to theyr ministrations / accordinge as Dauid his father had appointed / and the Leuites in theyr offices / to geue thanks / and to minister in the presence of the people / every one vpon his daye. And the doctepers in theyr courses / every one at his doct / so had Dauid the man of God commanded.

**E** And they departed not from the kinges commaundment ouer the peccles and Leuites in every manner / and in the treasure. Thus was all Salomons busynesse made ready / fro the daye that the foundation of the Lordes house was layed / vntill it was finished / so that the house of the Lorde was all prepared.

**F** Then went Salomon vnto Iezon Gebel / and vnto Elath by the seeyde in the lande of Edomee. And Heris sent him shippers by his seruantes / which had knowlege of the see / and they went with Salomons seruantes vnto Ophir / and fedged from thence foure

hundred and fiftye talentes of golde / and broughit vnto Kinge Salomon.

The .XX. Chapter.

**G** And when the Queene of syche Arab is berde / a the same of Salomons she came with a very great mynne to Jerusalem / (with camels that bare spices and golde / a precious stones) to proue Salomon with darre sentences. And when she came vnto Salomon / she spake vnto him all that she had deuyed in her mynde. And Kinge told her all her matter / and Salomon had nothyng in secreete / but he tolde it her.

And when the Queene of syche Arabia saw the wysdome of Salomon / and the house that he had buylded / the maceo of his table / the dwellinges of his seruantes / the efface of his ministres / and theyr garments / and his buskers / and theyr apparell / a his parlor where he went vpon in to the house of the Lorde / she could no longer restryne. And she sayde vnto the Kinge : It is true that I haue berde in my land of thy behauiour / and of thy wysdome / howbeit / I wold not beluee theyr wordes / till I came my selfe / and sawe it with myne eyes / and beholde / the halfe of thy great wysdome hath not bene tolde me : there is more in thee then the fame that I haue berde. Happy are thy men / and happy are these thy seruantes / that alwaye stande before the / and heare thy wysdome. Prayed he the Lorde thy God / which had such pleasure vnto the / that he hath set the vpon his seat to be Kinge vnto the Lorde thy God. Because thy God loveth Israel / to set them vp for euer / therefore hath he ordeyned the to be Kinge ouer them / that thou shouldest maneyne iustice and equite.

And she gaue the Kinge an hundred and twentye talentes of golde / and very much spycery and precious stones. There were no mo such spices as these / that the Queene of syche Arabia gaue vnto Kinge Salomon. And Heramo seruantes / and the seruantes of Salomon / which broughit golde fro Ophir / broughit collymynder also and precious stones.

And of the same collymynder dyd Salomon cause to make flagers in the house of the Lorde / and in the Kinges house / and harpes and psalteries for the musicians. There was no such mynder sine before in the lande of Iuda.

ii. xxviii.

ii. xxix. b

ii. xxx. b

ii. xxxi. c

But kynge Salomō gave the Quene of riche Arabia all that she desired a croud/and muche more then she had thought vnto the kynge. And she returned/ & departed into her lande with her seruantes.

The golde that was thought vnto Salomon in one yere/ was sixe hundred and sixe a the score talents/ besides that the chapyne and marchantes thought. And all the kynges of the Arabians/ and the lordes in the lande thought golde a syluer vnto Salomon. Of the which kynges Salomon made two hundred peeces of beateen golde/ so that sixe hundred peeces of beateen golde came vpon one yere: a the hundredthildes of beateen golde/ so that the hundredth peeces of beateen golde came to one shylde: and the kyng put them in the heuse of the wood of Libanus.

¶ And the kyng made a great seate of Iuery/ and overlaid it with pure golde: a the seate had sixe steeppes/ and a footeholde of golde fastened vnto the seate/ and it had two leaning postes vpon each the sydes of the seate/ a two Lyons stode beside the leaning postes/ and there stode twelfe Lyons vpon the sixe steeppes on both the sydes. In al realmes hath not such one beateen.

And all kynges Salomons vnto kynges vessels were of golde/ and all the vessels of the house of the wood of Libanus/ were of pure golde: for syluer was refused nothing in Salomons tyme. For the kynges shoppes wente vpon the see with the seruantes of Tyram/ and came once in the yere/ a thought gold/ syluer/ Iuery/ Apes and Decodes.

This was kyng Salomon greater then all the kynges vpon earth/ in ryches a wysedome. And all the kynges of the earth desired to se Salomons face/ a to heare his wysedome/ which God had geuen him in his heart. And they thought him yearly euery man his present: the yongle of syluer and gold/ raiment/ harnesse/ speeres/ bowes and mules.

¶ And Salomon had foure thousand charrettes/ and twelfe thousande hoysmen/ a put them in the charrrettes/ and with the kyng at Jerusalem. And he was lorde ouer all the kynges from the water vnto the lande of the Philistines/ and to the coast of Egypte. And the kyng desired so to passe/ that there

was as muche syluer at Jerusalem as stones/ as many Ceders/ as there were Nylbery trees in the vallies. And there were hoyses thought vnto hym out of Egypte/ and out of all contries.

What more ther is to saye of Salomon/ both of his fylle/ and of his last/ beholde/ it is written in the Cronicles of the prophete Nathan/ and in the prophesyces of Ahia of Silo/ and in the cries of Ieddi the Syer agaynst Jeroboam the sonne of Nebat. And Salomon raygned at Jerusalem all Israel fortye yeres. And Salomon fell on slepe with his fathers/ and was buried in the cytie of Dauid his father. And Roboam his sonne was kyng in his steade.

The X. Chapter.

¶ Roboam wente vnto Sidem: for all Israel was come vnto Sidem/ to make it hym kyng. And when Jeroboā the sonne of Nebat herd thereof/ which was in Egypt/ tyme it ther he was fled for kyng Salomon/ he came agayne out of Egypte. And they sent for him and called him. And Jeroboā came with all Israel/ a spake to Roboam/ and sayde: Thy father made our yoke greuous/ make thou ligher now the hard bondage of thy father/ a the heavy yoke he layed vpon vs/ a we wil submitte our selues vnto the. He saide vnto them/ Come to me agayne our the dayes. And the people went they waye.

And Roboam the kyng aged counsaill at the Elders/ which had stonde before Salomō his father/ while he lyued/ a he saide: What is your counsaill/ that I maye geue this people an answer? They spake vnto hym/ a sayde: If thou be lounge vnto this people/ a deale gently with them/ agayne them good wordes/ then shal they alwaye be obedient vnto the. Neuertheless/ he forsoke the counsaill of the Elders/ & they had geuen him/ a rife counsaill at the yongle men/ which were growen vp to him/ a stode before him. And he said vnto them: What is your counsaill/ that we maye answer this people/ which haue spoke vnto me/ a saide: Make our yoke ligher/ that thy father layed vpon vs? He sayde: that were growen vp with him/ spake vnto hym/ a sayde: Thus shalte thou saye vnto the people/ that haue talked with the and spoken: Thy father

¶ **M**ake our yeet to heauy/make thou our yeete lyghter. Thus spak thou vnto them: My hyle synn geueth thicker thel my fathers loyues: If my father hath leyed an heauy yeete vpon you / I wil make your yeete the more. My father chastened you with scourges: but I wil beate you with scorpions.

¶ **W**hen Jeroboam and al the people came to Koboam on the thyrde daye: accordinge as the kynge saide: Come to me againe on the thirde daye / the kynge gaue them an harde answer. And Koboam the kynge foresaie the counsayl of the elders / and spake vnto them after the yong mens counsayl / and saide: If my father haue made your yeete to heauy / I wil make it yet heauyer. My father chastened you with scourges: but I wil beate you with scorpions. Thus the kynge followed not the peoples mynde: so: so was it determined of God: that the Lorde myghte stablish his thron: / which he spake by Apia of Silo: vnto Jeroboam the sonne of Nebat. But when al Israel sawe that the kynge wolde not conserue vnto them / the people answered the kynge a saide: What poyson haue we then in Dauid / or in bentance: in the sonne of Isai: Let every man of Israel get him to his tente. Like thou now to thy house Dauid. And al Israel wnt vnto theyr tentes: so that Koboam raigned but ouer the children of Israel that dwelt in the ciuities of Iuda. And Koboam the kynge sent south Adoram the renergetherer: but the children of Israel stoned him to deeth. And King Koboam strengred himselfe vpon his charrnet: to ste vnto Jerusalem. Thus sell Israel away from the house of Dauid vnto this daye.

¶ **W**hen Jeroboam came to Jerusalem / he gathered together the house of Iuda and Ben Jamin / C euen an hundred and foure score thousande chosen men of armes) to fyght against Israel: that they might bring the kynngdome agayne vnto Koboam. But the worde of the Lord came to Semai the man of God: / and he saide: Speake to Koboam the sonne of Salomon kynge of Iuda: a to al Israel that are in Iuda / a Ben Jamin / and saye: Thus sayeth the Lorde: Ye shall not go vp: nor fyghte agaynsle your brethren: let every man go home againe: for this is my veyde:

¶ **W**hen Jeroboam and al the people came to Koboam on the thyrde daye: accordinge as the kynge saide: Come to me againe on the thirde daye / the kynge gaue them an harde answer. And Koboam the kynge foresaie the counsayl of the elders / and spake vnto them after the yong mens counsayl / and saide: If my father haue made your yeete to heauy / I wil make it yet heauyer. My father chastened you with scourges: but I wil beate you with scorpions. Thus the kynge followed not the peoples mynde: so: so was it determined of God: that the Lorde myghte stablish his thron: / which he spake by Apia of Silo: vnto Jeroboam the sonne of Nebat. But when al Israel sawe that the kynge wolde not conserue vnto them / the people answered the kynge a saide: What poyson haue we then in Dauid / or in bentance: in the sonne of Isai: Let every man of Israel get him to his tente. Like thou now to thy house Dauid. And al Israel wnt vnto theyr tentes: so that Koboam raigned but ouer the children of Israel that dwelt in the ciuities of Iuda. And Koboam the kynge sent south Adoram the renergetherer: but the children of Israel stoned him to deeth. And King Koboam strengred himselfe vpon his charrnet: to ste vnto Jerusalem. Thus sell Israel away from the house of Dauid vnto this daye.

The XI. Chapter.

¶ **W**hen Jeroboam came to Jerusalem / he gathered together the house of Iuda and Ben Jamin / C euen an hundred and foure score thousande chosen men of armes) to fyght against Israel: that they might bring the kynngdome agayne vnto Koboam. But the worde of the Lord came to Semai the man of God: / and he saide: Speake to Koboam the sonne of Salomon kynge of Iuda: a to al Israel that are in Iuda / a Ben Jamin / and saye: Thus sayeth the Lorde: Ye shall not go vp: nor fyghte agaynsle your brethren: let every man go home againe: for this is my veyde:

¶ **T**hey hardened vnto his wordes of the Lorde: a wrote not south against Jeroboam. And for Koboam: he dwelt at Jerusalem / and builded vp the stronge citie in Iuda: namely Bethleem: Eran: Ekra: Bethyur: Betho: Abull: Beth: Marsa: Siph: Adonim: Kadres: Heza: Zarega: Usalon: and Hebron: which were the fenced cities in Iuda and Ben Jamin: a he made them stronge: and serpinesse therein / and prouided them of wyttles / oyle / a wyne / and in al cities prepared he shildes and speeres: and made them very stronge. And Iuda and Ben Jamin were vnder him.

¶ **T**he priestes and Leuites also came vnto him out of al Israel: and from all the borders thereof. And left their suburbs: a possession: and came to Iuda vnto Jerusaleme: for Jeroboam and his sonnes expelled them: that they shoulde not execute the office of the priesthode vnto the Lorde. But for him selfe he foundid priestes to the hie places / a to seide Bethleem and castes: which he caused to make: And after them came there men out of al the trybes of Israel: which gaue ouer theyr herres to seke the Lorde God of Israel / and came to Jerusaleme for to offer vnto the Lorde God of theyr fathers. And so strengred they the kynngdome of Iuda: a maintained Koboam the sonne of Salomon the yere longe: for they walked in the waye of Dauid and Salomon the yereas.

¶ **A**nd Koboam toke: Melach the daughter of Jeremoth the sonne of Dauid to wyfe: a Zibai the daughter of Eliah the sonne of Isai: which bare him these sonnes: Jeus: Seimana and Sabam. A tfter her toke he: Naacha the daughter of Abisalon: which bare him Abia: Zibai: Sisa: a Selemuth. But Koboam loued Naacha the daughter of Abisalon better then all his wyfes a concubines: for he had egyptine wyfes a thes foue concubines: and begar eight and twenty sonnes: and the foue daughters. And Koboam set Abia the sonne of Naacha to be heade and punce amonge his brethren: for he thought to make him kynge: for he was resseland more mighty then al his finnes in al the countres of Iuda and Ben Jamin: and in al the stronge ciuities. And he gaue them plentyuousnesse of foode: and desired many wyfes.

iiij. Reg. xi.

ii. Reg. xi.

ii. Reg. xi.

iiij. Reg. xi.

The XII. Chapter.

**A**ND when the kynge dome of Reboam was ashyved and stablyshed: he forsoke the lawe of the Lord: and all Israel voyd hym. And in the fyfth yere of Reboam: wente Sisak the kynge of Egypt vp against Jerusalem: for they had transgressed against the Lord: with a thousande and two hundred charrettes: and with the score thousand horsemen: and the people were innumerable that came with him out of Egypt / Libya / Cushim: out of Ethiopia: a he wanne the stronge citie that were in Juda: and came to Jerusalem.

Then came Semai the prophete vnto Reboam: a to the rulers of Juda: (whiche were gathered together at Jerusalem for Sisak) a sayd vnto them: Thus sayeth the Lord: Ye haue left me: therefore haue I left you also in Siskas hande. Then the rulers in Israel with the kynge submitted them selves and said: The Lord is ryghteous.

**B**ut when the Lord sawe that they humbled them selves: the woide of the Lord came to Semai: and sayde: They haue humbled them selves: therefore will I not destroye them: but I will geue them a lytle deliuerance: that my indignacion fall not vpon Jerusalem by Sisak: for they shalbe subdued vnto hym: that they maye knowe what it is to serue me: to serue the kyngdome of the woide.

Thus wente Sisak the kynge of Egypte vp to Jerusalem: and toke the treasures in the house of the Lord: and the treasures in the kynge house: and carryed all awaye: and toke the sheldes of gold: that Salomon caused to make in Hebron: wherof kynge Reboam made sheldes of stele: and committed them vnto the chiefe foremen: which kepte the doore of the kynge house. And as a ste as the kynge wente in to the house of the Lord: the foremen came and bare them: a broughte them agayne into the foremens chamber. And for so muche as he submitted hymself: the wrath of the Lord turned from hym: so that all was not destroyed: for there was yet some good in Juda.

**C** Thus was Reboam the kynge stablyshed in Jerusalem: and reigned. One and foure

yeare olde was Reboam when he was made kynge: and reigned fouretyene yere at Jerusalem in the citie: which the Lord had chosen out of all tribes of Israel: to set his name there. His mothers name was Naema an Ammonitisse: a he had euel: and prepared net his hart to ste the Lord.

These actes of Reboam: both first and last: are writen in the actes of Semai the prophete: and of Iddo the Seer: and are noted: and so are the warres that Reboam a Jeroboam had to gether as longe as they lyued. And Reboam fell on slope with his sesters: and was buryed in the cyne of Dauid: a Abia his sone was kynge in his steede.

The XIII. Chapter.

**A**ND the cyghenteh yere of kynge Jeroboam was Abia kynge in Juda: and reigned thre yere at Jerusalem. His mothers name was Michaa the daughter of Uriel of Gibea. And there was warre betwene Abia and Jeroboam. And Abia prepared hym selfe to the battayl with foure hundred thousande stronge chosen men of warre. But Jeroboam made himselfe ready to fyghte against him with eght hundred thousande chosen men of strenght.

And Abia gat hym vp vpon the hyl Samarain: which lyeth vpon mount Ephraim: and sayde: Herken vnto me thou Jeroboam and all Israel: knowe ye not that the Lord God of Israel hath geuen Dauid the kynge dome of Israel for euer: vnto hym and his sonnes with a salt conuenant: but Jeroboam the sonne of Nebat the seruant of Salomon Dauidas sonne: gat him vp and fill a waye from his loide. And there referred vnto him vagaboundes a dyblen of Elial: a haw strenghted them selfe against Reboam: the sonne of Salomon: for Reboam was vnzonged and of a fearfull hart: a coulde not resist hem.

Nowe thynke ye to ser your selfe against the kyngdome of the Lord: amonge the sonnes of Dauid: for so muche as there is so great a multitude of you: a haue the golden calves: that Jeroboam made you for goddes: haue ye not speyked the priestes of the Lord: the dyblen of Aaron and the Levites: and haue made you priestes of youre owne: euen as the people

3. Par. 14. c

13. par. 14. c

13. par. 14. c

3. Par. 14. c

people of the landes: Whose euer commeth to fill his hande with a yonge bullocke and seuen rammes / shall pisse vnto them that are not goddes.

But with vs is the Lorde oure God / whome we forsake not: and the priestes that minister vnto the Lorde / the chyldren of Zaron and the Leuites in theyr busynes / and euery moonyng and euery euenyng kynde they the burntofferynges vnto the Lorde / and the sweete incense / and prepare the shewbrade vpon the pure table / and the golden candelstycke with his lompes / to be kyndled euery euenyng: so we waite vpon the Lorde oure God.

Numb. 1. a

As for you / ye haue forsaken hym. Beholde / God is the captayne of oure host / and with vs are his priestes / and the blowing trompettes / to trompe agaynste you. Ye chyldren of Israell / syghte not agaynste the Lorde God of your fathers: for ye shall not prosper.

Neuertheless / Jeroboam made a pryuy watch in euery syde / to come vpon them behynde / so that they were before Iuda / and the pryuy watche behynde. Now when Iuda turned them beholde / there was a battayl before them and behynde. Then cryed they vnto the Lorde / and the priestes trompetted with the trompettes / and when euery man in Iuda gaue a shoute / God plagued Jeroboam / a Israell before Abia and Iuda. And the chyldren of Israell stood before Iuda / a God gaue them into theyr handes / so that Abia and his people vsd a greate slaughter vpon them / a there fell wounded of Israell fyue hundred thousande chosen men.

Thus were the chyldren of Israell subdued at the tyme / but the chyldren of Iuda were comforted / for they put theyr trust in the Lorde God of theyr fathers. And Abia followed vpon Jeroboam / a manne cyrene from Byrry / Berpel with the villages therof / Zefana with her villages / and Ephraim with the villages therof / so that Jeroboam came none to strength as long as Abia liued. And the Lorde smote hym that he dyed.

Now when Abia was strengthened / he toke fouertene wyfes / and begat two a twenty sonnes and fyne daugters. What more

there is to saye of Abia / and of his wyces and his voynges / it is wyrtten in the storye of the prophet Iobbo. And Abia fell on slepe with his fathers / and they buried hym in the cyrie of Danib: and Asa his sonne was kyng in his steade. In his tyme was the lande in rest ten yeres.

## The XIII. Chapter.

Asa vsd that which was good and right in the syghte of the Lorde his God / and put awaye the strawinge aulteres / a the hye places / and brake the pylers / and bemed vnto the grouse / and saide vnto Iuda / that they should seke the Lorde God of theyr fathers: a so after the lawe a commaundmentes. And the hye places and Idols were awaye out of all the cyries of Iuda: a the kyngdome had rest before hym. And he byrsted stronge cyries in Iuda / while the lande was in quietnes / a while there was no warre agaynste hym in the same yeres: for the Lorde gaue hym rest.

And he sayde vnto Iuda: Let vs buyde by vnto the cyries / and fence them rounde about with walles and to wetes / with pottes a barettes / while the lide is yet with vs: for we haue soughte the Lorde oure God / a he hath gaue us rest in euery syde. So they buyded / a it wente prosperously with them. And Asa had an host of men / which bare byrdes and speares / out of Iuda the hundred thousande / and out of Ben Jamin two hundred a foure score thousande that bare sheldes / and could beate with bowes: a all these were myghty stronge men.

But Gerah the Moorian came out agaynste hym with an host of a thousande nyce a thousande / and with the hundred charrettes / and came vnto Marsa. And Asa wente forth agaynste hym / and they prepared the feltes to the battail in the valley Sephara besyde Marsa. And Asa called vpon the Lorde his God / and saide: Lorde / there is no difference betwixt me / a the he / to helpe by fewe or by many. Helpe / O Lorde our God / for our trust is in the multitude. Lorde oure God / let our manne peccable agaynste the.

And the Lorde smote the Moorians before Asa a before Iuda / so that they fled. And



Asa with the people that was by hym / soled upon them vnto Gerar. And the Mo-  
nans fel/so that none of the remayned ays/  
his were smyten before the Lozde and be-  
fore his host. And they carryed exceedinge  
much spoyle from thence. And he smote all  
the cities about Gerar for a fearefulnesse of h  
Lozde came vpon them. And they spoiled  
all the cities for there was much spoyle in the.  
They smote the tentes of the camel also / a toke  
many shepe and camels / and came againe to  
Ierusalem.

## The. XV. Chapter.

**I** And the sperte of God came vpon Asa-  
Was the sonne of Obed / which wente forth  
vnto Asa / and saide vnto him: Heare me Asa  
and all Iuda and Ben Iamin: The Lozde  
is with you / whyle ye are with hym / and if ye  
forsake hym / he wil forsake you. Vnto the  
last / there shalbe many dayes in Israel / that  
there shalbe no true God / no iust to teache /  
and no lawe. And when they turne in they  
moule vnto the Lozde God of Israel / and  
seke hym / he shalbe founde. At that tyme shall  
it not be well with hym that goeth out a in:  
for there shalbe great vprourne vpon all them  
that dwell on the earth. For one people shal  
not smyte another / one cytie another: for God  
shal venge them with al maner of trouble. But  
sepe strong / and let not your hande be still:  
for your worke hath his reward.

**B** When Asa herde these wordes / and the  
prophecyenge of Asarias the sonne of Obed  
the prophe: he toke a courage vnto him / and  
put away the abhominacions out of all the  
lanse of Iuda and Ben Iamin: / and out of the  
cities that he had wonne vpon mount Ephra-  
im: and renewed the Lozdes altare / which  
stode before the porte of the Lozde. And all  
Iuda and Ben Iamin gathered themsel-  
ues together / and the strangers with them out  
of Ephraim / Manasses and Simcon: for  
there fell many into hym out of Israel / wha  
they sawe that the Lozde his God was with  
him: And they resorted vnto Ierusalem in the  
thirde moneth of the ffteenth yeare of the  
reigne of Asa / and the same daye offered they  
vnto the Lozde of the spoyle that they had  
broughte / seven hundred oxen / a seuen / houn-

and shepe.

And they entred into the conuenaunt / that  
they wolde seke the Lozde God of they fa-  
thers / with all theys herte / and with all theys  
strength: And whosoeuer wolde not seke h  
Lozde  
God of Israel / shoulde bye / both small and  
grette / both man and woman: a they sturre  
vnto the Lozde with loude voyce / with shous-  
nyng / with trompettes / and with shawncs.  
And all Iuda were glad ouer f oorth / for they  
had sworne with al theys herte / and they sou-  
ghte hym with a whole wys: a he was found  
of them / and the Lozde gaue them rest on eu-  
ery syde.

And Asa the kynge put Doune his mother  
Mecha from the mynistrye / for she had  
founde in the grone vnto Miplezeth / and  
Asa raised out her Miplezeth / and byd stete  
in in sunder / and buente it by the Brook  
Edion: But the bye places were not put Doune  
out of Israel. Yet was the herte of Asa per-  
fecte as long as he liued. And loke what his  
father had halowed / and that he hym selfe had  
halowed / he thoughte it was the huse of God  
siluer / golde / and ornamentals: And there was  
no warre vnto the fyue and thirtysythe yeare  
of the reaigne of Asa.

## The. XVI. Chapter.

**I**n the fyve and thirtysythe yeare of h  
reigne  
of Asa / wente Baasa the kynge of Isra-  
el / vnto Ierusalem / and builded Rama / to  
let Asa the kynge of Iuda / that he shoulde not  
come out and in: But Asa toke forth the treasure  
in the house of the Lozde / and the siluer and  
golde in the fynge houses / a sent it vnto Be-  
nadad the kynge of Syria / which dwelt at Da-  
mascus / and caused to saye vnto hym: There  
is a conuenaunt betwene me and the Gerrene  
my father and thy father / therefore haue I sent  
the siluer and golde / that thou mayest make  
the conuenaunt with Baasa the kynge of Is-  
rael / that he maye departe fro me.

Benadad herfene vnto kynge Asa / a sente  
his hoste againe the cyties of Israel / which  
smote Elion / Dan and Abel Meim / and al the  
coyne cyties of Ierusalem: When Baasa herde  
that he left of from buildyng Rama / and  
escaped from his weike: But kynge Asa toke  
all Iuda vnto hym / and carryed away the stou-  
nes and ymber from Rama / wherewith  
Baasa

¶

B

Asa was dyed and he was buried with Gedai and Elisaba his wife.

**B** At the same time came Hanani the Seer unto Asa the King of Juda; and sayde unto him: Because thou hast trusted vnto the King of Syria; and not put thy trust in the Lord thy God; therefore is the power of the King of Syria escaped thy hande. ¶ Were not the Philistines and Egyptians a great multitude; iserecabyng; many charrettes and horsemen?

¶ Da. p. 4.

Yet gaue the Lord thee them into thy hande; when thou woldst put thy trust in him: for the eyes of the Lord looke rounde aboute all landes; to strenghten them that are in him with all their heere. Thou hast done vnwisely; therefore shalt thou haue warre from henceforth. But Asa was wroth at the Seer; and put him in prison; for he murmured to hym ouer this thinge. And Asa oppressed certayne of the people at the same time.

**C** These are the actes of Asa both fyrste and last; behold; they are written in the booke of the Kinges of Juda and Israel. And Asa was dyscasse in his feare; in the nyne and thyrtyeth yere of his reigne; and his sickness increased. ¶ Whether sought he the Lord; in his sickness; but trusted vnto Physicians. Thus fell Asa on slepe with his father; and dyed in the one and fortyeth yere of his reigne; and was buried in his owne sepulchre; which he had caused to be grauen for himselfe in the cytye of Sauid. And they layed hym vpon his bed; which was fylled with sweete odoures; and all maner of spices; (made after the Spotecanians craft); and they made a very greate burnyng.

The XVII. Chapter.

**A**nd Josaphat his soune was kyng in his stead; a wyse myghty against Israel. And he put men of warre in all the stronge cytyes of Juda; and set officers in the lande of Juda; and in the cytye of Ephraim; which Asa his father had wonne. And the Lord was with Josaphat; for he walked in the olde wayes of his father Sauid; and soughte not Baalim; but the God of his father; a walker in his commaundementes; and not after the wykes of Israel; therefore dyd the Lord stablish the kyngdome in his hande. And all Juda gaue presentes vnto Josaphat; and he

had greate ryche and worship. And wha his heere was courage in the wayes of the Lord; he put vnto hym all the hie places and groues of Juda.

In the thirde yere of his reigne sente he his princes; Benhai; Obadiah; Sapharias; Meschabel; and Mischa; to teach in the cytye of Juda; and with them the Leuites; Semai; Meschabiah; Sebachiah; Sischel; Semaromoth; Jonathan; Adonia; Lebiah; and Tob Adonia; and with the priestes Elisama and Zoi. And they taught in Juda; and had the booke of lawe of the Lord with them; and wente aboute in all the cytyes of Juda; and taught the people.

And the feare of the Lord came vpon all the kyngdome; in the contries that laye aboute Juda; so that they soughte not againste Josaphat. And the Philistines thoughte they shoulde be slauer vnto Josaphat. And the Arabians thoughte hym feuen thousande and feuen hundred rammers; and feuen thousande and feuen hundred begoades. Thus increased Josaphat; and greue euer greater. And he builded castles and corne castles in Juda; and dyd muche in the cytyes of Juda; and had valcants and myghty men at Jerusalem.

And this was the ordinaunce thowout the house of they fathers; which were ruled ouer thousandes in Juda: Dona a captaine; and with him were the hundred thousande myghty men. Next vnto him was Zeban the chiefe; and with hym were two hundred and foure score thousande. Next hym was Amasia the sonne of Seida; the free wylinge of the Lord; and with hym were two hundred thousande valcants men. Of the children of Ben Jamin was Elisab a myghty man; and with hym were two hundred thousande ready with bowes and shyldes. Next vnto hym was Isabab; and with him were an hundred and foure score thousande barnessed men of warre. All these wayed vpon the kyng; besides those that the kyng had layd in the stronge cytyes thowout all Juda.

The XVIII. Chapter.

**A**nd Josaphat had greate ryche and worship; and made frendshippe with Achaz.

hab. And after two yeeres wente he vnto Achab vnto Samaria. And Achab caused many sheepe and oxen to be slaine for him/ and so: for the people that were with him. And he counsailed him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israel sayde vnto Iosaphat the kynge of Iuda: Go with me vnto Ramoth in Gilead. He saide vnto hym: I am as thou/and my people as thy people/we will go with the vnto the battayll.

But Iosaphat sayd vnto the kynge of Israel: Let counsaill be praye the xiiij. daye at the worde of the Lord. And the kynge of Israel gathered the prophetes together/euen foure hundred men/and sayde vnto them: Shall we go to the battayll vnto Ramoth in Gilead/ or shal I let it alone. They saide: Go vp/ God shal vsquere it into thynges hande. But Iosaphat sayd: Is there no yet one prophete of the Lord here/that we maye aske at him? He the king of Israel said vnto Iosaphat: There is yet one man/at whom we maye aske at the Lord/ but I hate hym/so: he prophesyeth me no good/ but alwaye euell/ namely Mithcas the sonne of Iemla. Iosaphat sayde: Let not the kynge feare so. And the king of Israel called one of his chamberlaynes/ and sayde: Bynge hit her sone Mithcas the sonne of Iemla.

And the kynge of Israel/and Iosaphat the kynge of Iuda/ set cyrber of them vpon his feet/arayed in theyr garments. Euen in the place at the voie of the porte of Samaria sat they/and all the prophetes prophesied before them. And Sedechias the sonne of Enace no had made hym bouce of syon/and sayde: Thus sayeth the Lord: With these shalt thou push at the Syrians: yll thou bynge them to neyghbe. And all the prophetes prophesied byt wyse/ and sayde: Go vp vnto Ramoth in Gilead/and thou shalt prosper/ and the Lord shal vsquere it into the kynge hande.

And the messenger that wente to call Mithcas/ spake vnto hym/ and sayde: Beholde: the wydes of the prophetes are with one accord good before the kynge: let thy word/ I praye the: be as one of theyr/ and speake thou good also. But Mithcas said: Lo

truly as the Lord dyed/ soke what my God sayeth vnto me/ that will I speake. And whā he came to the kynge/ the kynge sayde vnto hym: Mithcas/ shoulde we go vnto Ramoth in Gilead to the battayll/ or shoulde we let it alone? He sayde: Go vp and ye shall prosper. It shalbe geuen you in your handes. But the kynge saide vnto hym: I charge the: yet again that thou telme nothinge/ but the wryth in my name of the Lord.

Then sayde he: I sawe all Israel scattered abroad vpon the mountayne/ as the shepe that haue no sheptherde. And the Lord sayd: Hauce these no loid: Let every one turne home agayne in peace. Then sayde the kynge of Israel vnto Iosaphat: Dyd not I tel the/ that he wolde prophesy me no good/ but euell.

And he sayde: Therfore heare ye the worde of the Lord: I sawe the Lord sit vpon his seate/ and all the hoste of heauen standinge at his ryghte hande/ and at his lefte. And the Lord sayde: Who will deceaue Achab the kynge of Israel/ that he maye go vp and fall at Ramoth in Gilead? And whā one sayde thus/ another so: there came forth a spere/ and stode before the Lord/ and sayde: I will deceaue hym. The Lord sayde vnto hym: Where with? He sayde: I will go forth/ as a false spere in the mouth of all his prophetes. And he sayde: Thou shalt deceaue hym/ and shalt be able: go thy waye/ and do so. Beholde now/ the Lord hath geuen a false spere in the mouth of all these thy prophetes/ and the Lord hath spoken euell against the.

Then spake forth Sedechias the sonne of Enacina/ and smote Mithcas vpon the cheke/ and said: Which waye is the spere of the Lord departed fro me/ to speake shewe the? Mithcas sayde: Beholde/ thou shalt see it/ whā thou comist vnto the ynnest chamber to hibe the. But the kynge of Israel sayde: Take Mithcas/ and let hym remaine with Ainar the ruler of the cite/ and with Joas the sonne of Mithcas/ and saye: Thus sayeth the kynge: Dur this man in pryson/ and fede him with bread and water/ if trouble/ rel I come again in pecc. Mithcas sayde: If thou comist agayne in pecc/ then hath not the Lord

id. xxi. b  
Ie. vi. aJob. xxi. c  
Ie. xi. b

Iosaphat

spoken thow to me. And he saide: Heken to al ye people.

**E** So the kynge of Israel/and Josaphat the kynge of Iuda went up vnto Ramoth in Gilead. And the kynge of Israel saide vnto Josaphat: Charge thy clothes/and come to the battail in thine away. And the kynge of Israel charged his rayment/ and came into the battayll. But the kynge of Siria had commaunded the rulers of his charrettes. Ye shall fight myther against small no: great/ but onely against the kynge of Israel.

Now whiche rulers of the charrettes saw Josaphat/they thought: It is the kynge of Israel/and they wente aboute to fighte against hym. But Josaphat cryed/ and the Lorde helped him. And God turned them fro him/ for whiche rulers of the charrettes sawe that it was not the kynge of Israel/ they turned backe from hym. But a certayne man bended his bowe harde/and shot the kynge of Israel betwene the mayne and the longes. The sayd he vnto his charretman: Turne thync hande/ and carrie me out of the boosle/ for I am wounded. And the battail was foue the same daye. And the kynge of Israel stode vpon his charret against the Syrians vntill the eueninge/ as theyd when the Sunne wente downe.

The XX. Chapter.

**A**fter this came the children of Moab/ and Ieroboam the kynge of Iuda came home againe in peace vnto Ierusalem. And Iehu the sonne of Hanani the Seer wente forth to meete hym/and saide vnto King Josaphat: Shouldest thou so helpe the vngodly/and loue them that hate the Lorde? And for this cause is the wrath vpon the from the Lorde: neuertheless/ there is some good founde in the that thou haste put the grouse out of the lande/and hast prepared thync heart to seke God. So Josaphat abode at Ierusalem.

**B** And he wente againe amonge the people/ from Bersaba vnto mount Ephraim/ a broughte them againe vnto the Lorde God of theyr fathers. And he set Iudges thowout the lande/ in al the stronge cities of Iuda: and a certayne in euery citty. And saide vnto the iudges: Take heede what ye do: for ye execute not the iudgment of man/ but of the Lorde/ and he is to worship you in iudgment: therefore let

the feare of the Lorde be with you/ as betwene/ and do it for worship the Lorde our God there is no vngodlynesse/ nor respect of persons/ nor acceptynge of gyfte.

And at Ierusalem Iud Josaphat obteyned certayn of the Euites and Iustices/ and of the auncient fathers of Israel for the iudgment of the Lorde/ and oute the matter of the law/ and caused them to dwell at Ierusalem/ and commaunded them/ and saide: See that ye do thus in the feare of the Lorde/ in saythfulnesske and in a perfect herte. In all causes that come vnto you from youre brethren/ (which dwell in theyr ctytes betwene Iudee and Iudee) betwene lawe and commaundements/ betwene statutes and ordinaunces/ ye shall enforme them/ that they synne not againste the Lorde/ and so the wronge to come vpon you and youre brethren. Do thus/ and ye shall not offend.

Beholde/ Amaria the priste is chiefe ouer you in all causes of the Lorde: so is Sebachia the sonne of Iznabab/ pryncie in the house of Iuda in al the kynges matters: Ye haue officers lyke wise the Euites before you. Take a good courage vnto you/ and be vyinge/ and the Lorde shall be with the good.

The XX. Chapter.

**A**fter this came the children of Moab/ and Ieroboam the kynge of Iuda came home againe in peace vnto Ierusalem. And Iehu the sonne of Hanani the Seer wente forth to meete hym/and saide vnto King Josaphat: Shouldest thou so helpe the vngodly/and loue them that hate the Lorde? And for this cause is the wrath vpon the from the Lorde: neuertheless/ there is some good founde in the that thou haste put the grouse out of the lande/and hast prepared thync heart to seke God. So Josaphat abode at Ierusalem.

And Josaphat was afraied/ and set his face to seke the Lorde/ and caused a fast to be proclaimed in all Iuda. And Iuda came together to seke the Lorde. And out of al the ctytes of Iuda came they to seke the Lorde.

And Josaphat stode amonge the congregacion of Iuda and Ierusalem/ in the house of the Lorde/ before the new course and saide.

O Lorde God of our fathers/ art not thou God in heauen/ and hast dominion in all the kyngdomes of the heithen? And in thy hand is strength and power/ and there is no man that can withstande the. Hast not thou ouer God expelled the inhabytours of this lande/ for

for thy people of Israel / and hast geue it vnto  
the side of Zababai thy louer for euer: so that  
they haue dwelt in it / and haue buylded the a

**B** Encouraye vnto thy name therein / and sayd:  
¶ If there come any plague / sword / iudgement  
or pestilence / or verie vpon vs / we will  
stande before thy house / euen before the / for  
thy name is in this house / and will cry vnto  
the Lord / and thou shalt heare / and  
shalt saue vs. Beholde now / the chyldren of  
Ammon / of Moab / and they of mount Seir /  
vpon whom I thou woldst not suffice the  
chyldren of Israel to go / when they wente out  
of the lands of Egypt / but they were sayne to  
depart from the / and nor to destroy them: a  
behold / they beale contrarye with vs / a coine  
vs shall vs out of the inheritance / that thou  
hast geuen vs in possession. O our God / mil  
thou not iudge them: for in vs is no strength  
to withstande this greate multitude that com  
me agaynst vs. We knowe not what we  
shoulde do / but our eyes loke vnto the. And  
all Juda stode before the Lord / wuh they  
chyldren / wyfes and sonnes.

**F** But vpon Jehasiel the sonne of Zacharias /  
the sonne of Benaias / the sonne of Zebul / the  
sonne of Mathania the Leuite of the chyldren  
of Issachar / came the spere of the Lord in the  
synagogue of the congregation / and sayd: Wee  
heare all thou Juda / and ye inhabiteres of Jeru  
salem / a thou singe Iosaphat: Thus sayeth  
the Lord vnto you: Be not ye afrayed / nor  
fearc ye this greate multitude: for it is not ye  
that fight / but God. To moue shall ye go down  
vnto the / at the read see by the hylle: And be  
holde / they go vp by Cis / and ye shall fynde the  
before the wilderness of Ieruel: for ye shal not  
fighte in this cause. Do ye but steppe forth / a  
stande / a se the health of the Lord tharis with  
you. Fearc not thou Juda and Jerusalem / and  
be not afrayed / to moue: go ye forth agaynst  
them / and the Lord shall be with you.

Then Iosaphat bowed hymselfe with his  
face to the earth / and all Juda / and the inhabi  
teres of Ierusalem fell before the Lord / and wor  
shipped the Lord. And the Leuites of the  
childe of the Zababaites / and of the chyldren  
of the Coabites / arose to praise the Lord God  
of Israel with loudc voyce on byc. And they  
did them vp earlye in the morninge / and

wente forth by the wilderness of Theoa.

And when they were goinge out / Josaphat  
stode / and sayd: Hearken vnto me O Iuda /  
and ye indwellers of Ierusalem: Put youre  
trust in the Lord your God / a ye shall be safe:  
and geue credence vnto his prophetes / and ye  
shall prosper. And he gaue counsayl vnto the  
people / and appoynted the syngers vnto the  
Lord / and them that gaue psalme in the be  
wyte of the holynes / to go before the barnessed  
men / and to saye: O geue thanks vnto the  
Lord / for his mercye endureth for euer. And  
when they began to geue thanks and praise /  
the Lord caused the hinder warde that  
was come agaynst Iuda / to come vpon the  
chyldren of Ammon / Moab / and the of mount  
Seir / and they smote the. Then stode the chy  
ldren of Ammon and Moab agaynst them of  
mount Seir / and to destroye them. And when  
they had destroyede them of mount Seir / one  
helped another to destroye them selfes also.  
And when Iuda came to Mispa vnto the  
wildernesse / they turned the towarde the  
multitude / and beholde / the dead bodies  
laye vpon the earth / so that none was  
escaped.

And Iosaphat came with his people to de  
scrybe the spoyle of them. And they founde as  
monge them so muche goodes and rayment a  
precious Iewels / (which they toke fro them)  
that they coude not beare the. And the dayes  
were they decayng: the spoyle / for it was so  
much. On the fourth daye came they together  
in the valley of blessing: for there blessed they  
the Lord. Therefore is the place called the val  
ley of blessing vnto this daye.

So euerie man of Iuda and Jerusalem re  
turned backe agayne / and Iosaphat before them /  
to go to Jerusalem with ioye: for the Lord  
had geuen them gladnesse on their enemyes.  
And they entred in to Jerusalem with psalte  
rics / harpes and trompettes / vnto the house  
of the Lord. And there came a feare of God  
ouer all the Kingdomes in the landes / when  
they herde that the Lord had foughte against  
the enemyes of Israel. Thus was the King  
dome of Iosaphat in quietnes / a God gaue  
hym rest on euerie daye.

¶ And Iosaphat raygned ouer Iuda / and  
was true and righteous eare old: when he was  
42. yere. c made

¶

Judic. v. 6  
I. Re. xii. c

made kyng/ and raygned fyue and trettie years at Ierusalem. His mothers name was Asuba the daughter of Silbi. And he walked in the waye of his father Asa/ and departed not asyde froe doynge/ that whiche was right in the sight of the Lorde: sayng that the hie places were not pur bonne/ for the people had not yet prepared theyr herte to the God of theyr fathers. What more there is to say of Josphat/ both the first and the last/ beholde/ it is written in the actes of Iehu the sonne of Hanani/ which be noted vp in the booke of the kynges of Israell.

**iiij. re. xxxij. g.** Afterwardes dyd Josphat the kyng of Iuda agree with Ahasia the kyng of Israell/ which was godly in his doynge. And he agreed with hym to make shippes/ for to go vpon the see. And they made the shippes at Ezon Gaber. But Elieser the sonne of Dodana of Marsa prophesied agaynst Josphat/ as foloweth: Because thou hast agreed with Ahasia/ therefore hath the Lorde broken thy woordes. And so the shippes were broken/ and might not go vpon the see.

The. XXI. Chapter.

**I** **ij. re. xxxij. g.** Josphat fell on slepe with his fathers/ and was buryed with his fathers in the cye of Dauid/ and Joiam his sonne was kyng in his steade. And he had brethren the sonnes of Josphat Asaria/ Zebiel/ Zacharias/ Asana/ Michael and Sephana. All these were the chyldren of Josphat kyng of Iuda. And their father gaue the many gyftes of silber/ and golde and Jewels/ with stronge cytes in Iuda. But the kyngdom gaue he vnto Joiam: for he was the first borne.

**Judic. ij. c.** But whā Joiam came vpon our fathers kyngdom/ and had gone the portwe of it/ he sterte all his brethren with the sword/ and **iiij. re. viij. c.** cerrynt rulers also in Israell. Two and thirtie yeare olde was Joiam whā he was made kyng/ and raygned eght yeare at Ierusalem/ and walked in the waye of the kynges of Israell/ euen as the house of Dauid dyd/ (for Zedabs daughter was his wyfe) and he dyd that which was euill in the sight of the Lorde.

**ii. reg. viij. c.** Neuerthelesse/ the Lorde wolde not bestroge the house of Dauid/ for the conuenant sake/ which he made with Dauid/ and accordynge as he had layde/ that he wolde geue

hym and his chyldre a lantern for euermore.

**ij. re. xxxij. g.** At the same tyme fell the Edomites awaye from Iuda/ as made a kyng ouer themselves: for Joiam had gone ouer with his carynes/ and all the charrettes with hym/ and had gotten hym vp in the night season/ and slayne the Edomites on euery syde/ and the rulers of the charrettes: therefore fell the Edomites awaye from Iuda vnto this daye. At the same tyme fell Libna awaye from hym also: because he forsok the Lorde God of his fathers. He made hie places also ouer mountaynes in Iuda/ and caused them of Ierusalem to go a whoringe/ and decaued Iuda.

But there came a wysyrng vnto hym from the prophete Elias/ sayng: Thus sayeth the Lorde God of thy father Dauid: Because thou hast not walked in the wayes of thy father Josphat/ neyther in the wayes of Asa the kyng of Iuda/ but walkest in the waye of the kynges of Israell/ and makest Iuda and them of Ierusalem to go a whoringe after the whedome of the house of Adab/ and hast slayne thy brethren also of thy fathers house/ which were better than thou. Beholde/ the Lorde shall smite the to a greate plague on the people on thy chyldren/ and thy wyfes/ and on all thy substauce. But thou thy self shalt haue much sickness in thy bowels/ till thy bowels go forth from daye to daye for very paine.

So the Lorde raysed vp agaynst Joiam the spere of the Philistines/ and Arabians/ which he besyde the Moians/ and they went vp in to Iuda/ and wayled it/ and caryed awaye all the substauce that was founde in the kynges house/ and his sonnes/ and his wyfes/ so that there was not one sonne left hym/ save Zedabs his youngest sonne. And after all this dyd the Lorde smyte him in his bowels/ with such a sickness/ as coulde not be healed. And whyle that endured from daye to daye/ when the tyme of two yeares was cerryed/ his bowels went from hym with his sickness/ and he dyed in euill dyscase.

And they made not a burning ouer hym as they dyd vnto his fathers. Two and thirtie yeare olde was he when he was made kyng/ and raygned eght yeare at Ierusalem/ and walked not well. And they buried hym in the cye of Dauid/ but not amongst the

the sepulchres of the kynge.

The. XXII. Chapter.

**A**nd they of Jerusalem made Obosias this yongelle kyng in his steade: for the me of warre that came with the hoost of the Arabians / had slayne all the yist / therefore raygned Obosias the sonne of Joiam kynge of Juda. Two and fourtye yere olde was Obosias when he was made kyng / and raygned one yere at Jerusalem. His mothers name was Athalia: daughter of Zimri. And he walked also in the wayes of the house of Achab: for his mother crucyfed hym so that he was on godly. Therefore dyd he euell in the sight of the Lorde: / euen as the house of Achab: for they were his counsailegers after his fathers deathe / to destroye hym / and he walked after theyr counsaile.

**A**nd he wente with Joiam the sonne of Achab kynge of Israel / to the battail onto Ramoth in Gilcad / agaynst Hosael the kynge of Siria. But the Sirians smote Joiam so that he turned backe to be healede at Isreal: for he had woundes that were giuen hym at Ramoth: when he fought with Hosael the kynge of Siria. And Athalia the sonne of Joiam kynge of Juda wente doun to visyte Joiam the sonne of Achab at Isreal / which laye sicke: for it was ordeined of God vnto Obosias / that he shoulde come to Joiam / and so to go forth with Joiam agaynst Iehu the sonne of Nymfi / whom the Lorde had appointed to rote out the house of Achab.

**N**ow when Iehu wolde be auenged of the house of Achab / he founde certayne rulers of Juda / and the chyldren of Obosias: which he slayde / and he slawe them: which serued Obosias / and they overtoke hym / when he had byd hym at Samaria: as he was broughte onto Iehu / which slawe hym / and they buryed hym: for they sayde: He is the sonne of Josaphat / which foughte the Lorde with all his herte. And there was no man moore of the house of Obosias that myghte kyng.

**W**hen Athalia the mother of Obosias sawe that her sonne was dead / she gat her vp / and destroyed all the kynge's siede in the house of Juda. But Zababath the kynge's syster toke Iezab the sonne of Obosias and hald hym as

waye / from amonge the kynge's chyldren that were slayne / and put him with his nook in a chamber. Thus Zababath kynge Joiam's daughter the wyfe of Joiaha the priest hyd hym from Athalia: so that he was not slayned for: she was Obosias's syster. And he was hyd with them in the house of God sise yeres / so much as Athalia was quene in the lande.

The. XXIII. Chapter.

**O**r in the threthete yere was Joiaha bold: and toke the rulers ouer hidde: namely Asaria the sonne of Jerabani / Zinzel the sonne of Jobanan / Asaria the sonne of Obed / Massea the sonne of Abas / and Elisaphar the sonne of Sihu with him / in / to conuenantia: they wente about in Juda / a biought the Leuites together out of all the ctytes of Juda / to the chiefe fathers of Isreal / to come vnto Jerusalem. And all the congregacion made a conuenant with the kyng in the house of God / And he sayde vnto them: Beholde the kynge's sounr shalbe kyng: / euen as the Lorde spake / concerninge the chyldren of Dauid.

**T**his is it therfore that ye shal do: The thyrde parte of you that entre on the Sabbath / shalbe amonge the priestes and Leuites / which are doctepers at the thresholde / and one thyrde parte in the kynge's house / and one thyrde parte at the founnteyn poynt. But all the people shalbe in the courtes of the house of the Lorde / and that no man go in to the house of the Lorde: excepte the priestes and Leuites that minister there / they shal go in: for they are halowed. And let all the people warte vnto the Lorde. And the Leuites shal kepe the rounde about the kynge: euery one with his weapen in his hande. And who so clygeth in to the house / let hym dye. And they shalbe with the kyng when he goeth out and in.

**A**nd the Leuites and al Juda byd as Joiaha the priest had commaunded / and euery one toke his me the entred on the Sabbath / with those that wente on the Sabbath: for Joiaha the priest suffred not those two compans to parte asynder. And Joiaha the priest gaue the captaine ouer huntre speares and bylles / and King Dauid weapens / which were in the house of God / a for all the people euery one with his weapen in his hande / from the

ryght corner of the house/ vnto the lyste corner of the aultare/ and to the houseward about the finge. And they brought forth 8 fingers sine/ and set the crowne vpon his heub / and gaue **D. u. xvij** hym the 7 myniffe/ a made hym finge. And Joiada with his sonnes anointed hym / and sayde: God saue the finge.

**D** But when Athalia herde the noyse of the people that came together/ and prayed 8 finge/ she went forth to the people in to the house of the Lord/ and lofed/ and beholde/ the finge stode in his place: at the inuauce/ and the rulers and all the cnyces about the finge: and all the people of the lande were glad/ a blew the trumpes/ there were finges that could playe with all myscall instrumentes. But she rente her clothes/ and sayd: Sedicion/ sedicion. **Ue. v. d. l. x. xij.** Joiada 8 priest gat him forth with the captaynes ouer hundredes / a rulers of the hoost / and sayd vnto them: Bringe her forth betwene the walles/ and whosoeuer followeth her shall be slayne with the sword: for 8 priest had comanded/ that she should not be slayne in the house of the Lord. And they layd handes on her. And when she came at 8 inuauce of the house of the finges house / they put her to death there.

**E** And Joiada made a conuenaunt betwene him and all the people/ and the finge/ that they should be the people of the Lord. The wret al the people in to the house of Baal / a destroyed it/ a brake downe his aultares a ymagens / and slew 8 Nabab 8 priest of Baal before 8 aultare. And Joiada appointed 8 officers in 8 house of the Lord/ amonge the priestes and Leuites/ whom he had had ordeyned for 8 house of the Lord/ to offer burnisacrifices vnto the Lord/ as it is written in the \*lawe of Moses/ with ioye a songes made by Dauid. And the porters set he at the gates of house 8 Lord/ that none shoulde entre which were desirde with any manner of thynge.

And he toke the captaynes ouer hundredes/ and the myghyrie men and loides of 8 people/ and all the people of the lande / a brought the finge doune from the house of the Lord/ a brought him thowen the hie poire of the finges house/ and caused the finge to lye vpon the scare roall. And all the people of the lande were glad/ a the cnye was at rest. But Atha-

lia was slayne with the sword.

The. XLIII. Chapter.

**H** Was 7 was seuen yeare olde wha he was 25 yeres olde/ and reigned fourty yeare at Ierusalem. His mothers name was Zibca of Bersaba. And Joas byd that which was ryght in the syghre of the Lord/ as long as Joiada the priest liued. And Joiada gaue him two wyfes / a he begat sonnes a daughter. Afterward deuised Joas to rener 8 house of the Lord/ a gathered together 8 priestes and Leuites/ a sayd vnto the: Go forth vnto all the cnyces of Iuda / a gather the money of all Israel/ to repaire the house of your God yearly/ and do it right so: but the Leuites made no hast.

Then the finge called Joiada the principal/ and said vnto him: Why lokest thou not vnto the Leuites / that they dunge in from Iuda a Jerusalem / 8 the colleccion which Moses the seruaunt of the Lord appointed / to be gaue thered amonge Israel for the tabernacle of wyntes: for that vngodly Athalia a her sonnes haue waysted the house of God: and all that was halowed for the house of the Lord/ haue they bestowen on Baalim.

8 Then comanded 8 finge to make a chest / a to set it without at the inuauce of the house of the Lord: and caused it to be playced in Iuda a Ierusalem / that they shoulde dunge in to the Lord: the colleccion / which Moses the seruaunt of God appointed vnto Israel in the wyldernesse. Then were all 8 rulers glad/ and so were all the people/ and brought/ and cast in to the chest/ it was full.

And when the tyme was that the Leuites shoul dunge the Arke at the finges comauement/ when they sawe 8 there was muche money therein/ then came the finges serb/ and he that was appointed of the chest/ putt a cypress the chest/ and carryed it agayne into his place. Thus byd they euery day / so that they gathered much money to gether. And the finge and Joiada gaue it vnto the workemasters of the house of the Lord/ and they byed masons a carpenters to repaire the house of 8 Lord / and men that coulde worke in yron a brasse/ to repaire the house of the Lord.

And the labourers wrought/ so that the repayninge in the worke went forwarde thowen

1. p. r. xxij.  
150.  
\* Num.  
17. xij.



they hande/ and they set the house of God in his beauty: / and made it stronge. And when they had performed this: / they brought the residue of the money before the king and Joabab: / wherof there were made vessels for the house of the Lord / vessels for the ministracion and burnotoffringes / spices and ornaments of gold and silver. And they offered burnotoffringes alway in the house of the Lord: / as long as Joabab liued.

And Joabab waxed olde / and had lynch longe ynough / and dyed / and was an hūdieth and they re care olde when he dyed: and they buried him in the cync of Dauid / amonge the kynges / because he had done good vnto Israel: / and towarde God and his house. And after the death of Joabab / came the rulers in Juda / and was: / skipped the kyng.

Then cōsented the kyng vnto the. And they sought the house of the Lord God of they fathers / and serued the groues and ymagēs. The came the wrath of the Lord vpon Juda and Jerusalem / because of this trespass of theye. Yet sent he prophetes vnto them / that they shoulde turne vnto the Lord / as they resplined vnto them: but they wold not heare.

And the spete of God came vpp vnto Zachary the sonne of Joabab the pūct / which stode ouer the people: / as sayd vnto the. Thus sayeth God: / Wherfore do ye trasgress the cōmāndementes of the Lord: / which shall not be to your prosperite: for I se haue forsaken the Lord / therefore shall he forsake you. Neuertheless / they despised agaynst him: / as stoned him at finges cōmāndement in the court of the house of the Lord. And Joas the kyng thought not on the mercy that Joabab his father had done for hym: but slew his sonne. Wherwith standyng / when he dyed / he sayd: The Lord shall loke vpon us / and requyre it.

And when the yeare was gone about / the power of the Syrians wente out / and came to Juda and Jerusalem / and destroyed the rulers of the people / and sent all the spoyles of the vnto the kyng at Demasion. For the power of the Syrians came but with a fewe yeres / gaue f the Lord a very great power in to theyr hande: / because they had forsake the Lord God of they fathers. They executed iudgement also vpon Joas. And when they departed from

hym / they left him in great sickness.

¶ Neuertheless / his seruantes conspired iij. re. xij. d agaynst him / because of the blood of the childien of Joabab the pūct / and slew him vpp his bed / and he dyed: and they buried hym in f of cync Dauid / but not amonge the sepulchres of the kynges. They that conspired agaynst hym / were these: / Sabad the sonne of Simeon / and the Ammonitisse / and Josabab the sonne of Sumrich the Moabynisse. As for his sonne / a the summe that was gaubred vnder him / a the building of the house of God / beholde / they are wyrtten in the booke of f kynges. And Amasias his sonne was kyng in his steade.

### The. XXV. Chapter.

¶ The. V. and twentieth year olde was Amasias I when he was made kyng / and reigned iij. re. xij. d thynne and twenty yeare at Jerusalem. His most thers name was Joas of Jerusalem. And he dyd f which was right in f sight of f Lord / but not with a whole heart. Now when his kyngdō was in strength / he slew his seruantes which had slayne the kyng his father. But they: childien slew he not / for so is it wyrtten in the booke of the law of Moyses: / Where the Lord cōmāndereth / and sayeth: The fathers shall not dye for the childien / neyther shall the childien dye for the fathers / but euery one shall dye for his owne synne.

And Amasias bought Juda together / and set them after the fatheres houses / after the rulers ouer thousandes a ouer hundredes amonge al Juda and Ben Janun / and numbred the firs twenty yeare olde a aboue / and founde of the the hūdieth thousand chosen mē / which were able to go forth to the warre / and carryed speares and shylde. And out of Israel appointed he an hundred thousand stronge mē of warre / for an hundred talents of silver.

But there came a man of God vnto him / and sayd: O kyng / Let not the booll of Israel come with thee: for f Lord is not with Israel / neyther with all the childien of Ephraim. For thou comest to serue thy boldnes in the battayl / God shall make the to fall before thynne enemies. For God hath power to helpe / as to cause for to fal. Amasias sayd vnto the mā of God: What shalbe done then with the hundred talents that I haue geuen the

den. xij. c  
iij. re. xij. d  
§ 3c. p. 114. c

**Amasias/Joas/Osias. The II. booke of the Cronicles.**

sonlyears of Israel: The man of God sayde: The Lord hath yet more the this to geue y. So Amasias separated out the men of warre/ which were come to hym out of Ephraim/ that they shoulde departe vnto theyr place. The warde then went very whore agaynst Iuda/a they were againe vnto theyr place in worthfull displeasur. And Amasias strengthened himselfe / and carryed out his people / a wente forth into the salt walley / and smote ren thousande of the children of Seir.

And the chyldren of Iuda toke ten thousande of the alnye / whome they brought vp to the topp of a mountayne / and cast the doune headly ages from the topp of the mount / so that they all to bare in sunder. But the chyldren of the men of warre / whome Amasias had sent away agayne / that they shoulde not go to the battayl with his people. Fell in to the cnyce of Iuda / from Samaria vnto Beth Echon / and smote the thousande men / and toke much spoyle.

¶ And when Amasias came againe from the slaughter of the Edomites / he broughte the goddes off chyldren of Seir / a made them his goddes / a re: shippd before them / and dient in ceance vnto them. The was the Lord very wrath at Amasias / and sent vnto him a prophete / which saide vnto hym: Why selfst thou the goddes of the people / which coulde not deliuer the: sette the hande: And when he talked with him / the synge said vnto him: Haue they made the of the synge counsaill: Ceasse / why wilt thou be limite: Then the prophete ceased a sayde: I perceaue that the Lord is minded to destroye the / because thou hast done this / and her selfe not vnto my counsaill.

¶ And Amasias the king of Iuda toke cotfall / a sent vnto Joas the sonne of Joabias the synge of Iehu synge of Israel / saying: Come / let vs ke one another. But Joas the synge of Israel sent vnto Amasias the synge of Iuda / saying: The he barbaunce in Libanus sent vnto the e die tree in Libanus / saying: Geue thy dougheer vnto my sonne to wyfe. But a wynde blast in Libanus rane ouer the barhome / a roode it doune. Thou thy selfest: Beholde / I haue smyren the Edomites / therefore to thyme here proude to be all. Now byde at home: why shyest thou after my fortune / that thou mayest

fall and Iuda with the? Therefore selfest: Amasias estened not: for so was he broughte to passe of God / y they myghte be giuen in to the hande of the enemyes / because they sought the goddes of the Edomites. Then went Joas the synge of Israel vp / and they saue one another / he a Amasias the synge of Iuda / he Beth Seemes which lye in Iuda. But Iuda was smyren before Israel / and they fled euery one vnto his tent.

¶ And Joas the synge of Israel toke Amasias the synge of Iuda / the sonne of Joas the synge of Joabias / at Beth Seemes / a broughte him to Ierusalem / and brake doune the wall of Ierusalem / from the porte of Ephraim vnto the counter porte / euen foure hundred cubites longe: and toke with him all the golde / and siluer / and all the ornamentes that were sette in the bouise of God with Obed Edom / and in the treasures in the synge's house / and the chyldren to pledge vnto Samaria: And Amasias the sonne of Joas synge of Iuda / lyed after the death of Joas the sonne of Joabias synge of Israel sytten yeare.

¶ What more there is to saye of Amasias / both the first and last. behold / it is written in the booke of the synge of Iuda and Israel. ¶ And from the tyme forth that Amasias departed from the Lord / they asspyred agaynst him at Ierusalem. But he fled vnto Ladis. Then sent they after him to Ladis / and slewe hym there. And they broughte him vpon hoises / and buried him beside his fathers in the cnyce of Iuda.

**The. XXVI. Chapter.**

¶ Then tall the people of Iuda toke Osi J as / which was sytten yeare olde / and made him synge in stead of his father Amasias. He buried Beth Seemes a broughte it againe vnto Iuda / after that the synge was fallen a slepe with his fathers. ¶ Sytten yeare olde was Osi when he was made synge / a raygned two and fifty year at Ierusalem. His mothers name was Jedalia of Ierusalem. And he dyd ryght in the syght of the Lord / as his father Amasias had done / and soughte God all as long as Zacharias lyued / which raygned the visions of God: and as long as he soughte the Lord: God made him to prosper.

¶ For he went forth / and soughte agaynst the Philistines

in re. iiii. b

3 id. i. a  
17. Esd. iiij  
b

Philistines / a bade doune the walles of Gath / and the walles of Jabne / a the walles of Ashdod / and buylded cyttes aboure Ashdod / and amonge the Philistines. For God helped hym agaynst the Philistines / agaynst the Arabians / agaynst the children of Gurbaal / and agaynst the Ammonites. And the Ammonites gaue Othias presentes / and his name came into Egypte for he was exceeding stronge. And Othias buylded towres at Jerusalem vpon the corner paret / and on the valley gaze / and on other corners / a made them stronge. He buylded castles also in the wyldernesse / a dygged many welles / for he had many cartels / both in the medowes and in the plaines / housbandmen also and vineyarderbers on the mountaine and on Carmel / for he desyred in housbandrye.

**B** And Othias had an host of men of warre goinge forth to the battail / which were numbred vnto the hande of Ierel the scribe and of Naas the officer / vnder the hande of Hasania the kinges ruler. And the number of the chiefe fathers amonge the stronge men of warre / was two thousande a five hundred. And vnder the hande of the hoste this hundred thousande and seven thousand and five hundred men for the battail / in the strength of an armye to helpe the kynge agaynst the enemyes. And Othias prepared for all the hoste / bulkes / speares / helmettes / bisculpatres / bowes / and shyngstones. And at Jerusalem he made iudicance conynghly / so be vpon the towres and in the pyntacles to shute arrowes and great stones. And the same of hym came farr abroad / because he was specially helpd / till he came myghtye.

**C** And when his power was grete / his heart arose to his owne destruction / for he trespassed agaynst the Lord his God / and wente in to the temple of the Lord / to burne incense vpon the altare of incense. But the Asarias the priest wnt after hym / a foure score priestes of the Lord went hym / a saue vnto me / a with stoode king Othias / a saue vnto him : that he belyeth not vnto thine officer. Othias to burne incense vnto the Lord / but vnto the priestes beld / for he / caue vnto the dytyen of Aaron / whiche are halowed to burne incense. So forth out of the Sanctuary / for thou offendest / and it shalbe no wyse wyppre vnto the before God the Lord.

And Othias was wrothe / and had a censure in his hede. And whyle he murmured with them / the priestes the leprosy sprong out of his foure head in the presence of the priestes / in the house of the Lord before the altare of incense. And Asarias the chiefe prieste turned his hede towards hym / a so did all the priestes / a behold / he was lepe in his forehead. And they purged hym out from thence. Yet he made baill hym selfe to go forth / for his plague came from the Lord. Thus became Othias the king a leper vnto his deary / and dwred full of leprosy in a fire house / for he was put out of the house of the Lord. But Joram his sonne had the ouersight of the kynge house / a iudged the people in the lande.

What more there is to say of Othias / both first and last / is in the sonne of Amos both wryten it. And Othias fell on slepe with his fathers / a they buryed hym with his fathers in the peece of groude beside the kynge sepulchures / for they sayd : he is leperous. And Joram his sonne was kinge in his steade.

## The XXVII. Chapter.

**J**orabani was yuge a twenty yere olde / a Urban he was made kynge / and raygned sixteen yere at Jerusalem. His mothers name was Jerusa the daughter of Sadoc / and he dyd myght in the kyngdome of the Lord / as dyd Othias his father / saying that he went nor in to the temple of the Lord / and the people yet married them selfe. He buylded the hie pyle of the house of the Lord / and on the wall of Ophell buylded he much / a buylded the cyttes vpon the mountaine of Iudah / in the woodes buylded he castles and towres.

And he soughte with the kynge of the childre of Amman / and ouercame them / so that the chylden of Amman gaue hym in the same yere an hundred talents of syluer / ten thousande quarters of wheate / and ten thousande of barley. So much dyd the chylden of Amman gaue hym also in the seande a thryde yere. Thus became Joram myghty / for he gyded his wayes before the Lord his God.

What more there is to saye of Jorabani / a all his warres / and his wayes / beholde / is wryten in the booke of the kynge of Iudah a Iudah yuge a twenty yere olde was he when he was made kynge / and raygned sixteen yere

at Jerusalem And Iotham fell on slepe with his fathers / and they buried him in the cyme of Dauid / and Abao his sonne was kinge in hys reade.

The XXVIII. Chapter.

**A**ff Abao was twenty yeare olde when he was made kynge / a raygned sxtene yeare at Jerusalem / and dyd not that which was ryght in the syghte of the Lozde / as dyd Dauid his father / but walked in the wayes of the kynge of Israel / and made molten ymages vnto Baalim / and burnt incense in the valley of the dryebite of Bennô / he burnt his owne sonnes in the fyre after the abhominacions of the heiden / whome the Lozde expellid before the chyldren of Israel. And he dyd sacrifice and burnt incense vpon the hye places / a vpon the hilles / and amonge all greue trees.

**T**herfore dyd the Lozde his God deliuer hym in to the hande of the kynge of Syria / so that they smote hym / and caryed awaye a great multitude of his men prisoners / and brought them to Damascon. He was geuen also vnder the hande of the kynge of Israel / so that he dyd great slaughter vpon hym. For Decub the sonne of Kamelia smote in Iuda an hundredth a twenty thousande in one daye / (whiche all were valiant men) euen because they had forsake the Lozde God of theyr fathers. And Sida a myghty man of Ephraim smote Misia the kynge sonne / and Israhim the prince of the house / and Elkana the next vnto the kynge. And the chyldre of Israel caryed of theyr brethren prisoners two hundred thousande women / sonnes and daughters / a toke a great spoyle from them / and brought the spoyle vnto Samaria.

**B**ut euen there was there a prophete of the Lozde / whose name was Obed / which went out to meete the hooft that came to Samaria / a said vnto them: Beholde / because the Lozde God of your fathers is with at Iude / therefore hath he geuen them ouer in to your handes: but ye haue flayne them so abhominably / that it is come vnto heauen. Nowe thynke ye to submitt the chyldren of Iuda and Jerusalem to be benyngin and bend mercifull vnto you. Is not this a respyll thati you saye against the Lozde your God: Serken nowe vnto me / and sende the prisoners hence againe / whom

ye haue caryed away from your brethren: for the wrath of the Lozde is sore ouer you.

Then gat vp certain of the chiefe of chylidren of Ephraim / Sarias the sonne of Johanan / Barchias the sonne of Mellemoth / Ezechias the sonne of Sallu / and Amasa the sonne of Hadlai / against the reade came from Bazar / and said vnto them: Ye shall not brynge the prisoners in hyther / for youre mynde is but to make vs to respyll before the Lozde / to make our synnes and offences greater: for the respyll is to much already / and the wrath is sore ouer Israel. So the hooft left the prisoners and the spoyle before the rulers and before the whole congregation.

Then stode vp J men / which now were receyued by name / and toke the prisoners / and as many as were naked amonge them / clothed they in the poyles / a deckt them / a put shooes vpon theyr feet / and gaue the to care a dinke / and aneynted the / and caryed the vpon asses / Cas many as were sible / and brought them to Jericho to the Palme tree vnto theyr brethren / a came againe to Samaria. Then Jasime sent kynge Abao vnto the kynge of Edom / that they shoulde helpe hym. And the Edomites came againe / and smote Iuda / and caryed some waye captiue. The Philistines also fell in to the cince in the playne / and roward the South parte of Iuda / and wanne Beth Emea / Dalon / Gederoth / and Sedo with the villages therof / Emma with villages therof / a Gimsa with villages therof / a dwelt therein. For the Lozde subdued Iuda for Abao sake the kynge of Iuda / because he made Iuda naked / and rebelled against the Lozde. And Reglabphalasser the kynge of Assur came against him / and beseged him / a he was not myghty ynough for hym.

For Abao spoyled the house of Lozde / and the kynge house / and of the rulers / to geue vnto the kynge of Assur / but he helped him not. Moreover kynge Abao respyllid yet more against the Lozde / euen in his trouble / a dyd sacrifice vnto the goddesses of them of Samaria / which had synned hym / a said: The goddesses of the kynge of Syria helpe the / therefore will I offre vnto them / that they may helpe me also: where as the same yet were a fall vnto hym / and so all Israel.

And **Ahas** gathered the vessils of  $\text{h}$  house of God together/and brake the vessils in the house of God/and put the voyces of  $\text{h}$  house of the Lord/and made him altaires in all corners at Jerusalem/and euery where in the ciuitie of Iuda made he hye places to burne incense vnto other goddes/so pouled  $\text{h}$  Lord God of his fathers vnto wrath.

What more there is to say of him and of all his wayes/both first and last beholde/it is mynster in the booke of the kynge of Iuda a Iherusalem. And **Ahas** fell on slepe with his fathers/and they buried him in the cytie of Jerusalem: for they thought him not amonge the sepulchres of  $\text{h}$  kyngees of Israel. And **Ahas** his sonne was king in his steade.

The .X. LXX. Chapter.

**Iechias** was yue and twenty yere old when he was made kynge/and raygned nyne and twenty yeres at Jerusalem. His motheres name was **Abia** the daughter of **Zacharie**. And he did  $\text{h}$  which was right in the sight of the Lord/as spake his father **Dauid**.

He opened the voyces of  $\text{h}$  house of  $\text{h}$  Lord in the first moneth of the first yere of his raygne/and made the stronge/and brought in  $\text{h}$  priestes a Levites/and gathered them together vnto the East streete/and said vnto them: Heere vnto me ye Levites/sanctifie youre selves now if ye maye halowe the house of the Lord God of your fathers/and put hylburne out of the Sanctuary: for our fathers haue trespasssed/and done that which was euil in the sight of the Lord our God/and haue forsaken him. For they turned they: faces from the habitation of  $\text{h}$  Lord our God/and turned theyr backs on us/and shut the voyces of the psalms/and put out the lampes/and burne no incense/and offered no burnt offerings in the Sanctuary vnto the God of Israel.

Therefore to the wrath of the Lord come ouer Iuda and Jerusalem/and he hath geue them ouer to be scattered abroade/beholde/it is to be hyssed at/as ye se with youre eyes. For beholde/ken for the same cause shal our fathers be ouer the swordes/our sonnes/doughters and wyues were caried awaye captiue. Now am I mynded to make a conuenaunt with the Lord God of Israel/that he maye turne awaye from vs his wrath and indignacion.

Now my sinnes/be not yet negligent: for I haue chosen you to stande before him/and to be his ministers/and to burne incense vnto him.

Then rose the Levites: **Maathathai** the sonne of **Amasai**/and **Iziel** the sonne of **Abiasa** the chyldren of the Sababithes. Of the chyldren of **Merari**: **Eis** the sonne of **Abdi**/and **Asaria** the sonne of **Seballei**. Of the chyldren of the Gersonites: **Zoad** the sonne of **Simma**/and **Eden** the sonne of **Zoad**. And of  $\text{h}$  chyldren of **Elisaphan**: **Sumri** and **Iziel**. And of the chyldren of **Asaph**: **Zachary** and **Matthania**. And of the chyldren of **Geman**: **Iehiel** and **Simi**. And of the chyldren of **Jedihun**: **Seimai** and **Uziel**.

And they gathered theyr brethren together/and were sanctified/and wente in accordinge to the kynge's commaundment at the wynde of the Lord/to cleanse the house of the Lord. And the priestes entred with in the house of the Lord/to purifie/and put out all the vnclennes that was founde in the temple of the Lord/in the court of the Lord's house: and the Levites toke it vp/and carryed it out into the brooke Cedron. The first daye of the first moneth became they to sanctifie them selves/and on the eighth daye of the moneth wente they into the porch of the Lord/and halowed the house of the Lord/with cyght dayes/and finished it on the sixteenth daye of the first moneth.

And they went in to the kynge **Iechias** a said: We haue cleansed the house of the Lord/and the altare of burnt offerings/and all his vessils/the table of the shewbread/and all the apperell thereof/and all the ornaments that king **Ahas** cast awaye when he was king/what tyme as he transgressed/that haue we prepared and halowed. Beholde/they are before the altare of the Lord.

Then the kynge **Iechias** gat him vp early/and gathered together the Elders of the cytie/and wente vnto the house of the Lord/and they brought seven bullocks/seuen rammes/seuen lambes/and seven hegoates/to be the synnes offerings/for the Sanctuary/for Iuda. And he spake vnto the priestes the chyldren of **Aaron**/that they shoulde offre vpon  $\text{h}$  altare of the Lord.

So they slewe the bullockes / and the  
puesles rofe the bloude/and spencled it vpon  
the aultare: and slewe the rammes/ and spen  
cled the bloude vpon the aultare: and slewe  
the lammes / and spencled the bloude vpon  
the aultar. And the goates to the synofferinge/  
brought they before the hyng and the con  
gregation/ and layed theyr handes vpon the/  
and the puesles slewe them/and spencled  
theyr bloude vpon the aultare to make amon  
ment for all Israel: for the hyng commaun  
ded to offer burnisacrifices a synofferinges  
for all Israel.

**E**  
A 277

And he set the Leuites in the house of the  
Lord with cimbalces/psalteries and harpes/  
Tas Dauid had commaunded/ and Gad the  
hyng Seer/ and the prophet Naiban: for it  
was his commaundment of the Lord by his  
prophecie. And the Leuites sode with the  
musical instruments of Dauid/ and the prie  
stes with the trompettes. And Ezechias com  
maunded them to offer burnisacrifices vpon  
the aultare. And aboute the tyme that the  
burnisacrifices beganne to be offered/ the song  
of the Lord beganne also / and the trom  
pettes/ and vnters instruments of Dauid  
the hyng of Israel / and all the congrega  
cion gaue prayse and thanke. And the song  
of the Musicians / and the blowinge of the  
trompettes / enoured all till the burnisoffe  
ryng was synished.

Now when the burnisofferyng was per  
formed the hyng and all they that were ib  
hym bowed them selves/ and gaue prayse and  
thanke. And Ezechias the hyng with the  
rulers commaunded the Leuites to playe to  
the Lord with the songes of Dauid and As  
saph the Seer. And they gaue prayse till they  
were ioyfull/ and they bowed themselves/ and  
worshipped.

And Ezechias aunswered and sayd: Now  
haue ye filled youre handes vnto the Lord/  
sleppe forth/ and byng eather the sacrifices  
and thankeofferinges/ vnto the house of the  
Lord. And the congregation thought sa  
crifices and thankeofferynges/ and euery ma  
of a fre wyllyng hart broughte burnisoffery  
nges. And the numbre of the burnisoffery  
nges that the congregation thought/ was the  
foote bullockes and ten/ an hundred rammes

and two hundred lammes/ and al thest for the  
burnisofferyng vnto the Lord/ and they  
sacrificed sixe hundred bullockes / and the  
thousande shepe.

But the puesles were to few / and coulde  
not plucke of the synnes of all the burnis  
offerynges/ therfore rofe theyr dishen the  
Leuites/ till the worke was synished/ a ty the  
puesles were halowed / for the Leuites are  
easier to be halowed the the puesles / a many  
of the burnisofferynges were with the fat of  
the thankeofferynges and vntersofferynges to the  
burnisacrifices. Thus was the ministriceyon  
of the house of the Lord prepared. And E  
zechias reioiced with al the people / that they  
were prepared with God: for it was done  
tyngly battelshy.

The XXX. Chapter.

And Ezechias sent into all Israel and Ju  
da/ and wrote letters vnto Iehabiam and  
Manasse / that they shoulde come to the  
house of the Lord at Jerusalem/ to kepe Ea  
ster vnto the Lord God of Israel. And the  
hyng helde a counsaill with his rulers / and  
all the congregaion at Jerusalem / to kepe  
Passouer in the seconde month: for at that  
tyme they coulde not kepe it/ because the prie  
stes were not sanctified ynough/ and the peo  
ple were not yet come together at Jerusalem.  
And it pleased the hyng wel/ and all the con  
gregaion. And they appointed it to be pro  
claymed througout all Israel from Berse  
ba vnto Dan/ that they shoulde come to kepe  
Passouer vnto the Lord God of Israel:  
for they were not many that kepte it as it was  
wryten.

And the postes wrente with the letters fro  
the hande of the king and his rulers/ throug  
out all Israel and Juda/ at the kinges com  
maundment/ and sayde: Ye children of Israe  
ll/ turne you vnto the Lord God of Ier  
usalem/ Isaac and Jacob/ and he shal tourne to  
the escaped/ which are left ouer amonge you  
from the hande of the hyng of Assur/ and be  
not ye as youre fathers and brethen / which  
rebelled against the Lord God of theyr fa  
thers/ and he gaue them ouer into the hande  
of ye sythens. Be not ye hardnedd  
now as were youre fathers / but offer youre  
hande vnto the Lord/ and come to the San  
ctuarie/

swayre / whiche he hath sanctified for euery / a  
 serue the Lord your God / and so shall the  
 indignation of his wrath turne awaye from  
 you. For if ye minne vnto the Lord / he shall  
 pour frethyn and dulcetyne haue mercy on the  
 sight of them / which holde them in captiuitie /  
 that they may come agayne vnto this lande:  
 for the Lord your God is gracious and  
 merciful / and shall not turne awaye his face  
 from you / if ye conuerte vnto him.

hym

¶ And the postes wente from one cytye to a  
 nother / in the lande of Ephraim and Ma-  
 nassee / and vnto Zabulon. But they mocked  
 them and laughed them to scorne. Yet were  
 there some of Asser and Manasse / and of Za-  
 bulon / that submitted them selfes / and came  
 to Jerusalem. And the bande of God came  
 into Iuda / so that he gaue them one heere to  
 be after the commaundement of the synge  
 and the rulers / at the tyme of the Lords.  
 And there came together vnto Jerusalem  
 a greate people to kepe the feast of vntwende  
 dayes / in the seconde moneth / a very greate  
 congregacion.

hym

¶ And they gat them vp / and put doune the  
 teulwares that were at Jerusalem / and all the  
 incense put they away / and cast it in to the  
 stroke / and stowe of Passouer on the fourtyth  
 daye of the seconde moneth. And the priestes  
 and the Leuites were abasht / and halowed  
 them selfes / and broughte the burnt offeringe  
 to the house of the Lords / and stode in  
 their ordinarie / as it was accorde / after  
 the lawe of Moyses the man of God. And the  
 priestes spencled the bloude from the hande  
 of the Leuites: for there were many in the con-  
 gregacion / whiche were not sanctified / there-  
 fore had the Leuites byll Passouer for them  
 whiche were not clenfed / that they myghte be  
 sanctified vnto the Lord.

D

¶ There were many people also of Ephraim  
 Manasse / Issachar and Zabulon / whiche  
 were not cleane / but theyd eate the Easter labe /  
 nor as it is wyrtyn / for Zechias prayed for  
 them / and sayde: The Lord / which is gra-  
 cious / shall be merciful vnto all them that pre-  
 pare their hartes vnto God / to see the Lord  
 God of their fathers / though they be not  
 clenfed after the holys purificacion. And the  
 Lord herde Zechias / and heald the peo-

ple. Thus the children of Israel that were  
 founde at Jerusalem / kepe the feast of vntw-  
 ended dayes / seuen dayes with greate ioye.  
 And the Leuites and priestes played the  
 Lord euery daye with the loud instruments  
 of the Lord. And Zechias spake her-  
 toly vnto all the Leuites / whiche had good vnder-  
 standynge in the Lord / and they theyd  
 eate the feast seuen dayes / and offered thankes  
 offeringes / and gaue thanks vnto the Lord  
 God of their fathers.

¶ And all the congregacion desired to kepe  
 the feast yett other seuen dayes / and so they  
 helde it those seuen dayes also with ioye: for  
 Zechias the synge of Iuda gaue an heaucof-  
 feringe for the congregacion / euen a thou-  
 sand bullockes / and seuen thousand shepe.  
 But the rulers gaue an heaucof-  
 feringe for the congregacion / euen a thousand  
 bullockes / and ten thousand shepe. And many of the priestes  
 sanctified them selfes.

p. 177

¶ And the whole congregacion of Iuda re-  
 ioyced / the priestes and Leuites / and all the con-  
 gregacion came out of Israel: and the stra-  
 ngers that were come out of the lande of Isra-  
 el / and they that dwelt in Iuda / and greate  
 ioye was there at Jerusalem: for since the tyme  
 of Salomon the sonne of Dauid the synge  
 of Israel / was there no such ioye at Jerusa-  
 lem. And the priestes and Leuites stode vp  
 to bless the people / and they voice was heard  
 and their prayer came vnto his holy habita-  
 cion in heauen.

## The XXXI. Chapter.

¶ And when all this was finished / all the  
 Israelites that were founde in the cytye of  
 Iuda / wente out and brake the pylles / and  
 hewed doune the groues / and brake doune  
 the hye places and altars out of all Iuda /  
 Ben Jamin / Ephraim and Manasse / all they  
 had destroyed them. And all the children of  
 Israel wente agayne euery one to his posses-  
 sion vnto their cytyes.

¶ But Zechias set the priestes and Leuites  
 in their ordinarie / euery one after his of-  
 fice / both the priestes and Leuites / for the  
 burnt offerings and thankes offeringes / to mu-  
 nister to geue thanks and praye in the  
 gate of the host of the Lords. And the synge  
 gaue his portion of his substance for the  
 burnt

Burntofferinges in the morninge and eveninge/and for the Burntofferinges of the Sabbath/and of the new Moone/and of the feastes/As it is written in the law of the Lo:de.

Ma:rris  
B

And he spake vnto the people whiche dwelt at Ierusalem/that they shoulde geue porcyons vnto the priestes and Leuites/that they myghte the more stedfastly endure in the lawe of the Lo:de. And when the waide came forth/the children of Israel gaue many faste frutes of come/wyne/oyle/olue/and all maner increase of the fildes/and broughte in muche of all maner tythes. And the chyldren of Israel and Iuda/whiche dwelt in the creges of Iuda/broughte the tythes also of theyre/and theyges of such thynges as were sanctified/whiche they had halowed vnto the Lo:de:they God/and made here an heape/and there an heape. In the thyrde moneth beganne they to laye upon heapes/and in the seuenth moneth had they finished it.

E And when Ezechias with the rulers went in/and sawe the heapes/they praised the Lo:de/and his people of Israel. And Ezechias expd the priestes and Leuites/conseryng the heapes. And Asaria the prieste the chiefe in the house of Sadoc/sayde vnto him: Hence the tyme that they beganne to bringe the beauefferinges into the house of the Lo:de/we haue caren/and are sanctified/and yet is there left ouer for the Lo:de hath blessed his people/there is this heap left ouer. He commaunded the king/that they should prepare chesles in the house of the Lo:de. And they prepared them/and put in the beauefferinges/a tythes/and that which was halowed faithfully.

And the ouersight of the same had Chanania the Leuite/and Simeis his Brother the scribe/and Jehiel/Asosia/Klagath/Asahel/Jeremoth/Josabad/Elid/Jesinachia/Nahath and Benai/whedynded of the hande of Chanania a Suma his Brother/accordinge to the commaundement of kynge Ezechias. But Asaria was pynce in the house of God. And Cois the sonne of Semna the Leuite/the porter of the Wall gate was ouer the streitlynge gyftes of God/whiche was geuen for beauefferinges vnto the Lo:de)and ouer

the most holy. And vnder his hande were Eden/Miniamin/Jesua/Semua/Zimaria and Sachania in the eyeres of the priestes vpon credence/that they shoulde geue vnto theyr brethren/accordinge to theyr courses/to the leell as to the greatest.

And vnto them that were counted for ane chylden from the yere olde and aboue/as ynonge all them that wente into the house of the Lo:de/cary one vpon his daye to their office in theyr attendaunces after theyr courses. And they that were referred for priestes in the house of theyr fathers/and the Leuites from twentye yere and aboue/in theyr attendaunces after theyr courses. And they that were referred amonge theyr chylden/wyfes/sonnes/and wyghters among the welle congregaion: for that which was halowed/sanctified they vpon credence. There were men also named by name amonge Arons chyldren the priestes/upon the tables of the shurbes in all the ctyties/that they shoulde geue porcyons vnto all the men chylden among the priestes/and to all them that were numbered amonge the Leuites.

Thus had Ezechias in all Iuda/and had that which was good/ryghte and true in the syghte of the Lo:de his God. And in all the busynesse that he toke in hande/concerning the seruise of the house of God/accordinge to the lawe and commaundement/ to seke his God/that did he with all his herte/and thus fore prospered he well.

The XXXII. Chapter.

After these actes and faithfulnesse came Sennacherib the kynge of Assur/and wente into Iuda/a pynched before the stronge ctyties/and soughte to plucke them vnto him. And when Ezechias sawe that Sennacherib came/and that his face shode syghte as gastynt Ierusalem/ he deuyed with his rulers and myghtye men/to couer the water of the welles that were without the ctyte/that they helped him: and there garbered to gether a great people/and covered all the welles and water dykes in the myddes of the lande/and sayd: Lett the Kinges of Assur fynd much water when they come. And he rose a courage vnto hym/and builded all the welles wher they were in decaye/and made to wite thron



theron/and builded yet another wal without/ a strengthe of Millio in the cytie of David. And made much ordinance and sheldes/ and set captaines of warre ouer the people.

**B** And gathered them vnto him vpon the broadestreete/ by the gate of the cytie/ a spake heerly vnto them/and sayde: Be stronge and bold: feare not/ and be not afrayed for the kynge of Assur/ nor all the multitude that is with hym: for there is one greater with vs then with hym. With him is a fleschly armie/ for with vs is the Lord oure God to helpe vs/ and to fight for vs. And the people trusted vnto the wordes of Ezechias kynge of Iuda.

**1249** Afterwarde sent Sennacherib the kynge of Assur his seruantes vnto Ierusalem/ for he leue before Ezechias/ and all his host with hym/ to Ezechias the kynge of Iuda/ and to all Iuda that was at Ierusalem/ saying: Thus sayeth Sennacherib the kynge of Assur/ Wherein saye ye our trustye that dwell in the becyged Ierusalem: Ezechias bercaueth you/ that he maye deliuer you vnto death/ hunger and thysell/ and sayeth: The Lord oure God shal deliuer vs from the hande of the kynge of Assur. So it not Ezechias/ that hath put awaye his be places and altars/ and sayde vnto Iuda and Ierusalem: Before one altare shal ye worshyppe/ and burne incense: theron?

**C** And we ye nor what? and my fathers haue done to eld the people in the landes: haue the goddes of the Hethen in the landes bene able to deliuer theyr contries from my hande? What is he amonge all the goddes of these Hethen/ whome my father damned/ that was able to deliuer his people from my hande? that your God should be able to deliuer you from my hande? Therefore let not Ezechias now because you/ and let him not perswade you any such thyng/ and beleue hym not: for if no god of all the Hethen and kyngdomes myght deliuer his people from my hande/ and from the hande of my progenitours/ the shall not your goddes be able to deliuer you from my hande.

His seruantes also spake yet more against the Lord God/ and againste his seruante Ezechias. And he wrote a letter to blasphemie the Lord God of Israel/ and spake of hym/

and sayde: Lyke as the goddess of the Hethen in their landes haue not bene able to deliuer theyr people from my hande/ euen so shall not the God of Ezechias deliuer his people from my hande.

And they cryed with loude voyce in the Iewys language vnto the people of Ierusalem that were vpon the wallis/ make them fearful/ as to be sayntified/ that they myght wyne the cytie. And they spake againste the God of Ierusalem/ euen as againste the goddes of the nations vpon earth/ which were but the workes of mens handes.

But contrary wyse/ the kynge Ezechias and the prophete Isayc the sonne of Amos praied and cryed vnto heauen. And the Lord sent an aungel/ whiche destroyed all the Moab men of the host/ and the pynces and rulers in the cotes of the kynge of Assur/ so that he departed agayne with shame into his owne land. And when he came into his goddes house/ theyr that came of his owne bodye/ slew him there with the sword: Euen the Lord helped Ezechias/ and them at Ierusalem/ out of the hande of Sennacherib the kynge of Assur/ and of al other/ and inuynstayed the from all on euery syde: so that many broughte presentes vnto the Lord to Ierusalem/ and Iewels vnto Ezechias the kynge of Iuda. And afterwarde was he exalted in the sight of al Hethen.

At the same tyme was Ezechias dead/ sicke/ and he prayed vnto the Lord which made him pynces/ and gaue him a wonder rofen. But Ezechias recompensed not/ accordinge as was giuen vnto hym/ for his bett was listid vp: therefore came the wrath vpon hym/ and vpon Iuda and Ierusalem. Neuertheless/ Ezechias humbled hymselfe/ because his bett had bene exalted with them at Ierusalem/ therefore came not the wrath of the Lord vpon them/ whyle Ezechias lyued.

And Ezechias had very greate ryches and worshyppe/ and made him treasuries of syluer/ golde/ pyncious stones/ spexes/ byddes/ and al maner costly vessel/ and came houses for the increase of come/ wyne a oyle/ and stalles for all maner cattell/ and soldes for the sheepe/ and builded him ciuites/ and had many cattell of sheepe a oyle/ for God gaue hi very much good.

1248. p. 6

1249. Re. 11. 12  
1250. p. 12

**I**t is the same Ezechias that covered the hie water conduite in Gibon/and conueyed it vnder on the Westside of the citty. of Dauid: for Ezechias prospered in all his works. But w<sup>ch</sup> the interpreters the the chiefe of Babilon were sent vnto him / to aske question at hym / concerninge the w<sup>ch</sup> token that had happened in the land: God lete hym to be sumpted / that it myghte be knowen w<sup>ch</sup> answer was in his herte.

What more there is to saye of Ezechias / a of his mercifullnes beholde / it is written in the vision of the prophete Esay the sonne of Amos/and in the booke of the Ringes of Iuda and Iffrad. And Ezechias fell on slepe with his fathers/and they buried him ouer the sepulchres of the children of Dauid/and al Iurba/and they of Ierusalem bid him w<sup>ch</sup> shippe in his death: and Manasse his sonne was kynge in his steade.

## The XXXIII. Chapter.

**M**anasse was twelue yeare olde when he was made kynge/and reigned fyue and fyfte yeare at Ierusalem / and yd that wyde was euell in the sighte of the Loide: euen after the abhominations of the Heu: then/whome the Loide expelled before the children of Iffrad/and turned backe/and builded the hie places / (which his father Ezechias had strowe downe) and set vp altares vnto Baalim/and made groues / a w<sup>ch</sup> shpped all the host of heauen / and serued them. He builded altares also in the Loide house/wherof the Loide had sayde: In Ierusalem shall my name be for euer. And vnto all the host of heauen builded he altares in both the courtes in the house of the Loide. And in the valley of the sonne of Beon caused he his owne sonnes to go thowen v<sup>ch</sup> fyre/and chise wayes/and regarded birdes cryinge/and w<sup>ch</sup> / a founded fishwayes and spounders of tokens / and yd much that was euell in the sighte of the Loide / to please him vnto w<sup>ch</sup>.

**C**arued ymages also and Idols/which he caused to make / set be vp in Gods house/ wherof the Loide saide vnto Dauid and to Salomon his sonne: In this house at Ierusalem which I haue chosen out of all the trybes of Iffrad/wyl I set my name for euer/

and wyl nomore let the fore of Iffrad come from the lande that I appointed for they fathers / so farre as they obseue to do all that I haue commaunded them / in all the lawe / statutes and ordinaunces by Moise. But Manasse deceaued Iuda and them of Ierusalem / so that they yd w<sup>ch</sup> then the Heryth/whome the Loide destroyed before the children of Iffrad. And the Loide spake vnto Manasse and his people / a they regarded it not.

Therefore yd the Loide cause the rulers of the host of the kynge of Assur to come vpon them / which toke Manasse prisoner with bondes/and bounde him with chaynes / and brought hym vnto Babilon. And when he was in trouble / he made intercession before the Loide his God/and humbled him selfe greatly before the God of his fathers / a prayed/and besought hym. Then herde he his prayer / a brought him agayne to Ierusalem to his kyngdome. And Manasse knew that the Loide is God.

Afterwarde builded he the innermost wall of the citty of Dauid/on the Westside of Gibon by the shoek/and at the entrance of the sytgate / and rounde aboute i Ophel / and made it very hie. And layed captaynes in the stronge cittyes of Iuda / and put awaye the strange goddes and Idols out of the house of the Loide / and all the altars / which he had builded vpon the mount of the house of the Loide/and in Ierusalem/and caste them out of the citty/and buylde the altare of the Loide / and offered layne offerings and thankesfferinges theron / and commaunded Iuda / that they shoulde serue the Loide God of Iffrad. Nevertheless / though the people offered vnto the Loide they: God / yet offered they vpon the hie places.

What more there is to saye of Manasse / and of his prayer to his God/and the w<sup>ch</sup> of the Seers that spake vnto hym in the name of the Loide God of Iffrad/wholby they are among the actes of the Ringes of Iffrad. And his prayer and intercession / a all his synne a offence/a the rottennes wherby he buylde the hie places and groues / a fouled Idols / a for he humbled him selfe: he holdeth they are written among the actes of the Seers. And Manasse

Deu. viij. a

iij. R. xxi. a

i. ij. Reg. viij. a

ij. Par. vij. c

Deu. xij.

ij. R. a

nasse fell on slepe with his father/and they buried him in his bouisr. And And his sonne was Fryng in his fkeade.

Two and twenty yeares olde was Amon when he was made Fryng/and reigned two yeare at Jerusalem/and yd euil in the sight of the Lorde/as Manasse his father had done. Amon offred vnto all the Idols that his father Manasse had made/and serued them. Yet yd not he humble himselfe before the Lorde/as Manasse his father had submyred himselfe: But Amon trespassed cur more and more. And his seruantes conspyred against hym/a slewe him in his bouise. Then smote the people in the lande all them that had conspyred against Fryng Amon. And the people in the lande made Josias his sonne Fryng in his fkeade.

The XXXIIII Chapter.

**J**osias was eyght yeare olde when he was made Fryng/and raygned one and thyrty yeare at Jerusalem/and yd that which was ryghte in the syghte of the Lorde/and walked in the wayes of Dauid his father/and turned not asyde/neyther to the ryghte hande nor to left. For in the eyght yeare of his raygne when he was yet but a childe/ he beganne to seke the God of his father Dauid/and in the twelfth yeare beganne he to claue Iuda at Jerusalem from the hye places/and groues/ and caried Idols/and molten ymages: and caused the altaires of Baalim to be broken downe before him/and the ymages that were thereon hewed be downe. And the groues/ and caried Idols/and molten ymages brake hem in peeces/and made them to dust/and scattered it vpon the graues of them that had offred vnto them/and the bones of the priestes were bent be vpon the altaires/and so clenched he Iuda and Jerusalem/and in the eyces of Manasse/Epbraim/Ammon/ and vnto Neptalim in thre wildernesses on euery syde. And when he had broken downe the altaires and groues/and smyren the Idols in peeces/and broken downe all the ymages in all the lande of Israel/ he came agayne to Jerusalem.

**I**n the eyghenth yeare of his raygne/ when he had clenched the lande and the house/ he sent Saphan the sonne of Achia a Na-

ssie the Shere of the cync/ a Joah the sonne of Joabias the chaunceler/ to repaire the bouise of the Lorde his God. And they came to Belchias the hye prieste/ a there was deliuered vnto them the monye that was brought vnto the bouise of God/which the Leuites (that kepte the thresholde) had gathered of Manasse/Epbraim/and of al residuic in Israel/ and of al Iuba a Ben Jamin/and of the that dwelt at Jerusalem/and they deliuered it vnto the handes of the workemen in the bouise of the Lorde/and gaue it vnto those that wroughte in the bouise of the Lorde/where it was in decaye that they shoulde repaie it. And the same gaue it forth vnto the carpenters and buildere/ to the freisour and hewen rymbor for the Balkes in the bouise/which the Frynges had destroyed. And the men labourd faithfully in the worke.

And ouer them were ordeyned / Jahari<sup>e</sup> and Obadiah the Leuites of the chyldren of Merari / Zachary and Messillam of the chyldren of the Kahathites/ to further the worke/ and they were al Leuites that coulde play vpon instrumentes. But ouer them that bare burthens/and furthered all maner of worke in all the officis/there were seruyce/officers and workepers of the Leuites. And wha they toke ouer the monye that was brought vnto the bouise of the Lorde/ Belchias the prieste founde the boke of the lawe of the Lorde geuen by Moyses. And Belchias aunswered/ and sayde vnto Saphan the scribe: I haue founde the boke of the lawe in the bouise of the Lorde. And Belchias deliuered the boke vnto Saphan. And Saphan bare it vnto the Fryng/ and broughte the Fryng woide agayne/and sayde: All that was geuen vnto the handes of thy seruantes/that make they: and the monye that was founde in the bouise of the Lorde/haue they gathered together/ and deliuered it vnto the officers/ and to the workemen. And Saphan the scribe tolde the Fryng/ and sayd: Belchias the prieste hath deliuered me a boke.

And Saphan red therein before the Fryng/ And when the Fryng herd the wordes of the lawe/ he rente his clothe. And the Fryng commaunded Belchias and Thicim the sonne of Saphan/ and Iddon the sonne of Micha/ and

and Saphan the scribe/and vsaia the kinges seruant/and sayde: Go youre waye/ & cōsolat at the Lord for me/ and for the remnant in Israel/ and for Iuda/ concerninge these wordes of the booke that is founde. For greate is the indignacion of the Lord that is gone forth our waye/ because oure fathers haue not kept the word of the Lord: / to do accordinge as it is written in this booke. Then wēt Helchias with the other that were sent from the kynge J into the prophetes Hulda/ the wyfe of Shallum the sonne of Theraiah the sonne of Osia/ the keeper of the clothes/ which dwelle at Jerusalem on the other syde/ a they spake thus vnto her.

2 And she sayde vnto them: Thus sayeth the Lord God of Israel: Tel the man I sent you vnto me/ Thus sayeth the Lord: Beholde/ I will bringe plagues vpon this place/ and the inhabitants thereof/ euen all the curses which are written in the booke/ that was red before the kynge of Iuda: because they haue forsaken me/ and haue incensed vnto other goddes/ to please me with all the workes of theyr handes. And myne indignacion shal go forth vpon this cōtry/ shal not be quenched.

And after this maner shall ye saye vnto the kynge of Iuda/ that sent you to see counsaill at the Lord: Thus sayeth the Lord God of Israel/ concerninge the wordes that thou hast herd: Because thine heere is moued/ and because thou hast humbled thyselfe in sight of God/ whan thou herddest his wordes against this place/ and the inhabitants thereof/ and hast submitted thyselfe before me/ and rēte thy clothes/ and wepte before me/ therefore haue I herd the/ sayeth the Lord. Beholde/ I will gather the vnto thy fathers/ and thou shalt be layed in thy graue with peace/ so that thine eyes shal not see all the euil that I will bringe ouer this place/ and the inuēdiers thereof. And they thought the kynge wordes as theyne.

3 And then sent the kynge/ and caused all the Elders in Iuda and Jerusalem to come together. And the kynge wente vp into the house of the Lord/ and all the me of Iuda/ and the inhabitants of Jerusalem/ the priestes/ the Leuites/ and all the people/ both small and great: and all the wordes in this booke of the conue-

nance that was founde in the booke of the Lord: were red in theyr eares. And the king stode in his place/ and made a conuenaunce before the Lord/ that they shoulde walke after the Lord: to kepe his commaundementes/ his restituciones/ and his statutes with all theyr herte/ and with all theyr soule/ to do according vnto all the wordes of the conuenaunce that are written in this booke.

And there stode all they that were founde at Jerusalem and in Ben Samin. And the inhabitants of Jerusalem dyd according to the conuenaunce of God/ the God of theyr fathers. And Josias put away all the abhominacions out of all the landes that were the dyshyrens of Israel/ and caused all them that were found in Israel/ to serue the Lord their God. 1 So longe as Josias lyued/ he repared they nor from the Lord the God of theyr fathers.

The XXXV. Chapter.

1 And Josias kepte Passouer vnto the Lord at Jerusalem/ and kepte the Passouer on the fourteenth daie of the first moneth/ and set the priestes in theyr offices/ and strengthened them to their ministracion in the house of the Lord/ and sayde vnto the Leuites that taught in all Israel/ and were sanctified vnto the Lord: Put the holy Dreke in the house that Salomon the sonne of Dauid king of Israel dyd build. Ye shal beare it now: upon youre shoulders. So they serue now the Lord: your God/ and his people of Israel/ and prepare the house of youre fathers in your courses/ as it was appointed by Dauid the kynge of Israel/ and by Salomon his sonne: and stande in the Sanctuaries after the course of the fathers houses/ amonge your brethren the chyldren of the people. And after the course of the fathers houses amonge the Leuites/ and Hyll Passouer/ sanctifie and prepare youre brethren/ that they maye do according to the wordes of the Lord by Moyses.

And Josias gaue lambees and yonge kids: Beeves/ which were males/ to the heaues offeringe for the comūerney/ call to the Passouer: for every one that was founde: in the number thyrty thousande/ and the thousande of all of the kynges good. And his prynce of theyr owne good wyl gaue to the heaues offeringe

Josias

the Lord at Jerusalem

upon your shoulders

B

4. r. 17. a

for the people/and for the priestes and Leuites (namely Azabao/ Sabaric and Zepiel /the princes in the house of God amonge the priestes. For the Passouer/there thousande and sixe hundred: and the three hundred oren. But Charnania/ Semaias/ Sabaneel and his brethren/ Gafabia/ Zeiel and Josabab the chiefe of the Leuites / gaue the Leuites to the becausering for the Passouer / sixe thousande sheepe/ and sixe hundred oren.

Thus was the Gods seruice prepared/and the priestes stode in theyr place / and the Leuites in theyr courses / accordinge to the fyringe commaundement. And they fylled the Passouer/and the priestes toke of theyr bandes/ a spynkledre: and the Leuites toke the skynnes of them/ and remoued the burntofferings thereof/ to geue it amonge the porters of the fathers houses/in the multitude of theyr congregacion to offer vnto the Lord/ as it is written in the booke of Moses/ Leuita so dyd they with the oren also. And they dyessed the Passouer at the fire: / accordinge to the lawe.

And that which was halowed/ dyessed they in portes/kenels/and pannes/and made haiff for the commune people. Afterwarde prepared they for them selves also / and for the priestes: for the priestes the chylidren of Aar were occupied in the burntofferings / and sat vntill the nyght. Therefore must the Leuites prepare for them selves/and for the priestes / chylidren of Aaron.

And the syngers the chylidre of Asaph stode in theyr place/ accordinge to the Dauides commaundement / And Asaph and Semai / and Jobthan the fyringe Oeyer / and the porters at all the gates. And they departed not from their office: for the Leuites theyr brethren prepared for them. Thus was all the Gods seruice prepared the same daye / that the Passouer was kept/ and the burntofferings offered vpon the altare of the Lord/ accordinge to the commaundement of fyringe Josias.

So the chylidre of Israel that were at hande/ kepte Passouer at that tyme / and the feast of unleuened bread/seuen dayes. Since that tyme of Samuel the prophet / was no Passouer kept in Israel/ yf this: and no fyringe in Israel had holden suche a Passouer as Josias dyd/ and the priestes / Leuites / all Iuda/ and

such as were founde of Israel/ and the inhabytors of Jerusalem. In the cyghtheith yere of the reigne of Josias was this Passouer kepte.

After this / when Josias had prepared the house/ Necho the kynge of Egipte went out to fyght agaynst Carcamio beyde Euphrates. And Josias wente forth agaynst hym. But he sent messagers vnto hym/ sayinge: What haue I to do with the King of Iuda? I am not come here agaynst the / but I fyghte agaynst another house: / and God hath sayde that I shall make haiff. Ceasse fro God which is with me/ that he destroye the not. Vncere thyselfe/ Josias turned not his face from hym/ but prepared hymselfe to fyght with hym/ and herkened not vnto the wordes of Necho / out of the mouth of God/ and came to fyght with hym vpon the playne beyde Magaddo. But the archers stode at finge Josias. And the kynge sayd vnto his seruantes: Carry me awaye/ for I am sicke wounded. And his seruantes toke hym from the charret / and carryd hym vpon his second charret/ and brought hym to Jerusalem. And he dyed/ and was buryed amonge the sepulchres of his fathers.

And all Iuda and Jerusalem mourned for Josias/ and Jeremy bewailed Josias/ and all the synging men and moueris/ saie they: lamentacions ouer Josias vnto this daye / and made a coluime thereof vnto this daye. Behold/ it is written also amonge the lamentacions. What more there is to saye of Josias/ and his mercy/ accordinge to the scripture in the late of the Lord/ and of his actes / both first and last. behold / it is written in the booke of the fyringes of Israel and Iuda.

The. XXXVI. Chapter.

After that the people of the lande toke Josias the sonne of Josias / and made hym kynge in his fathers steade at Jerusalem. The and he was twenty yere olde / when Josias when he was made kynge / and reigned the monethes at Jerusalem. For the kynge of Egipte deposed hym at Jerusalem/ and condemned the lande in an hundred thalentes of siluer / and one talent of golde. And the kynge of Egipte made Eliachim his brother kynge ouer Iuda and Jerusalem / and named his name Ioaquim. But Necho toke his brother Josias/ and carryed hym into Egipte.

And twenty yeare olde was Joachin when he was made kynge/ and raygned eleven yeare at Jerusalem/ and dyd that which was euill in the sight of the Lord his God.  
 ¶ And Nabuchodonosor the kynge of Babylon went vp agaynst him/ and bounde hym with chaynes/ to carye hym vnto Babylon. And Nabuchodonosor broughte certayne vessels of the house of the Lord vnto Babylon/ and put them in his temple at Babilo. What more there is to say of Joachin/ or of his abominacions which he did/ or that were found in hym/ beholde they are written in the booke of the kynges of Israel a Iuda. And Joachin hys sonne was kynge in his steade.

¶ Twenty yeare olde was Joachin when he was made kynge/ and raygned the monethes and ten dayes at Jerusalem/ a dyd that which was euill in the sight of the Lord. But wha the yeare came about / Nabuchodonosor sente thither/ and caused him to be fettered vnto Babylon with the costly vessels and Jewels of the house of the Lord/ a made Zedechias hys brother kynge ouer Iuda a Jerusalem.

¶ One and twenty yeare olde was Zedechias when he was made kynge/ and raygned eleven yeare at Jerusalem/ and did that which was euill in the sight of the Lord his God/ and submitted not himselfe before the face of the prophet Jeremy/ which spake out of the mouth of the Lord. He kill awaye also from Nabuchodonosor the kynge of Babylon/ which he had taken an oath of hym by God/ and was stricken/ and hardened hys heert that he should not conuerse vnto the Lord God of Israel. And all the chief amonge the priestes/ and the people multiplied they synnes/ accordinge to all the abominacions of the Aegypten / a defyled the house of the Lord/ which he had sanctified at Jerusalem.

¶ And the Lord God of theyr fathers sent vnto them early by his messengers/ for he spared his people and his habitacyon / but they laughed the messengers of God to scorne/ and defyled his wordes/ and had his prophete receiued in derision/ so longe till the indignacion of the Lord increased ouer his people/ in there was no remedye of holynge. For he broughte the kynge of the Caldees vpon them/ and cau-

sed for to slaye all theyr yonge men with the sword in the house of theyr Sanctuary / and spared nether yonge man nor virgin/ neyther aged nor graund father / but gaue them all in to his hande. And all the vessels in the house of God/ greate and small/ the treasures in the house of the Lord/ and the treasures in the kynge and of his princes/ all this caused he to be caryed vnto Babylon. And they burne the house of God / and brake doune the wall of Jerusalem/ and all the palaces therof/ burne they with fyre/ so that all the costly ornaments of it were destroyed.

And like who escaped the sword / him too theye be away vnto Babylon/ and they became hys seruantes/ and the seruantes of his sonnes/ till the Persians had the Empry: that Jeremy might be performed/ euen vntill the lide had ynough of her Sabbathes: for all tyme of the desolacion was it Sabbath / vntill the seueny yeares were fulfilled.

¶ But in the first yeare of Cyrus the kynge of Persia/ that the worde of the Lord spoken by the mouth of Jeremy might be fulfilled/ the Lord raised vp the spite of Cyrus the king of Persia / he caused it to be proclaimed tharouout all his Empry: yee/ and by writinge also/ sayinge: Thus sayeth Cyrus the kynge of Persia: The Lord God of heauen hath geuen me all the kyngdomes in the lande / and hath commaunded me to buyde hym an house at Jerusalem in Iuda. Whosoever now wille aminge you is of his people/ the Lord hys God be with him/ and let hym go vp.

The ende of the seconde booke of the Cronicles/ called Paralipomenon.

The

iiij. re. xxxiii.

a

Jer. li. a

i. re. xxxiiij.

a

Jer. xxxv. a

ii. re. xxxv.

a

# The first booke of Esdras.

## The first Chapter.

1071.  
1072.  
1073.



¶ The firste yeare of Cyrus kynge of Persia (that the woode of the Lorde spoken by the mouth of Ieremy myght be fulfilled) the Lorde stered vp the spere of Cyrus kynge of Persia he caused it to be proclaimed throughout all his Empire/see/and by writinge also sayinge: Thus saith Cyrus the kynge of Persia: The Lorde God of heauen hath geuen me all the kyngdomes in the lande/ and hath commaunded me to buyld hym an house at Ierusalem in Iuda. Whosoever now amonge you is of his people / the Lorde his God be with hym / and let him go vp to Ierusalem in Iuda / and buyld the house of the Lorde God of Israel. He is the God that is at Ierusalem. And whosoever remembereth yet in any maner of place / where he is a stranger / let the men of his place helpe hym with siluer and golde / with good and cattell / as a good freynyl / for the house of God at Ierusalem.

1074.  
1075.  
1076.  
1077.  
1078.  
1079.

¶ Then gat vp the principle fathers of Iuda and Ben Zamin / and the priestes a Leuites / and all they which spere God had raysted to go vp / and to buyld the house of the Lorde at Ierusalem. And all they that were aboute the / strengithed theyr hande with vessels of siluer and golde / with good and cattell / and Jewels / besides that which they gaue of theyr owne freynyl. And Iyng Cyrus broughte forth the vessels of the Lordes house / which Nabuchodonosor had taken out of Ierusalem / and put in his gods house. But Cyrus kynge of Persia broughte the forth by Mishpethath the treasurer / and numbered them vnto Despazar the prince of Iuda. And this is the nombre of them: thyrtye basens of golde / and a thousand basens of siluer / and nyne and twentye thousand

uoz / thyrtye cuppes of golde / and of other siluer cuppes four hundred and ten / and of othe vessels a thousand. So that all the vessels both of gold and siluer / were thyrtye thousande and four hundred. Despazar broughte them all vp / with them that came vp out of the captiuitie of Babylon vnto Ierusalem.

## The 11. Chapter.

¶ These are the chyldre of Israhel that were broughte out of captiuitie / (whiche Nabuchodonosor kynge of Babilon had carryed awaye vnto Babylon) and came againe to Ierusalem / and in to Iuda / euery one vnto his cytie / and came with Zoubabed / Jesua / Nehemias / Seraas / Kelesar / Nardabai / Bilsi / Mispar / Begaias / Kichum and Bzena. This is the nombre of the men of the people of Israel: The chyldren of Phares / two thousande / an hundred and two and thentye / the chyldren of Saphana / thyr hundred and two and thentye / the chyldren of Arach / seuen hundred and thyrtye and fourtye / the chyldren of Parath / Noab amonge the chyldren of Iesus / Joab / two thousande / eght hundred and twelsty / the chyldre of Elam / a thousande / two hundred and four and thyrtye / the chyldren of Sarhu / nyne hundred and thyrtye and fourtye / the chyldre of Zeai / seuen hundred and thyrtye / the chyldren of Bam / six hundred and two and fourtye / the chyldren of Berbai / six hundred and thyrtye / the chyldren of Zigid / a thousande / two hundred and two and twelsty / the chyldren of Adomean / six hundred and six and thentye / the chyldren of Biguai / two thousande and six and thyrtye / the chyldren of Dan / four hundred and four and thyrtye / the chyldren of Ater of Ezechias / eight and thentye / the chyldren of Bezai / thyr hundred and thre and thentye / the chyldren of Zoub / an hundred and twelsty / the chyldren of Sufim / two hundred and thre and thentye / the chyldren of Gibbar / six and thentye / the chyldren of Berthecan / an hundred and thre and thentye / the men of Neopha / six and thyrtye / the men of Anathor / an hundred and eight and thentye / the chyldren of Asmianich / two and fourtye / the chyldren of Kinarth / Berim / Ephars and Decoth / seuen hundred and thre and fourtye / the chyldren of Keana and Gaba / six hundred and one and thentye.

the men of Michmas / an hundred and two a  
 twenty: the men of Bethel and of two hun-  
 dred: and the and twenty: the childre of Me-  
 baswet and fifty: the childre of Magbis / an  
 hundred: and sixe a fifty: the childre of the o-  
 ther / Elam a thousand: two hundred: a foure  
 and fifty: the childre of Harim / the hundred  
 and twenty: the childre of Iobadid and O-  
 ne / seven hundred: and fync and twenty / the  
 childre of Jerobo / the hundred: and fync a  
 foure: the childre of Senaa / the thousand  
 sixe hundred: and thyrtyc.

The Turcico: The childre of Jedaias of the  
 house of Iesua / nyne hundred: and thre and  
 fyncety: the childre of Immer / a thousande  
 and two and fifty: the childre of Pasbur / a  
 thousande and two hundred: and seuen and  
 forty: the childre of Barim / a thousande  
 and fyncety.

The Leuitico: The childre of Iesua a Cab-  
 mel of the childre of Hodaana / foure and fcy-  
 uenty: The syngers / the childre of Asaph / an  
 hundred: and cyght and twenty: The childre  
 of the doctepers: The childre of Salum / the  
 childre of Ater / the childre of Salomon / the  
 childre of Arib / the childre of Hanna / and  
 the childre of Sobai: altogether an hundred  
 and nyne and thyrtyc.

The Uerbinimo: The childre of Ziba / the  
 childre of Salupha / the childre of Tabas-  
 orb / the childre of Eero / the childre of Sie-  
 ha / the childre of Pabon / the childre of Le-  
 bana / the childre of Hagaba / the childre of  
 Arib / the childre of Hagab / the childre of  
 Elai / the childre of Hanan / the childre of  
 Giddel / the childre of Gahar / the childre  
 of Reia / the childre of Reim / the childre of  
 Reiba / the childre of Gafan / the childre  
 of Nifa / the childre of Passah / the childre of  
 Bessa / the childre of Aina / the childre of  
 Neumim / the childre of Nepussim / the chil-  
 dre of Bechub / the childre of Saupha / the  
 childre of Harbur / the childre of Haelim /  
 the childre of Ulethira / the childre of Barja /  
 the childre of Barcom / the childre of Wis-  
 sera / the childre of Chamah / the childre of  
 Meziah / the childre of Panipha.

The childre of Salomons seruantes:  
 The childre of Sotai / the childre of So-  
 pherai / the childre of Puda / the childre of

of Iada / the childre of Barcon / the childre  
 of Gidd / the childre of Sephana / the chil-  
 dre of Hamill / the childre of Dochere of  
 Zebaim / the childre of Zini. All the Uerbi-  
 nimo and the childre of Salomons seruans  
 two were altogether / the hundred: and two  
 and nynty.

And these wente up also: Mithel / Melath /  
 Thel / Harso / Cherib / Addon and Immer.  
 But they could not seeke theyr fathers  
 house: nor theyr side / whether they were of  
 Israel. The childre of Helai / the childre  
 of Tobias / the childre of Uleada / sixe hun-  
 dred: and two and fiftyc.

And of the childre of the priestes. The chil-  
 dre of Gedaias / the childre of Gedai / the  
 childre of Basilla / which take one of y dough-  
 ters of Basilla the Uileadite to wyfe / and y  
 was counted among the same names: the  
 southe: the register of theyr byrth / and founde  
 none / therefore were they put from the peo-  
 ple. And Zahirarba sayde vnto them: that  
 they shoulde not eate of the most holy / till  
 they rose up a priest with the l ygre and  
 pfectnesse.

The whole congregacion as one man  
 was two and fourty thousande / the hun-  
 dred: and thre score: besyde they seruans  
 a mynyens / of whom there were sixe thou-  
 sande / thre hundred: and seuen and thyrty.  
 And they had two hundred synginge men  
 and women / seuen hundred: and sixe a thyr-  
 tye hoyses / two hundred: and fync and four-  
 tye mulca / foure hundred: and fync and thyr-  
 tye camels / and sixe thousand seuen hundred  
 and twenty asses.

And certayne of the chiefe fathers / when  
 they came to the house of the Lo: De at Je-  
 rusalem / they were well mynded into the  
 house of God: y it shoulde be set in his place  
 and gaue after theyr abillite vnto the reedre  
 of the worke / one and thre score thousande  
 guldeno / and fync thousande pounde of syl-  
 uer / and an hundred preskes garmentes.  
 So the priestes and the Leuitico / and certayne  
 of the people / and the syngers / a the porters:  
 and the Uerbinimo dwelt in theyr cyties / and  
 all Israel in theyr cyties.



**A**nd when the seventh moneth came / a  
 the children of Israel were now in their  
 eyes the people came together euen as one  
 man vnto Ierusalem And there stode vp Ie-  
 susa the sonne of Josidec a bis bishop / pue-  
 sies / and Josababel the sonne of Salathiel a  
 bis bishop / and buylde the aultare of the  
 God of Israel / to offer burnt-offerings ther-  
 on / as it is wryt in the lawe of Moyses the  
 man of God / and the aultare set they vpo his  
 solertes / for there was a fearefulnes amonge  
 theim / because of the nation a lande / and of  
 their burnt-offerings theron vnto the Lord /  
 in f moynge and or euen. And helde the  
 feast of Tabernacles / as it is wryt / a offered  
 burnt-sacrifices dayly after the numbre as ac-  
 cordinge was / euey daye his sacrifice. After-  
 ward the dayly burnt-offerynges also / a of the  
 new Moones and of all the feast dayes of the  
 Lorde / that were balowed / and all inaner of  
 freuyling offeringes / which they dyd of  
 their owne fre will vnto the Lorde.

**U**pon the first daye of the seventh moneth  
 beganne they to offer burnt-sacrifices vnto the  
 Lorde. But the foundation of the temple of  
 the Lorde was not yet layed. Nevertheless  
 they gaue money vnto the masons and car-  
 penters / and nicate and drynke and oyle vnto  
 them of Sidon and of Tyre / to bunge the Ce-  
 dib tymble from Libanus by see vnto Tyropo-  
 lis / accordinge to the commaundement of Cyrus  
 the kynge of Persia.

**I**n the seconde yere of theyr comyng vnto  
 the house of God at Ierusalem in the second  
 moneth / beganne Josababel the sonne of Sa-  
 lathiel / and Jesusa the sonne of Josidec / and  
 the remannd of theyr biethren the puestes and  
 Leuites / and all they that were come out of the  
 captiuite vnto Ierusalem / and appoynted the  
 Leuites from twentye yere olde and aboue /  
 to sc that the worke of the house of the Lorde  
 wete forward. And Jesusa stode with his son-  
 nes and biethren / and Cadmiel with his son-  
 nes / and the children of Juda / to further the  
 workmen of the house of God / namely the  
 children of Henadai with theyr children and  
 theyr biethren the Leuites.

**A**nd when the builders layed the founda-  
 cyon of the temple of the Lorde / the puestes  
 stode in theyr array with trompettes. And the

Leuites the children of Saph with cymbales /  
 to playe the Lorde / with the Dyn of Da-  
 uid / and theyr sang together /  
 and theyr cymbales / and theyr sang together /  
 because he is gracious / and because his mercy  
 endureth for euer vnto Israel. And all the peo-  
 ple shouted loude in passyng the Lorde / be-  
 cause the foundacyon of the house of the Lorde  
 was layed. Nevertheless / many of the olde  
 puestes and Leuites and aunyent fathers /  
 which had sent the house / as in his founda-  
 cyon / and this was now befor theyr eyes /  
 wept loude. But many shouted with ioye / so  
 that the noise gaue a great sound / in so muche  
 that the people could not knowe the ioyful  
 sound for the noise of the wepyng in the  
 people / for the people shouted loude / so that the  
 noise was herbe farre of.

The III. Chapter.

**W**hen the aduersaries of Juda and  
 Ben Jamin herde / that the children of Is-  
 rael the captiue builded the temple vnto the Lorde  
 God of Israel / they came to Josababel and to  
 the principal fathers / and said vnto them: We  
 wyl buylde with you / for we see the Lorde  
 your God lyke as you do. And we haue done  
 sacrifice vnto him / since the tyme that Assar-  
 hadon the kynge of Assyrie brought us up  
 ther. But Josababel and Jesusa and the other  
 aunyent fathers of Israel answered them: It  
 is not meet for vs and you to buylde the  
 house of our God / but we wil build alone  
 vnto the Lorde God of Israel / as Cyrus the  
 kynge of Persia hath commaunded us.

**T**he folk of the lande hindered the peo-  
 ple of Juda / and made the assayed to buylde /  
 and byed counsaillers aganist them / and hin-  
 dered theyr deuyse as long as Cyrus the kyn-  
 ge of Persia lyued / vntill the raigne of Darius  
 kynge of Persia. But when Darius was  
 kynge / in the begynnyng of his raigne wrote  
 they vnto him a complayne aganist the of  
 Juda and Ierusalem.

**A**nd in the tyme of Artaxerxes / wrote Bi-  
 sellam / Methusabab / and Tabeel and the other of  
 theyr counsaill vnto Artaxerxes the kynge of  
 Persia. But the scripture of the letter was  
 wrytten in the Syriane speche / and was in-  
 terpreted in the language of the Syriane:  
 Behum the chaunceller / and Simai / seryde /  
 d u wrote

wrote this letter agaynst Jerusalem to Artaxerxes the Kinge.

We Rehum the chanceller / and Simai the scribe / and other of the counsaill of Sina / of Apharsath / of Earpat / of Persia / of Tradch / of Babilon / of Susan / of Ocha / of Eliz / and other of the people / I whom the great noble Asiathar brought ouer / set in the cyties of Samaria / and other on this syde the water / and in Canaan. And this is the summe of the letter that they sent vnto Kinge Artaxerxes.

¶ The seruantes the men on this syde the water and in Canaan. Be it known vnto the Kinge / that the Jewes which are come up firste to us vnto Jerusalem in to that sedicious and wicked one / buyld the same / and make up the walles of it / and bringe out of the foundation. Be it knowne now therfore vnto the Kinge / that if this cyne be buylded / the walles made up agayne / the shal not they geue tribute / toll / and yearly cosume / and they desire shall be to the Kinge harme. But now that we all are thereby which destroyed the temple / we wold no longer see the Kinges dishonour. Therfore sent we out / and caused the Kinge to be certified therof / that it maye be sought in the Countie of thy progenitors / also shaldest thou finde in some Cronicles / and preceaut / that this cyne is sedicious and noysome vnto Kinges and landes / and that they cause other also to rebell of olde / and so: the same cause was this cyne destroyed. Therfore do we certifye the Kinge / that if this cyne be buylded / and the walles therof made up / thou shaldest see nothinge on this syde the water / by reason of it.

¶ Then sent the Kinge an counsaill vnto Rehum the chanceller / and Simai the scribe / and to the other of theys counsaill that dwelt in Samaria / and vnto the other beyonde the water. Peace and salutation. The letter which ye sent vnto us / hath ben openly red before me / and I commaunded to make search: and it is founde / that this cyne of olde hath made insurrection agaynst Kinges / and how that your and rebellion hath bene committed therein. There haue bene manye Kinges also at Jerusalem / which haue raygned ouer all that is beyonde the water / and toll / tribute and yearly cosume was geuen vnto them. So ye

now after this commaundement / forbyd the same men / that the cyne be not buylded / till I haue geuen commaundement. Take heed now that ye be not negligent herein / lest the Kinge haue harme there by thow.

¶ Now when Kinge Artaxerxes letter was red before Rehum the chanceller / and Simai the scribe / and theys counsaill / they went up in all the hast to Jerusalem vnto the Jewes / and forbad them with the arme a woutre. The ceasid the worke of the house of God at Jerusalem / and continued so vnto the seconde yeare of Darius Kinge of Persia.

The V. Chapter.

¶ The prophetes / Aggeus and Zachary / the sonne of Bedai / prophesied vnto the Jewes that were in Iuda and Jerusalem / in the name of the God of Israel. Then gat up Zoiobabel the sonne of Salathiel / and Zosia the sonne of Josede / and beganne to buyld the house of God at Jerusalem / and with they the prophetes of God which strengthened them. At the same tyme came to them Dathan the debite on this syde the water / and Serah of Hosen / and theys counsaillers / and sayde thus vnto them: Who commaunded you to buyld this house / and to make up the walles therof? Then tolde we them the names of the men that made this buildinge. But the eye of the Lord came vpon the Elders of the Jewes / that they were not inbuite / till the matter was brought before Darius / and thence came a wysynge therof agayne.

¶ This is the summe of the letter that Dathan the debite on this syde the water / a Serah of Hosen / and theys counsaillers of Apharsath / which were on this syde the water / sent vnto Kinge Darius. And these are the wordes that they sent vnto hym: Vnto Darius the Kinge / all peace. Be it knowne vnto the Kinge / that we came in to Jerewy to the house of the great God / which is buylded with all maner of stone / and balces are layed in the walles / and the worke goeth fast forth / and prospereth in theys handes. Neuerthelesse / we aske the Elders / and sayde vnto them: Who hath commaunded you to buyld this house / or to make up the walles therof? We aske theys names also / that we might certifye the / and haue written the names of the men that were theys rulers.

ing. of a

in. m. i.

m. i.

B. i. d.

B. i. d.

But they answered vs with these wordes/ and sayde: We are the seruantes of the God of heauen and earth / and buyde the house that was buyded many yeares ago / I which a greate kyng of Israel buyded and set vp. **S**ombir / when our fathers prouoked the God of heauen vnto wrath / he gaue them ouer in the hande of Nabuchodonosor the kyng of Babylon the Calde / which brake downe this house / a carryed the people awaye vnto Babylon.

**I**n the firste yere of Cyrus the kyng of Babylon / the same kyng Cyrus commaunded to buyde this house of God: for the vessel of golde and the sluer in the house of God / which Nabuchodonosor toke out of the temple at Jerusalem / and brought them in to the temple at Babylon / those ydols of Cyrus the kyng toke out of the temple at Babylon / and discaued them vnto Sebzazar by name / whome he made Sebire / and sayde vnto hym: Take these vessels / go thy way and bunge them vnto the temple at Jerusalem / and let the house of God be buyded in his place. Then came the same Sebzazar / a layed the foundation of the house of God at Jerusalem. Since that tyme hath it ben in building / and yet so it not finished. If it please the king now / let there be searche made in the kynges treasure house / which is at Babylon / whether it haue ben kyng Cyrus commaundement / that the house of God at Jerusalem shoulde be buyded: and sende vs the kynges mynde / concernyng the same.

The. VI. Chapter.

B. i. d.

**W**hen commaunded kyng Darius / that searche shoulde be made in the library of the kynges treasure house / whiche laye at Babilon / so at Egbatanna in a castill that lyeth in the lande of the Medes / there was founde a booke / and in it was there an aete written after this maner: In the firste yere of kyng Cyrus / commaunded the same kyng Cyrus to buyde the house of God at Jerusalem / in the place where the sacrifice is made / and to laye the foundation to beare this seue cubites height / and the foure cubites bredth / and the walles of all manner of stonnes / none walles of ymber / a the cyperes shalbe geuen of the kynges house. And the golden a sluer vessel of the house of

God / which Nabuchodonosor toke out of the temple at Jerusalem / and brought vnto Babylon / shalbe restored agayne / that they maye be brought vnto the temple at Jerusalem to theyr place / in to the house of God.

**W**hen you saue frō the thetise / thou Tharhan Sebire beyonde the water / a Serbar of Bosen / a your counsaillers which are beyonde the water. Let the worke in the house of God / that the Sebire of the Jemes a theyr elders maye buyde the house of God in his place. I haue commauded also / what shalbe done to the Elders of Jude / for the building of the house of God / that there shall diligently be taken of the kynges goodes / euen of the reio. b. and the water / and geuen vnto the men / and that they be not hindered.

**A**nd if they haue neede of calves / lambes / or goates for the burnt offeringe vnto the God of heauen / we beare / saturdaye a oyle / after the custome of the priestes at Jerusalem / there shalbe geuen them daylye as is accordyng / and so that this be not done negligently / that they maye offre sweete sauourcs vnto the God of heauen / and praye for the kynges lyfe / and for his children. This commaundement haue I geuen. And what man soeuer be that altereth these wordes / there shall a halfe be taken from his house / and set vp / and he shalbe hangged thereon / and his house shalbe pyssed for the dede doynge.

**B**ut the God that dwelleth in heauen / hee stroye all kynges and people / that put to theyr hande to altere and to breake downe the house of God at Jerusalem. I Darius haue commaunded that this be diligently done.

**W**hen Tharhan the Sebire beyonde the water / and Serbar of Bosen with their counsaillers / (to whome kyng Darius had sente) dyd theyr diligence. And the Elders of the Jemes buyded / and they prospered thowr the propheteinge of Aggeus the prophet / and Zacharie the sonne of Iddes / and they buyded / and set vp the worke / accordyng to the commaundement of the God of Israel / and after the commaundement of Cyrus / Darius / a Darius: the kynges of Persia. And they persournd the house vnto the thide base of the moneth Bar / that was the sixte yere of the raygne of kyng Darius.

**¶ par. viij. a** † And the chyldeyn of Israel / the priestes / the Leuites / and the other chyldeyn of the captiuitie helde the dedication of the house of God with ioyes / and offered at the dedication of the house of God / an hundred calves / two hundred lambes / four hundred goates : and for the synofferynge for all Israel / twelue hegoates / according to the nombre of the trybes of Israel / and for the priestes in theyr courses / a the Leuites in theyr offices / to minister vnto God which is at Jerusalem / as it is written in the booke of Moses.

And the chylde of the captiuitie held / Daffouer vpo the fourtenth daye of the first moneth : for the priestes and Leuites had purified themselves / so that they were all cleane as one man / and fylled Daffouer for all the chyldeyn of the captiuitie / and for theyr brethren the priestes / and for themselves. And the chylde of Israel which were come agayne out of captiuitie / all such as had separated themselves / vnto them fro the synners of the Hevthe in the lande to sife the Lorde God of Israel : had eate and helde the feall of vncleandred bread seuen dayes with ioye : for the Lorde had made them glad / and turned the herte of the kynge of Assir vnto the / so that theyr handes were strengthened in the worke of the house of God / which is the God of Israel.

**The. VII. Chapter.**

**¶ Off. i. a** † After that the actes in the raygne of Artaxerxes kynge of Persia / there wente up fro Babylon / Esdras the sonne of Eraia / the sonne of Iaria / the sonne of Helchias / the sonne of Sellum / the sonne of Sadoch / the sonne of Adonib / the sonne of Amaria / the sonne of Iaria / the sonne of Meraiorib / the sonne of Serabie / the sonne of Nisi / the sonne of Buti / the sonne of Absus / the sonne of Phineas / the sonne of Eleazar / the sonne of Aaron the chiefe priest / which was a quicke scribe in the lawe of Moses / which the Lorde God of Israel had geuen. And the kynge gaue him all that he required / according to the hande of the Lorde his God vpon him.

**¶ Es. xxx. a** And there wente vpon certayne of the chylde of Israel / and of the priestes / a of the Leuites / of the syngers / of the porters / and of the Levitims vnto Jerusalem / in the seuenth yere of kynge Artaxerxes. And they came to Jeru-

salem in the fifth moneth / that is the seuenth yere of the kynge. For vpon the first daye of the first moneth / they were to goe up fro Babylon : and on the fiftle daye of the fifth moneth came he to Jerusalem / according to the good hande of God vpon hym : for Esdras prepared his herte to sife the lawe of the Lorde / and to do it / and to teache the precepte and gouernement of Israel.

And this is the summe of the letter / that king Artaxerxes gaue vnto Esdras the priest / the scribe / which was a rechaer in the wordes of the Lorde / and of his statutes ouer Israel. Vnto Esdras the priest and scribe in the lawe of the God of heauen / peace and saluation. I haue commaunded that all they of the people of Israel / which are minded of theyr owne good will to goe up to Jerusalem / that they goe with the drynging sent of the kynge and of the seuen lordes of the counsaill / to saynt Juda and Jerusalem / according to the lawe of God / which is in thy hande : And that thou shouldest take with the silver and golde / which the kynge and the lordes of his counsaill geue of theyr owne good will vnto the God of Israel / which habitation is at Jerusalem / and all the silver a golde that thou canst fynde in all the countrey of Babylon : with it that the people and priestes geue of theyr owne good will vnto the house of God at Jerusalem.

Take thou the same / and be diligent / with the same money / calves / lambes / goares / and meate offerynges and drynke offerynges / to be offered vpo the altare of the house of your God at Jerusalem. And lose what it is left of the money / do after the wyl of your God. And the vessels that are geuen the for the ministracion in the house of thy God / those deliuer thou before God at Jerusalem.

And whatsoeuer theynge more shalbe necessary for the house of thy God / which is necessary for the spende / let the same be geuen out of the syngers chaumber. I kynge Artaxerxes haue commaunded all the tresurers beyond the water / that loke whatsoeuer Esdras the priest and scribe in the lawe of the God of heauen / requyreth of you / that ye fulfill the same diligently / vnyll an hundred talents of silver.

offshuer / and fill an hundred quarters of wheat / and fill an hundred barres of wine / and an hundred barres of oyle / a salt without measure. Whosoever delongeth to the lawe of the God of heauen / let the same be done to him / hence for the house of the God of heauen / that there come no warre upon the fingers realm / and his children.

**B** And knowen be it vnto you / that ye shall haue no auctorie to requyre rasyng / and cōsume / and scarye reines vpo any of the priestes / Leuites / synners / porters / Victimims / a ministers in the house of the God. But thou Esdras / after the wisdom of thy God / that is in thy hande / set thou iudges and arbiters / to iudge all the people that is beyonde Jordan / euen all such as knowe the lawe of thy God / and them that knowe it not / those is that ye teach. And whosoever will not willingly fulfill the lawe of thy God / and the fingers lawe / shal haue his iudgement for the lide / whether it be vnto death / or be banished / or to be condemned in good / or to be put in prison.

Prayd be the Lorde God of oure fathers / whiche so hath inspyied the fingers herte to garnishe the house of God at Ierusalem / and hath enuyed his mercy vnto me in the presence of the King / and his counsaillers / and before all the fingers bye estates. And I was comforted / accordinge to the hande of the Lorde my God our me / and so gathered I the headres of Israell together / that they myghte go vp with me.

The VIII Chapter.

**W**here are the headres of their fathers that were named / whiche went vp with me from Babylon / what tyme as King Artaxerxes raygned. Of the children of Dineas / Gerson / of the children of Ithamar / Daniels of the children of Suid / Barnoi of the children of Daroo / Sathary / and the men childen named with hym / and hundred and fiftye: Of the children of Pahath Moab / Eleonai the sone of Obabias / and with him two hundred men children.

Of the children of Sechanias / the sonne of Ieheshall / and with hym thre hundred men children. Of the children of Adinabed / the sonne of Jonathans / and with hym fifty men

children. Of the children of Elam / Iesai the sonne of Ithabias / and with hym seuenie men children. Of the children of Sephabias / Sebadias the sonne of Meshai / a with hym foure score men children.

Of the children of Iahob / Obadiah the sonne of Iehiell / and with hym two hundred and cyghtene men children. Of the children of Selomath / the sonne of Josiphias / and with him an hundred and thre score men children.

Of the children of Sebas / Sathary the sone of Sebas / and with him cyght and twentye men children. Of the children of Agab / Jophan the youngest sonne / and with him an hundred and ten men children. Of the last children of Adoniam / and these were they names: Eliphelet / Ieell / Semai / and with them the score men children. Of the children of Bigemas / Dabai and Sabud / and with the seuen men childre. And I gathered them together by the water that runneth toward Iherusalem / and there abode we the thre yere.

And when I loked among the people / a partes / I founde no Leuites there. Then sente I Eliezer / Ariel / Semai / Elnarban / Jarab / Elnarban / Natha / Sathary / a Nesulam the rulers / and Jorab and Elnarab the teachers / and those sente I vnto Jddo the chiefe of the Cassipias / that they shoulde seeke we mynistrars for the house of our God / a I tolde them what they shoulde saye vnto Jddo / and to his brethren the Victimims at Cassipia.

And accordinge to the good hande of our God vpon vs / they broughte vs a wise man from among the children of Melchis the sonne of Leui / the sonne of Israel / euen Serobias with his sonnes and brethren / cyghtene. And Sababias / and with hym Iesai of the children of Merari / with his brethren and they sonnes / twenty. And of the Victimims / whome Suid and the pynners gaue to mynistr vnto the Leuites / two hundred and twentye / all named by name.

And euen there at the water be the Iherusalem / caused I a saltyng to be doon / clayme / that is / we myghte humble oure selves before our God / to see if him a ryghte waye for vs / and our children / an all oure substance. For I was ashamed to requyre of the fingers / soule

132

132

byre

byre and hoismentes helpe vs againste the enemye in the waye. For we had sayde vnto the kynge The bande of oure God is for the best upon all them that see hym/and his violence and wrath upon all them that forsake hym. So we fasted/and soughte this at oure God/and he herde vs.

- D** And I toke our twelue of the chiefe priestes/ Serubias and Safadua/ and ten of their brethren with the/and weyed them there the syluer a golde and vessels for the beaustoffering vnto the house of our God/which the kynge/ and the lordes of his counsaill and princes/ all Israel that were at bande/had giuen to the beaustoffering:and there weyed I them vnder their bande sixe hundredth and fyfetye talentes of syluer/and in syluer vessel an hundredth talentes/and in golde an hundredth talentes/ twentye cuppes of golde of a thousande guldenes/ and two costly ornaments of good steele/as cleare as golde/and sayde vnto the: Ye are holy vnto the Lord/ therefore are the vessels holy also/ as so is the syluer and golde that is giuen of a good wyll vnto the Lord God of oure fathers: Watch ye therefore and kepe it/ as ye were it doune before the chiefe priestes and Leuites/and ancient fathers of Israel at Jerusalem in the chappell of the house of the Lord. Then toke the priestes and Leuites the weyed syluer and golde and vessel/ to bringe it vnto Jerusalem vnto the house of oure God.

- E** So we drake vp from the water of Therna on the riuerside bye on the fyfth moneth/ to go vnto Jerusalem: and the bande of oure God was upon vs/ and deliuered vs from the bande of the enemyes and prynces wayting vs by the waye. And we came to Jerusalem/ and abode there thre dayes. But on the fourth daye was the syluer and golde/ and vessel weyed in the house of oure God vnder the bande of Achemorah the sonne of Oras the priest/and with hym Eleasar the sonne of Phinias/and with them Josabab the sonne of Iesua/and Noad: the sonne of Benui the Leuite/accordinge to the number a weighte of euery one. And the weyghte was all written up at the same tyme.

And the chyldeyn of the captiuyte/ whiche were comen out of prysyn/ offered burntoffe

rynges vnto the God of Israel: twelue Bullockes for al Israel/ sixe and nyntyen rammes/ seuen and seuentie lammes/ and twelue goates for a synnoffering/ all to the burnt offerings of the Lord. And they deliuered the kynges admision vnto the kynge officers/ and to the Sedyars on this syde the water. And they praised the people and the house of God.

## The X. Chapter.

**H**an all this was persecuted/ the ruler came to me/ and saide: The people of Israel/ and the priestes/ and Leuites are not separated from the nacions in the landes/ as touching theyr abominacions/ namely of the Cananites/ Hethites/ Pherezites/ Jebusites/ Ammonites/ Moabites/ Egypcians/ and Amourites. For they haue taken the veynes of the same/ and theyr synnes/ and haue myrte the holy scide with the nacions in the landes/ and the bande of the rulers/ and lordes of counsaill hath bene pryncipal in this trespassse.

When I herde this/ I rente my clothes a myrment/ and plure oute the beer of my beade/ and of my heerd/ and sat mourninge. And then resoued vnto me al such as feared the Lord God of Israel/ because of the great transgression. And I sat mourning vntil the eueninge sacrifice. And aboute the eueninge sacrifice I rose vp from my praynes/ and rente my clothes and my rayment/ and fell vpon my faces/ and spred our myr handes vnto the Lord my God/ and sayde:

My God/ I am ashamed/ and varte not lyfte vp myne eyes vnto the my God: for oure wickednesse are growen ouer oure heade/ and oure trespassses are wazen great vnto the heauen. Since the tyme of our fathers haue we bene in greate trespassse vnto this daye/ and because our wickednesse haue we and our kynge and priestes bene deliuered into the bande of the kynge of the nacions/ into the swordes/ into captiuyte/ into spoyle/ and into confusion of face/ as it is come to passe this daye.

But now is there a lyffe and sdone graciousse come from the Lord oure God/ so that some of vs are escaped/ that he maye geue vs a nayle in his holy place/ that oure God maye lighte oure eyes/ and geue vs a lyffe

Deut. 4  
and ps. 136  
Ier. 17  
Ier. 17

Deut. 1

lyſe lyſe in our bondage, for we are ſolden men / and our God hath not forſaken vs / though we be ſoldmen / and hath enclined mercy vnto vs in the ſight of the Kinges of Perſia / that they ſhoulde geue vs lyſe / & promote the houſe of our God / and to ſet vp the ſolation thereof / and to geue vs an hedge in Iuda and Jeruſalem.

O our God what ſhal we ſaye now after this: that we haue forſaken thy commaundement / which thou haſt commaunded by thy ſeruautes the prophetes / and ſayd: The land wheryn ye ſhal come to poſſeſſe it / is an vnclean land / wheryn the lybthynneſſe of the people of the land / in theyr abhominacion / wherwith they haue made it full of vncleanneſſe in euery ſide.

Therefore ſhal ye not geue your daughters vnto theyr ſonnes / and theyr daughters ſhall ye not take vnto your ſonnes / and ſeke not their peace and welth for euer / that ye maye be ſtronger / and enioye the good in the land / and that ye and your children maye haue the inheritance of it for euermore.

And after all this that is come vpon vs / (because of our euil dedes and greates treſpaſſe) thou our God haſt ſpared our wickedneſſe / and haſt giuen vs a deliuerance as it is come to paſſe.

As for vs / we haue turned backe / and haue let go thy commaundement / to make contracte with the people of the abhominacion. Whil thou then be with vs / till we be utterly conſumed / ſo that nothinge remaine / and till there be no deliuerance: O Lord God of Iſraell / thou art righteous / for we remaine yet ſcaped / as it is this day. Beholde / in thy preſent are we in oure treſpaſſe / for because of this there no ſtandinge before the.

#### The .X. Chapter.

3 **S**ithen Iſſias prayed after this manner and knowleged / wept / and lay before the houſe of God / there reſoued vnto hym oure of Iſraell a very greates congregacion of men & women / and children: for the people wepre very ſore. And Sabanah the ſonne of Iehid one of the children of Haman / answered and ſpake vnto Iſſias: We haue treſpaſſed againſt the Lord our God / in that we haue

taken ſtraunge wyſes of all the people of the land. Now there is no hope yet in Iſraell concerninge this / therefore let vs make a covenante now with our God / that we ſhal put awaye all the wyſes / and ſuch as are borne of them / accordinge to the counſayl of the Lord / and of them that feare the commaundment of our God / that we maye do accordinge to the lawe. Get the vp therefore / for the matter belongeth vnto ſ. We will be with the / ſe of good comfort / and ſo it.

Then roſe Iſſias / and toke an ooth of the rulers / iuſtices / and Leuites / and of all Iſraell / that they ſhoulde do accordinge to this word: and they ſwoie. And Iſſias ſtoode vp before the houſe of God / and wrote in to the chamber of Iobanan the ſonne of Eliaſah. And when he came therby / he ſawe that there was made / and vnto no water: for he mourned because of the tranſgreſſion of them that had bene in captiuitie.

And they cauſed a proclamation be made throughout Iuda and Jeruſalem / vnto all the children which had ben in captiuitie / that they ſhoulde gather them ſelues together vnto Jeruſalem: And that whoſoever came not with in the dayes / accordinge to the voyce of the rulers and Elders / all his ſubſtance ſhoulde be forſewd / and he put out from the congregation of the captiue.

Then all the men of Iuda and Ben Jamin gathered them ſelues together vnto Jeruſalem in the dayes: that is on the twentieth daye of the ninth moneth / and all the people ſat in the ſtrete before the houſe of God / and trembled because of the matter / and for the rayne. And Iſſias the iuſt ſtoode vp / and ſaide vnto them: Ye haue tranſgreſſed / that ye haue taken ſtraunge wyſes / to make the Iuda / a treſpaſſe of Iſraell yet more: beſide now therefore vnto the Lord God of your fathers / and do his pleaſure / and ſeparate your ſelues from the people of the land / and from the ſtraunge wyſes. Then answered al the congregacion / and ſayde with loud voyce: Let it be done as thou haſt ſayde. But the people are many / and it is a rayny weather / and they can not ſtande here without / neither is this a worke of one daye: two / for we are many / & haue offended in this tranſgreſſion.

Let

Let us appointe our rulers therfore in all the congregacion/that all they which haue taken straunge wyfes in our cities/maie come at the tyme appointed/and the Elders of every cite/ and their iudges with theyr/ the wisard of our God/ because of this matter be turned awaie from vs.

Then were appointed Jonathan the sone of Asabel and Zebasia the sonne of Theua our this matter. And Masullam and Sabathai the Leuites helped them. And the children of the captiuitie byd euen so. And Esdras the prest/and the auncient fathers thoroze the beak of theyr sargens / and all that were not recheared by name / separated themselves / and sat them doune on the first daye of the tenth moneth / to examine this matter. And on the firste daye of the firste moneth thought they the matre to a conclusion / concerninge all the men that had taken straunge wyfes.

¶ And amonge the children of the priestes / there were men founde that had taken straunge wyfes / namely amonge the children of Iesus the sonne of Josede and of his wyfe / Maasra / Elieser / Jarib and Godolia. And they gaue theyr handes there upon / that they wolde put awaie theyr wyfes : and for theyr trespass offeringe to geue a ramme for theyr trespass. Amonge the children of Immer / Hanani and Sabadia. Amonge the children of Barui / Maasra / Elia / Semai / Zebull / and Vsa. Amonge the children of Pasbur : Elionai / Maasra / Smael / Merbaecl / Josabab / and Eleasa. Amonge the Leuites / Josabab / Sime and Edaia. He is that Elita / Dethabia / Juda and Eleasar. Amonge the singers / Eliahib. Amonge the porters / Sallum / Telcum / and Uri.

Of Israell. Amonge the children Parcon / Ramia / Zefai / Malchui / Menamin / Eleasar / Malchial / and Benaia. Amonge the children of Elam / Marthania / Zachary / Zebull / Abdi / Jeremoth / and Elia. Amonge the children of Zebui / Eliocnai / Eliahib / Marthania / Jeremoth / Sabab / and Vsa. Amonge the children of Bebai / Jonathan / Hanania / Sabai / and Abilai. Amonge the children of Bari / Masullam / Malluch / Doaia / Basub / Seal

and Jeremoth. Amonge the children of Daubar / Maob / Abna / Ebel / Benaia / Maasra / Marthania / Bezaecl / Benui / and Manasse. Amonge the children of Barui / Eleasar / Zefai / Malluch / Semai / Simeon / Benaia / Jamui / Malluch / and Samaria. Amonge the children of Pasum / Marthai / Marthas / Sabai / Elphelet / Jeremoi / Manasse / and Sime. Amonge the children of Banu / Maedai / Amram / Biell / Benaia / Bedai / Eclui / Naai / Meremoi / Eliahib / Marthania / Marthai / Jacsau / Daria / Benui / Sime / Selemi / Marthai / Doaia / Maschobai / Safai / Barai / Asarecl / Selemi / Osmaria / Sallum / Amara / and Joseph. Amonge the children of Nebo / Zed / Marthabai / Sabab / Sebina / Zedai / Zodi / and Benaia. All these had taken straunge wyfes. And amonge the same wyfes there were some that had borne children.

The ende of the first booke of Esdras.

## The secōde booke of Esdras / otherwyse called the booke of Uthemas.

The first Chapter.



These are the actes of the 2 hemias the sonne of Barthalia. It foruned in the moneth Tethien in the twentyeth year / that I was in the castell at Susana



Eusias a Bananone of my brethren came with a rayne men of Iuda: and I asked them howe the Iewes dyd that were deliuered and escaped from the captiuite/and how it wente at Ierusalem. And they sayde vnto me: The remanent of the captiuite are there in I lade in great misfortune and rebuke. The walles of Ierusalem are broken downe/ and the portes thereof are shent with sye.

When I heerde these wordes/ I sat me downe and wept/ and mourned two dayes/ a fasted and prayed before the God of heauen/ a sayde. O Lord God of heauen thou greates and terrible God / I thou that kepest conuenant and mercy for them that loue the / and obserue thy commandementes: let thine caros make a let thine eyes be open / that thou mayest heare the prayer of thy seruauant/ which I praye now before the daye and night/ for the children of Israel thy seruantes/ a knowlege the synnes of the children of Israel/ which we haue committed agaynst the.

And I and my fathers house haue synned also. We haue bene corrupt vnto they in that we haue not kepte the commandementes/ statutes and lawes / whiche thou commaundest thy seruauant Moses. Yet call to remembrance the woide that thou commaundest thy seruauant Moses/ a saydest. I I ye transfresse/ when wil I feate you aboade amonge the nacyons. But if ye turne vnto me/ a kepe my commandementes and do them: though ye were cast our vnto the uttermost part of heauen/ I will gather you from thence / a bringe you from thence/ euen vnto the place/ that I haue chosen for my name to dwell there. They are thy seruantes/ a thy people/ whome thou hast deliuered thow to thy greates power and myghtie hande. O Lord/ let thine caros make the prayer of thy seruauant / and the prayer of thy seruantes / whose desyre is to seare thy name / and let thy seruauant prosper the daye/ and graunt hym mercy in the sight of his manfou I was the fynge butlar.

The II. Chapter.

In the moneth I Iusan of the twentyeth daye of the fyngre Ar: rases/ wha the wyne sodde of the bym/ I toke vp the wyne/ a gaue it vnto the fynge/ a I was heauy in his peche. Then sayde the fynge vnto me: Why

lokest thou so sadly? Then arte not sicke/ that is not the matter / but thou arte heauy hered. Cleure the sicke/ I was frow aliced and sayde vnto the fynge: God saue the fynge/ I ye for cuer/ should I not loke sadly? the cyne of my fathers burial I seeth wait/ and the porters thereof are consumed with sye. Then sayde the fynge vnto me: What is then thy request? The made I my prayer vnto the God of heauen/ and said vnto the fynge/ if I please the fynge/ and if thy seruauant be fauoured in thy sight/ I beseeche the sende me into Iuda vnto the cyne of my fathers burial/ that I may burye it.

And the fynge sayd vnto me / and so dyd the queene that sat by hym: How longe shall thy iourneys continue/ a what wilt thou come agayne? And it pleased the fynge to sende me: a I set hym a tunic/ and saide vnto the fynge: If it please the fynge/ let hym geue me letters to the debites beyonde the water / that they maye conuysce me ouer/ I I come into Iuda: and letters vnto Assaph the lorde of the fynge wood / that he maye geue me wood for beames to the gates of the palays/ which are harde on the house/ and harde on the walles of the cyne/ and for the house that I shall entre into. And the fynge gaue me accordinge to the good bande of God vpo me. And wha I came to the debites beyonde the water / I gaue them the fynge letters. And the fynge sent captiues and housesmen with me.

But whan Saneballath the Bononite/ a Tebisio the seruauant of the Ammonites herde that it greued them so: that there was come a man which sought the wealth of the chyldre of Israel. And whan I came to Ierusalem/ a had bene there the dayes/ I gat me vp in the nyght season/ a a fewe men with me: for I tolde no man what my God had giuen me in my herte to do at Ierusalem: a there was not one that wold with me/ save it that I rode vpon. And I rode by nyght vnto the valley pore before the D: ap: wells/ a to the Dounges poine/ and considered the walles of Ierusalem that were broken downe / a the portes thereof consumed with the sye. And I wente ouer vnto the well poine/ a to the fynge conuysce/ and there was no roune for my beast/ that it coulde go vnder me. Then wente I on in the nyghte

egypt by the dyke: syde/a considered & wal-  
and turned backe/and came home agayne to  
the valley port.

¶ And the rulers knew not whether I went/  
or what I dyd:for I burked had I not tolde  
the Ierues a the priestes the counsayllers and  
the rulers/and the other that laboured in the  
wooke/a I sad vnto them: Ye see the miserye  
that we are in/how Ierusalem lyeth wayll/a  
how the gates thereof are burnt w/ fyre come/  
let vs builde vp the walles of Ierusalem/that  
we be no more a rebuke. And I tolde them of  
the good hande of my God towhch was vpon  
me: And the kynge's wordes that he had spok-  
en vnto me. And they sayde: Then let vs get  
vp. And we buylde /and they handes were  
strengthened to good.

But when Seneballat the Honoure/and  
Eobias the seruante of the Ammonites/and  
Wesien the Ierubab herder: they laughed vs  
to scorne/a Respdyd vs/a sayd: What is this &  
ye do? Will ye fall awaye agayn fro the kynge?  
Then answered I them/a sayd: The God of  
heauen shall cause vs to prosper: for we his  
seruantes are gotten vp/and are buyldinge.  
As for you/ye haue no power nor righte nor re-  
meindurance in Ierusalem.

#### The III. Chapter.

¶ **U**Nder Elisab the hye priestes gate hym vp  
w/ mynch his dyen: then the priestes/ a buylde  
the shep gate. They halowed it/and set vp the  
voice of it /euen vnto the tower Nea halo-  
red of it /in namys vnto the tower of Ba-  
naneel. Nexte vnto hym buylde the men of  
Iercho. And Resyde hym buylde Sachur  
the sonne of Imri. But the fyfth porte did the  
children of Sanaa buylde / they couered it/  
and set on the doores/lockes and barres of it.  
Nexte vnto hym buylde Meremoth the sonne  
of Uriah the sonne of Hacoz. Nexte vnto hym  
buylde Meshullam the sonne of Barachias  
the sonne of Meshabeel. Nexte vnto hym buylde  
Sadoc the sonne of Baena. Nexte vnto  
hym buylde they of Ebedes. But they great  
me pur not they neckes to the seruice of their  
loke.

¶ **T**he old gate buylde Joiada the sonne of  
Palsabab/and Meshullam the sonne of Bis-  
oia: they couered it/a set on the doores/lockes  
a barres of it. Nexte vnto them buylde Me-

lacia of Gibeon/a Jaddan of Monon / men  
of Gibeon and of Mispa/ for the feare of the  
Rebye on this syde the water. Nexte vnto hym  
buylde. Thid the sonne of Barabaa the gold-  
smith. Nexte vnto hym buylde Sanania the  
Iponcaries sonne/and they repayed Ierusa-  
lem vnto his boade walle. Nexte vnto hym buylde  
Nephtai the sonne of Hur/ the ruler of the  
halfe quarter of Ierusalem. Nexte vnto hym  
buylde Iedaia the sonne of Harumaph / o-  
uer against his house. Nexte vnto hym buylde  
Gamus the sonne of Hasabema. But  
Nalchia the sonne of Barin / and Besub  
the sonne of Pahath- Meshub builded the other  
peece/ as he to wether Resyde the souaie. Nexte vnto  
hym buylde Gallum the sonne of Halo-  
bes the ruler of the halfe quarter of Ierusa-  
lem/and his doughters.

The valley gate buylde Hanan / and the C  
cyrusins of Sanaah. They buylde it /and set  
on the doores/lockes and barres thereof / and a  
thousand cubites on the walle vnto the doo-  
res porte: But the youngg porte buylde Mal-  
chia the sonne of Nechab/ the ruler of the fourth  
part of the wyndyarde: He buylde it/and  
set on the doores/lockes a barres thereof. But  
the weigat buylde Gallum the sonne of  
Ealhos/ the ruler of the fourth part of Mis-  
pa: He buylde it/a couered it/and set on the  
doores/lockes a barres thereof/a the walle vnto  
to the pole of Sylo by the fingers gate/ vnto  
the steeppes that goe downe from the cite of  
Dauid. After hym buylde Nehemias / the sonne  
of Hubsu / the ruler of the halfe quarter of  
Iericho/ vnto the other syde ouer against the  
sepulchres of Dauid/a to the pole Thua/ and  
vnto the house of the mighty.

After hym buylde the Leuites / Netum  
the sonne of Bani. Nexte vnto hym buylde  
Zababab the ruler of the halfe quarter at Be-  
gala in his quarter. After hym buylde they  
brethren/ Denai the sonne of Henadab / the  
ruler of the halfe quarter of Regila. After  
hym buylde Ier for the sonne of Iesua the ru-  
ler of the harnesse corner. After hym buylde Baruc  
the sonne of Sabai the other peece w/ his family  
and cossly/ from the corner vnto the doore of  
house of Elisab the hye priest. After hym buylde  
Meremoth the sonne of Uriah the sonne  
of

of Saccas the other peece from the boie of Elia-  
siba a house vnto the end of the house of Elia-  
siba. After him builded the priestes/ & me of the edrue.  
After him builded Ben Jamin a Heab ouer  
against the house. After the builded Azaria the  
sonne of Macsaa the sonne of Anania next vnto  
his house. After him builded Beui the sonne  
of Benadab the other peece from the house of  
Azaria vnto the turninge/ and vnto the corner.

After him builded Dalai the sonne of Usai/  
ouer against the corner a the hye tower/ which  
lyeth out ouer from the kynges house/ besyde  
the court of the prison. After him Debaia the  
sonne of Darcoo. (As for the Ieribnims they  
dwelt in Ophel/ vnto the watergate/ toward  
the East where the tower lyeth out.) After  
him builded they of Thecoa the other peece ou-  
er against the greater tower that lyeth out-  
ward/ vnto the wal of Ophel.

¶ And from the horsegate south builded the  
priestes/ every one ouer against his house. After  
them builded Sador the sonne of Immer  
ouer against his house. After hym builded  
Sermaia the sonne of Eschama the keeper of  
the Eastgate. After him builded Hanania the  
sonne of Sekemias/ Hanu the sonne of Zclaph  
the sonne of other peece. After him builded Meli-  
sai the sonne of Brechia ouer against his  
dwell. After him builded Malchia the golde-  
smithes sonne/ vnto the house of the Ieribnims/  
and of the Marchauntes ouer against  
the counsaill gate/ and to the parter in the cor-  
ner. And between the parter of the corner vnto  
the thepegate/ builded the goldsmithes a  
the marchauntes.

The. III. Chapter.

¶ And when Saneballar herde that we  
builded the walles/ he was wroth/ a toke  
great indignation/ and mocked the Jewes/ and  
saide before his brethren/ and mightie me of  
Samaria: What do the impotent Jewes:  
shal they be thus suffred: shal they offer: shal  
they performe it in one daye: shal they make  
the stones whole agayne that are broken to  
dust/ and burnt: And Tobias the Ammonite  
besyde him saide: Let them build on/ if a force  
goe up by his breake/ vnto the stony walles.  
Hearc O thou our God/ how we are despy-  
sed/ turne they thine vpon them: ouer head/  
that thou maist geue them ouer into despy-

te/ in the lade of their captiuite. Couer not  
their wickednes/ and put not out their synne  
from thy presence: for they haue prouoked the  
builders. Yet builded we the walles/ a ioyncd  
it whole together vnto the halfe by night. And  
the people were wel minded to labour.

¶ But when Saneballar/ and Tobias/ and the  
Arabians/ and Ammonites/ and Asdoches  
herde/ that the walles of Ierusalem were  
made vp/ and that they had begonne to stope  
up the gappe/ they were very wroth/ and con-  
spyied altogether/ to come and fight against  
Ierusalem/ and to make a hinderaunce the-  
rein. Neuer theles/ we made oure prayer vnto  
our God/ and set watchmen vpon the walles  
daye and nyght ouer against them. And Iu-  
da saide: The strenght of the bearrers is to feble  
and there is to much dust/ in we are not able  
to bulde on the walles. And oure aduertisars  
thought: They shal not knowe our craft/ till  
we come in the myddes amonge them/ and  
slaye them/ and hinder the worke. But when  
the Jewes that dwelt besyde them/ came out  
of all the places where they dwelt about vs/ as  
to be vs as good as ten myce/ then for the  
people after their kinredes/ with theyr swar-  
des/ speares and bowes/ bowth in the lowe  
places behynde the walles/ and looked/ and gas-  
te vp/ and said vnto the chiefe men/ rulers/  
and to the other people: We not afraid of  
them/ thinke vpon the great Lord/ whiche  
ought to be feared/ a to fyght for your brethren/  
sonnes/ brotheres/ wyfes/ and houses. We  
utterly feare/ when our enemyes herde that we  
had gotten worde of it/ God broughre theyr  
counsaill to naught/ a we returned it agayne to  
the walles/ every one vnto his labour. And first  
that came forth it came to passe/ that the halfe  
part of the yonger men/ byd the labour/ a the  
other halfe part helde the speares/ byldes/  
bowes/ a byshplates/ and the rulers sode be-  
hynde all the house of Iuda/ which builded on  
the walles/ a bare burthenes/ from the shoul-  
dered them. With one hand/ bid they the work/  
and with the other held they the swerde. And  
every one that builded/ had his swerde/ gude  
byd by his side/ a so builded they. And the  
partes sode besyde me.

¶ And they vnto the principall men/ and  
rulers/ and to the other people: The worke is  
great

great and large/and we are separated vpon þ  
 walle one farrre from another. Lose in what  
 place now ye heare the noise of the trompe/  
 Ex. xij. c. resouse ye thyselfe vnto vs. Our God shall  
 fyght for vs/and we wyl be labouringe in the  
 woife. And the halfe parte of them helde the  
 speeres from the moynynge spynge/ tyl the  
 starres came forth. And at the same tyme said  
 I vnto the people: Every one abyde with his  
 seruauit at Jerusalem/that in the nyghte sea-  
 son we may geue attendaunce to the warche/  
 as to labour on the daye tyme. As for me and  
 my brethren/and my seruauites/and the mē  
 of the march behinde me/we put neuer of our  
 clothes/so much as to washe our selues.

The. V. Chapter.

¶ **W**HEN there arose a great complaint of the  
 people/and of theyr wyfco agaynst theyr  
 breth: the Jewes. And there were some that  
 said: our sonnes and Doughters are to many/  
 let vs take coine: them / and ease / that we  
 maye lyue. Some said: Let vs set our landes/  
 vnyardes and houses to pledge / and take  
 up coine in the City. But some saide: Let vs  
 borrowe money of the Hyngre vpon usury for  
 our landes and vnyardes. Now are our bre-  
 thens bodies as our owne bodies/ and theyr  
 chyldren as our chyldren: els shoulde we sub-  
 due our sonnes and Doughters vnto bond-  
 age/ as some of oure Doughters are subdued  
 already/ and no strengthe is there in our han-  
 des / and other men shall haue oure landes  
 a vnyardes.

But when I herde theyr complainte and  
 such wordes/it displeasid me sore/ a I aduised  
 so in my mynde / that I rebudied the coun-  
 saylers/ and the rulers/ and sayde vnto them:

Sec. xij. c. Whye require usury one of another? And  
 I thought a great congregacion agaynst the/  
 and sayde vnto them: We (after oure abilitie)  
 haue bought our brethren the Jewes/ which  
 were solde vnto the Hebrithen. And wyl ye sell  
 youre brethren/whome we haue bought vnto  
 vs? Then held they their peace/ and coulde  
 fynde nothing to answer.

¶ **A**nd I sayde: It is not good that ye do-  
 ought ye not to walke in the feare of God/  
 because of the rebuise of the Hebrithen oure  
 cōtymes: I and my brethren/ and my seruau-  
 tes haue lent them money a coine: but as for

usury / let vs leaue it. Therfore the same daye  
 so that ye resioie them theyr landes agayne/  
 theyr vnyardes/ oylgardens / and houses/  
 and the hundredth parte of the money of the  
 coine/ wylne/ a ylle þe ye haue wōde of them.  
 Then sayde they: We wyl resioie them againe/  
 a wil require nothinge of them/ a will be as  
 youn haif spoken. And I called the puellor/ a  
 roth an oord of them/ that they shoulde do so.  
 And Iooke my lappe/ a saide: God shall ouer-  
 eury man after the same maner from his  
 house and labour that many synners/ not thus  
 wōbe: euen thus be he spoken oute and voided.  
 And all the congregacion sayde: Amen / and  
 prayed the Lorde. And the people bydd so.

¶ **A**nd from the tyme forth that it was com-  
 mitted vnto me to be a Debite in the lande of  
 Iuda/ namely from the twentieth yeaere/ vnto  
 the two and thirtieth yeaere of Hyngre Trauer-  
 ses/ (that is twelfte yeaere) I and my brethren  
 lyued not of such sustenance as was geuen  
 to a Debite: for the alde Debites that were be-  
 fore me/ had bene chargeable vnto the people/  
 and had taken of them breade and wync/ and  
 fouertye syles of siluer. Yet/ and they seruau-  
 tes had oppressed the people. But so byd not  
 I/ and that because of the feare of God. I lar-  
 boured also in the woike vpon the walle/ and  
 bought no lande. And al my seruauites came  
 thither together vnto the woife. Moreover  
 there were at my table an hundredth and fiftie  
 of the Jewes and rulers/ which came vnto  
 me from amonge the Hebrithen that are about  
 vs. And there was pycy: redme: vedy an oyl/  
 and fix: dosen shepe / and bydes / and eue-  
 erye in ten dayes a greate summe of wync.  
 Yet requyred not I the luyng of a Debite:  
 for the bondage was greuous vnto the peo-  
 ple. I thinke vpon me my God vnto the best/ as  
 accordinge to all that I haue done for this  
 people.

The. VI. Chapter.

¶ **A**ND when Seneballat/ Tobias and Go-  
 3 stem the Arabian/ and the othe of oure  
 enemyes herd/ that I had builded the walle/  
 and that there were no gappe therein/  
 (howbeit/ at the same tyme had I not han-  
 ged the doores vpon the gates) Seneballat  
 a Gosen sent vnto me / sayinge: Come and let  
 vs meete together in the villages vpon the  
 plaine

plaine of the cyrie Ono. Neuertheless/ they thought to do me euill. Northstandynge/ I sent messaungers vnto the/sayinge: I haue a great busynes to do/I can not come downe. The wofe shoulde stande still/ if I were negligent / a came downe to you. Howbeit/ they sent vnto me as good as four times after the same manner. And I gaue the same answer.

**B** Then sent Sancballar his seruaunt vnto me the fiftieth tyme / with an open letter in his hande / wherein was written: It is tolde the Egyptians and Chosim hath sayde it/ that thou and the Jewes thynke to rebelli for the which cause thou buildest the walles/ and wilt be their kynge in these matters/ and hast ordeyned the prophets to praye of the at Jerusalem / and to saye: He is kynge of Iuda.

Now shall this come to the kyngees cares: come now therefore/ and let vs take our counsaile together. Neuertheless/ I sent vnto hym/ sayinge: There is no such thyng done as thou sayest/ thou hast sayned it out of thynne owne hart. For they were all mynded to make vs a kyng / and thought: They shall withdraue thy handes from the wofe / that they shall not labour. Howbeit/ I strengthened my hande the more.

**E** And I came vnto the house of Semaiā / / some of Helia the sonne of Methabell / a he had shur hym selfe within / and sayde: Let vs come together into the house of God/ euen vnto the myddes of the temple/ and spare the deers of the temple/ for they will come to slaye thei/ yet/ euen in the nyght wyl they come to put the to fear. But I sayd: Shoulde such a myghter/ Shoulde such a mā as I am go in to the temple/ to saue his lyfe/ I wyl not go in.

For I perceaued / that God had not sent hym. Yet spake he prophete vpon me/ neuertheless/ Tobias and Sancballar had hired hym for money. Therefore to be the money/ that I shoulde be afrayed / and so to do and fynes/ that they myght haue an euil report of me to blasphem me. My God thynke thou vpon Tobias and Sancballar/ accordyng vnto the that they wofes/ and of the prophet Hoasias/ of the other prophetes / that wolde haue put me in feare.

**B** And the walle was synished on the fyue and twentyeth daye of the month / / iul/ in

two and fiftye dayes. And when all our entermyes herde therof / all the Hebrew that were about vs/ were afrayed/ and they: courage failed thei/ for they perceaued / that this wofe came of God. And at / some tyme were there many of the chiefe of Iuda/ wofose letters went vnto Tobias/ and from Tobias vnto them/ for there were many in Iuda that were sworne vnto hym: for he was the sonne in lawe of Sappanā the sonne of Arab / and his sonne Jobanā had the daughter of Misullam the sonne of Barafia / and they spake good of hym before me/ and told him my wordes. And Tobias sent letters to put me in feare.

Chc. vii. Chapter.

**N**ow when we had buylded the walle / I / / heged on the doore/ and the porters/ singers a Leuitas were appoynted. And I commaunded my brother Hanania and Hanania the ruler of the palatye at Jerusalem / for he was a faythfull man / and feared God more then byd many other/ and I saide vnto them: Let not the gares of Ierusalem be opened vntil the Sunne be whote. And whyle they are yet standing in the watch/ the doore shalbe shut and barred. And there were certayne cyrcles of Jerusalem appoynted to be watchmen / / eury one in his watch / and about his house. As for the cyrie/ it was large of rowne / and great/ but the people were fewe therein / at the houses were not buylded.

And my God gaue me in my hart / that I gathered together the principall men and the people to number thei/ and I founde a register of thei/ number / / which came up afore out of iij. Es. 4. a the captiuite / / whome Nabuchodonosor the kynge of Babilon had carryed away / and dwelt at Jerusalem and in Iuda / eury one vnto his cyrie/ and were come with Zorobabel/ Iesua/ Nehemias / / Maria/ Raama/ / Vasheham/ / Nardachai/ Bilan/ / Mispereth/ / Biguai/ / Ichum and Baena.

This is the nombre of the men of the people of Babilon. The chylidren of Percas were / / thousande / an hundred a two a fawenty: the chylidren of Sephana / / three hundred a two a fawenty: / / chylidren of Arab / / six hundred a two and fifty: / / chylidren of Pahath / / Meab amonge the chylidren of Iesua and Zoiab / / thousande eyght hundred a eightene: the chylidren of /

lam/ a thousand/ two hundred a four a fiftie: the children of Sathu/ cyght hundred a fyue a fourtye: the children of Sacai/ seuen hundred a thre score: the children of Benai/ six hundred a cyght a fourtye: the children of Debai/ six hundred a cyght a twenty: the children of Agad/ 4. 11. the hundred a two a twenty: the children of Adoniam/ six hundred a thre score: the children of Bigeai/ two thousande and seuen and thre score: the children of Din/ six hundred a fyue and fiftie: the children of Zeter of Iehodias/ cyght and nynty.

- ¶ The children of Salum/ thre hundred and cyght and twenty: the children of Bezai/ thre hundred and foure and twenty: the children of Haraph/ an hundred and twelue: the childre of Gibon/ fyue and nynty: the me of Bethleem and Ierophan/ thre hundred and cyght and foure score: the men of Anathoth/ an hundred and eight a twenty: the men of Beth Anathoth/ two and fortye: the me of Binath Jearam/ Ephraim and Beeroth/ seuen hundred a thre and fortye: the me of Rama and Gaba/ six hundred and one and twenty: the men of Michmas/ an hundred and two a twenty: the men of Bethel and Ai/ an hundred a thre and twenty: the men of Ucho/ an hundred a two and fiftie: the childre of the other Elam/ a thousand and two hundred and foure a fiftie: the children of Bersi/ thre hundred a twenty: the children of Jericho/ thre hundred and fyue and fortye: the children of Iehobadid and Onofseu/ hundred and one and twenty: the children of Senai/ thre thousande/ nyne hundred and thrytye.

- ¶ The priests: The children of Iedai of the house of Iesua/ nyne hundred and thre and twenty: the children of Immer/ a thousand and two and fiftie: the children of Pasbur/ a thousande/ two hundred and seuen and fortye: the children of Baram/ a thousande a seuentie.

The Levites: The children of Iesua of Cadmel amonge the childre of Rodua/ foure and seuentie. The singers: The children of Asaph/ an hundred and cyght and fortye.

The porters were: The children of Salum/ the children of Mer/ the children of Tethon/ the children of Ieub/ the children of Hanai/ the children of Sabai/ altogether an hundred

and cyght and thrytye.

The Merinims: The children of Siba/ the children of Basupha/ the children of Tebaath/ the children of Ceros/ the children of Sia/ the children of Padon/ the children of Libana/ the children of Sagaba/ the children of Salmai/ the children of Hanai/ the children of Hiddel/ the children of Gabar/ the children of Kezia/ the children of Kezin/ the children of Necoda/ the children of Gasan/ the children of Usa/ the children of Paspha/ the children of Bessai/ the children of Megunim/ the children of Iephusim/ the children of Zebudie/ the children of Harupha/ the children of Harbur/ the children of Bazuth/ the children of Mehida/ the children of Barfa/ the children of Barcos/ the children of Bissera/ the children of Chanah/ the children of Ueziah/ the childre of Harpha.

The children of Salomons seruantes were: ¶ The children of Sotai/ the children of Sapphereth/ the children of Daidai/ the children of Basla/ the children of Barcon/ the childre of Gidobed/ the children of Sephanai/ the children of Hanl/ the children of Poderech of Sebam/ the children of Anion. All the Merinims and the children of Salomons seruantes were thre hundred and two and nynty.

And these went vp also: Mizel/ Mide/ Tchel/ Barfa/ Chemh/ Addo/ Immer: but they coude not stre their fathers house: nor the side/ whether they were of Israell/ the children of Selau/ the children of Tobai/ and the children of Necoda/ were six hundred and two and fortye. And of the priests were the children of Sabai/ the childre of Haroy/ the childre of Barsilai/ which toke one of the daughter of Barsilai/ the Gilcadite to wyf: / a was named after they name. These sought the register of their generacion / a whan they soude it not/ they were put from the priesthode. And Harphatha sayd vnto them/ that they shoulde not eat of the moost holy / tyll there came vp a priest with the light and perscriptions.

The whole congregacion as one man/ was 1 two and fortye thousande thre hundred a thre score: besyde they seruantes a mayntens / of whome there were seuen thousande/ the hundred a seue a thrytye. And they had two hundred a fyue and fortye synnyng men and

women / seven hundred and sixe and thyrtye  
horses / two hundred / a frue a fourtye mulcs /  
foure hundred and frue and thyrty camels /  
foure thousand seven hundred a twentye asses.

And certayne of the auncient fathers gaue  
vnto the woofe. As thus saith gaue to the trea-  
sure a thousande guldenes / fyfty basens / frue  
hundred and thyrtye pusses garments. And  
some of the chiefe fathers gaue vnto the trea-  
sure of the woofe / twenty thousande guldenes /  
two thousande a two hundred pounde of sil-  
uer. And the other people gaue twetye thou-  
sande guldenes / and two thousande pounde of  
silver / a scuen and the soie pusses garments  
two thousande a two hundred the potters / the  
sing:rs / and the other of the people / a the Cle-  
thynims / and all Israel dwell in theyr cyties.

Ec. VIII. Chapter.

**¶** And when the seventh moneth dwe nye /  
And the chyldren of Israel were in theyr  
cyties / all the people gathered them selves to-  
gether as one man vpon the strete before the  
watergate / and sayde vnto Esdras the scribe /  
that he should fetch the booke of the lawe of Mo-  
yses / which the Lord commaunded Isra-  
el.

**¶** And Esdras the puell brought the lawe be-  
fore the congregation both of men and wo-  
men / and of all that coule vnderstande it / vpon  
the first daye of the seventh moneth / a red  
therein in the strete that is before the water-  
gate / fro the syght morninge vntyll thre noone  
daye / before men and women / and such as  
coule vnderstande it / and the cares of all the  
people were inclyned vnto the booke of the lawe.  
And Esdras the scribe stode vpon an hye pul-  
pit of wood / whiche they had made for the pre-  
achinge / and beside him stode Marthias / Se-  
ma / Amma / Dina / Gedchias / and Macsias on  
his ryght hande. And on his left hande stode  
Pedaia / Misael / Mithathias / Pasum / Pasbada-  
na / Sachary and Mesillam.

**¶** And Esdras opened the booke before all the  
people / so he stode aboute all the people. And  
whiche he opened it / all the people stode vp. And  
Esdras sayed to the Lord the great God. And  
all the people answered Amen / Amen / with  
theyr handes vp / and bowed the selues / a re-  
bowed the Lord with theyr faces to the  
grounde. And Jecusa / Bani / Serubias / Tamim /  
Zeub / Zabthas / Zobaia / Macsias / Chitas / A-

saria / Zosabab / Zana / Plaia and the Leuites  
caused the people to geue hede vnto the lawe / a  
the people stode in theyr place. And then red in  
the booke of the lawe of God distinctly a playn-  
ly / so that men vnderstode the thing that was  
red. And Nehemias / which is Esdras / a  
Esdras the puell and scribe / and the Leuites  
caused the people to take hede / sayde vnto all the  
people: This day is holy vnto the Lord your  
God / ye nor ye say therefore / and wepe not.  
For all the people wept / when they herde the  
wordes of the lame.

Therefore sayde he vnto the: Go your way /  
and eat the fat / and drinke the swete / and send  
part vnto them also that haue not prepared  
themselues: for this day is holy vnto our Lord /  
be not ye say therefore / for the roye of the Lord  
is your strength. And the Leuites stilled all  
the people / and sayd: Solde your peace / for the day  
is holy / wepe not ye your selues. And all the peo-  
ple went theyr waye to eat and drinke / and to  
sende part vnto other / a to make great mirth /  
for they had vnderstande the wordes that were  
declared vnto them.

And on the next day were gathered toge-  
ther the chiefe fathers amonge all the people  
and the puells and Leuites / vnto Esdras the  
scribe / that he shoulde reade them the wordes  
of the lawe. And they founde written in the  
lawe / how that the Lord had commaunded  
by Moyses / that the chyldren of Israel shoulde  
dwell in bythes in the feast of the seventh mo-  
neth. And so they caused it to be declared / and  
proclaymed in all theyr cyties / and at Jerusa-  
lyme saying: Go vp to the mount a fetch Olyue  
brazardes / Dymb:aunderes / Myrb:aunderes /  
Palmebrazardes / a brazardes of thicketrees /  
to make bythes as it is wyrtten.

And the people wente vp / and fetched them /  
and made them bythes / carry one vpon the  
rofe of his house / and in theyr courtes / and in  
the courtes of the house of God / and in the  
strete by the Watergate / and in the strete by  
the Ephraims porte. And all the congregaci-  
on of them that were come againt out of the cap-  
tivitye / made bythes / a dwelt therein: so: sence  
the name of Josias the sonne of Amun / vnto this  
daye / had not the chyldren of Israel done so /  
there was very great gladnesse. And carry  
daye from the first daye vnto the last / red be in  
c ij the

Leu. xx. q. f

Q

the boke of the lawe of God. And seuen dayes helde they the fast / and on the eyght daye the gatheringe together / accordynge vnto the maner.

## The IX. Chapter.

**I**N the same a thirtieth day of this mo<sup>r</sup>th I gathered the chyldren of Israel together with fastinge and sackclothes / and earth vpon them / and separated the sode of Israel from all the straunge chyldren / and sode and knowledg they: synners / and the wyckednesse of their fathers / and sode vpon theyr place / and red in the boke of the lawe of the Lorde their God foure tymes on the daye / a they knowledg / and worshipped the Lorde their God foure tymes on the daye. And the Leuites sode on hys / namely Iesua / Bani / Cadmiel / Sebana / Hum / Serchia / Bani / and Chena / a cryed loude vnto the Lorde their God. And the Leuites / Iesua / Cadmiel / Bani / Hasabana / Serchia / Sobia / Sebana / Derhabia / sode: Stande vp / praise the Lorde our God for euer: and let thankes be geuen vnto the name of thy glory / which excelleth all thankefynginge and prayse. Lorde / thou art alone / thou hast made heauen / and the heauen of all heuens with all their host / the earth and all that therein is / the see and all that is therein: thou gauest lyc vnto all / and the host

**B** of heauen bove the firmes vnto the. ¶ Thou Gent. v. d. are the Lorde God / that hast chosen Abia / \*Ge. xxi. a. and broughte hym out of Ur in Chaldea / a called hym Abraham / and founde his herre Gen. xv. d. saythfull before the: / and madest a conuenant with hym to geue vnto his sode the land of the Canaanites / Sechites / Amouites / Pherezites / Iehusites / and Gurgosites / and hast

**Exod. ii. b.** made good thy wordes: for thou art ryghteous. ¶ And hast considered the mysery of our fathers in Egypte / and herde theyr complainte by the read / and shewed tokens and wonders vpon Pharaos / and on all his seruantes / and on all his people of his landes for they knewest that they were pisseprouis and cruel agaynst them / and so madest thou **Some** **read: them.** of thea name as it is this day. And the read se partedst thou in sunder before them / so that they wente thoure the myddes of the see drye shod: and they persecuters therewell thou in the depe as a stone in the myghyric wa-

ters / and leddest them on the daye tyme in a cloudy pyller / and on the night season in a pyl-ler of fyre / to shew them light in the waye that they wente.

¶ Thou camest doun also vpon mount **E** Sinai / and spakst vnto them from heauen / a gauest them righte iudgements / true lawes / good commaundements / and seruises / and declared vnto them thy holy Sabbath / and com-**Ex. p.** manded them preceptes / ordinaunces and lawes / by Moses thy seruante: and I gauest them breade fyd heauen when they were hun-**Ex. p.** grye: / and broughte forth water for the oute of the rocke when they were thystly: a piomyes / **Ex. p.** I sode the that they should go in / and take posses-**Ex. p.** sion of the land / wherouer thou haddest lyc vpon thyn hande for to geue them.

¶ Neuertheless / our fathers were proude and hardned / so that they folowed not thy commaundements / and refused to heare / and were not myndfull of the wordes that thou dydestt say for them: but became obliuisc and heaby / in so much that they turned backe to theyr bondage in theyr dishobedience. But thou my God for gauest / and wast gracious / mercifull / payent / and of great goodnesse / a foistestt them not. ¶ And though they made a molten calfe / (and sayde: This is thy God / that broughte the our of the lande of Egypte) and dyd greate blasphemyes / yet foistestt thou them not in the wyckednesse / accordynge to thy greate mercy. ¶ And the cloudy pyl-**Ex. p.** ler departed not from them on the daye tyme to lede them the waye / neyther the pyl-ler of fyre in the night season / to shewe them light in the waye that they wente.

¶ And thou gauest them thy good spere to **Ex. p.** enfourme the / a witheldstt not thy man-**Ex. p.** na from their mouth: / and gauest them wa-**Ex. p.** ter when they were thystlye. Fouretye yeres longe madestt thou prouysion for them in the wyldernesse / so that they wanted not byng: theyr clothes weared not olde / and theyr feet swelled not. And thou gauestt the Kingdome and nationes / and partedstt the accordinge to theyr prouysion / so that they possessedt / a lande **Ex. p.** of Sihon fruge of Kanaan / and the lande of Og the fruge of Basan. ¶ And they: chyldren **Ex. p.** multiplyedstt thou as the sterres of heauen / and broughtestt the in to the lade wherof thou haddestt



habdeſt ſpoken vnto theyr ſardere / that they ſhoulde go in to vnto and haue it in poſſeſſion.

And the children went in / and poſſeſſed the lande / a thou ſubduedſt beſore the the inhabi-  
tants of the lande / euen the Cananites / a gaueſt them in to their hande / a their kinges and the people of the lande / that they myghte do with them what they wolde. And they waſte theyr ſtronge eyes and ſar lande / and toke poſſeſſion of houſes that were full of al manner of goodes / widders bygged out / vnyngardes / oylgardens / a many fruſeful trees: and they dyd eate and were fylled / a became fatte / and hued in wealth thowm thy greate goodneſſe. Neuertheleſſe / they were diſobedient / and rebelled agaynſt the / and caſt thy lawe behinde theyr backs / a ſeeme thy prophetes / which ſpoked them ſo earneſtly / that they ſhoulde conuerſe vnto the / and byd greate blaſphemyes. Therefore gaueſt thou them over in to the hande of theyr enemies that wred the.

And in the nyght they trouble they cryed vnto the / and thou herdeſt them from heauen: and thowm thy greate mercy thou gaueſt the ſauoure / which helped the out of the hande of theyr enemyes. But whan they came to reſt / they turned backe againe to do euil beſore the: therefore leſteſt thou the in ſ hande of theyr enemyes / ſo that they had the dominion ouer the. They conuerſed / and cried vnto the / a thou berdeſt them from heauen / and many a tyme haſt thou deluſed them / accordyng to thy greate mercy / and reſtiſhed vnto the / that they ſhoulde turne agayne vnto thy lawe.

Nowithſtandynge / they were proude / and hardened not vnto thy commaundementes / but ſpined in thy lawes / (which a man ſhould do / a ſhuc in the.) A turned they ſhoulder awaye / and were ſtyſtified / a wolde not heare. And many yeeres theyd beſt thou ſoueaſt them / and reſtiſhed vnto them thowm thy ſpice / euen by the office of thy prophetes / and yet wolde they not heare. Therefore gaueſt thou them in to the hande of the nations in the landes. But ſo thy greate mercies ſake / thou haſt not vnto conſumed them / neyther forſaken the: ſo thou art a gracious and mercyfull God.

Now ouer God / thou greate God / myghte thy wrrable / thow that kepeſt cōtenuant and mercy / regards not a lide all the trayuyle that

haſt happened vnto vs / a oure kinges / punce / punce / prophetes / ſardere / a al thy people / ſence the tyme of the kinges of Aſſur vnto this daye. Thou art righteous in all that thou haſt brought vps vs: for thou haſt done righte. As for vs / we haue ben ynobdy / and our kinges / punce / punce / and fathers haue not done after thy lawe / nor regarded thy commaundementes / and thy carnel ephoracious wherwith thou haſt reboured them / and haue not ſerued the in theyr kingdome / and in thy great goodes that thou gaueſt the / and in the large and plenteous lande / whiche thou gaueſt the to good and are not conuerted from theyr wreded wayes. Beholde / therefore are we in bondage this daye. Yee / euen in the lade that thou gaueſt vnto our ſardere / to enioy the fruites and goodes thereof / beholde / there are we bondemen. And greates is the iurtauce of it vnto ſ kinges / whome thou haſt for ouer vs / becauſe of our ſynnes / and they haue domination ouer oure bodies and cattell / and we are in greates trouble.

And in all this made thee a ſure contemnant / and wrote it / and let oure princes / Leuites a punce ſake it.

## The X Chapter.

The ſealtes were: Nebenuas / (that is) He / Z / Thirſaſha the ſonne of Kadabha and Sedechias / a Sercas / Maria / Jeremy / Paſhur / Amarias / Malchias / Baruus / Sebana / Maloluch / Harim / Necremoth / Obadiah / Danic / Simbun / Baruch / Meſullam / Abia / Metammin / Maafga / Bilga / a Semaa: theſe were punce.

The Leuites were: Jeſua the ſonne of Aſania / Binui amonge the ſpoken of Henab / Cadmiel. And they: bierchin: Sebana / Godia / Eliza / Plaia / Gaou / Michas / Kethob / Haſabia / Sabur / Cerebia / Sebana / Godia / Bani / and Beninu. The heades of ſ people were: Darcos / Paſabath / Noab / Elam / Sarthu / Bani / Buni / Aſgab / Adonia / Bigruai / Abin / Ater / Bezchaſe / Aſir / Godia / Gaſum / Bezai / Bariph / Anarbot / Meubai / Maſſapas / Meſullam / Heſir / Meſeſabed / Saboc / Zabdud / Pleaſa / Hanan / Anai / Poſcia / Hanania / Paſub / Holobes / Pilha / Sobet / Kcbum / Haſabna / Maſcia / Abia / Hanan / Anai / Malluch / Harim / and Barca.

And the other people/the priestes/Leuites/Peetero/synagoga/the Nehemims/and all they that had separated themselves from the people in the lande vnto the late of God / with theyr wyfes / sonnes and daughters / as many as coulde vnderstande it / a theyr lordes that had rule of the/ receaued it so: theyr brethren.

**B** And they came to sweare / a to binde themselves with an oath to walke in Gods lawe/ 4. par. 30. c which was given by Moses the seruaint of God / that they wolde obserue / and so accordynge vnto all the cōmāndementes / iudgements a statutes of the Lorde our God/

**D. ut. v. 4** And that we wolde not geue oure daughters vnto the people in hande/ neither to take their 4. Es. 103. c daughters for our sonnes. † And if the people of the lande brought ware on the Sabbath/ a all manner of vytylles to sell / that we wolde not take it of them on the Sabbath/ and on the holy

**L. ut. xv. a** dayes. † And that we wolde let the seventh **D. ut. xv. a** year be free/ concerninge all manner of charge.

**C** And we layd a statute vpon our selves/ to geue yearly the thyrde parte of a Shele to the ministracion in the house of our God/ namely to the sheuldred/ to the dayly meates offeringe/ to the dayly burntofferinge of the Sabbath/ of the new Moone and feast dayes/ a to the thynges that were furnished / and to the synofferinges to reconcile Israel withall/ and to all the busynesse in the house of oure God.

And we cast the lot amonge the priestes/ Leuites and the people/ for the offeringe of the wood / to be brought vnto the house of oure God from yere to yere/ after the house of our fatheres / that it might be burne at tymes appointed vpon the altare of the Lorde oure God / as it is wyrtten in the lawe: and yearly to bringe the firstlinges of our lande/ and the firstlinges of oure frutes of all trees/

**D** yearly by yere/ vnto the house of the Lorde: and the firstlinges of oure sonnes / and of our cattel/ as it is wyrtten in the lawe: and the firstlinges of oure gen/ and of our shepe/ that we shoulde bringe all this to the house of our God/ vnto the priestes that minister in the house of our God: and that we shoulde bringe the firstlinges of oure doue / and of our beauestofferynges / and the frutes of all maner trees / of wyne / also / and of oyle/ vnto the priestes to the chesite of the house of our God. And the rythes

of our labe vnto the Leuites / that the Leuites myght haue the rythes in all y cytyes of oure ministracion.

And the pueste the sonne of Barab / shall reuise the Leuites haue also the rythes of the Leuites/ so that y Leuites shall bringe vp the rythes of theyr rythes vnto the house of our God/ to the chest in the treasure house. For the chyldren of Israel/ and the chyldren of Leui shall bringe vp the beauestofferynges of the come / with yne oyle vnto the chesite / there are the vessils of the Sanctuary / and the priestes that minister / and the porters / a syngers / that we forsake not the house of oure God.

The. XI. Chapter.

**A**ND the rulers of the people dwelt at Jerusalem. But the other people cast lottes therfore so that amonge ten/ one parte went to Jerusalem in to the holy cytye to dwell/ and nyne partes in the cytyes. And people thanked all the men that were willinge to dwell at Jerusalem.

These are the heades of the land that dwelt at Jerusalem. In the cytyes dwelt Iuda every one in his possession that was in theyr cytyes/ namely Israel/ the priestes / Leuites / the Nehemims / and the chyldren of Salomons seruantes. And at Jerusalem dwelt certayne of the chyldren of Iuda and of Ben Jamin.

**¶** Of the chyldren of Iuda: Alibab the sonne of Vsa/ the sonne of Sabary/ the sonne of Ananias/ the sonne of Sepharyas/ the sonne of Mahaleal/ of the chyldren of Phares. And Ulasia / the sonne of Baruch/ the sonne of Chell Hofe/ the sonne of Gafsa/ the sonne of Adaa/ the sonne of Joarab / the sonne of Sabary / the sonne of Siloni. All the chyldren of Phares that dwelt at Jerusalem/ were foure hundred cyght and the score valiant men.

**¶** These are the chyldren of Ben Jamin: Salu the sonne of Mesullam / the sonne of Jochab/ the sonne of Pedaa / the sonne of Calaa / the sonne of Mafsaia/ the sonne of Isebel/ the sonne of Iseaa. And after hym Sabar/ Salla: nyne hundred and cyght and twentye. And Joel the sonne of Shebi had the ouersight of them: and Iuda the sonne of Basua / ouer the second parte of the cytye.

**¶** Of the priestes there dwelt: Jedaia the sonne of Jochab/ Jachin. Seruaa the sonne of Helia

was the sonne of Mesillam / & sonne of Sadoch / sonne of Utraioth / the sonne of Achub / was prince in the house of God / and his brethren that performed his worke in the house of whome there were eight hundred a two and twentye. And Abia the sonne of Zerobab / the sonne of Plaias / the sonne of Amzi / the sonne of Zachari / the sonne of Dabur / a his brethren / chiefe amonge his fathers: of whome there were two hundred and two and fortye. And Amisai the sonne of Zfaruel / the sonne of Zhusai / sonne of Mesilemoth / the sonne of Zimner / and his brethren were valciant men / of whome there were a hundred and eight and twenty. And they ouersyer was Sabaide the sonne of Wedolim.

**E** 1 Of the Leuites: Semai the sonne of Basub / the sonne of Afrisam / the sonne of Hasabiah / the sonne of Bunni / And Sabthai a Josabab of the chiefe of Leuites / in the outward busynesse of the house of God. And Mathanai the sonne of Mithas / sonne of Sabdi / the sonne of Assaph / whiche was the principal to begynne the that speynge onto prayer. And Bechudias the seconde amonge his brethren / and Abda the sonne of Samua / the sonne of Galal / the sonne of Jeduthan. All the Leuites in the holy cytie were two hundred and four score and four. And the porters Acub and Talman / and they brethren that kept the portes / were an hundred and two and seuen tyre. As for the residue of Israel / the puelles a Leuites / they were in all the cyties of Iuda / eury one in his inheritaunce.

And the Methimms dwelt in Oppel / and Sippa and Cirpa belonged onto the Methimms. The ouersyer of the Leuites at Jerusalem was Uli the sonne of Banis / sonne of Chabab / sonne of Mathania / the sonne of Mithas.

**S** Of the dyblen of Assaph there were synners aboute the busynesse in the house of God / for it was his synge commaundment / concerninge the / that his synners shoulde deale sayth fully eury daye as accordyng was.

And Derban / the sonne of Mesefabel of the dyblen of Serab the sonne of Iuda / was nexte the synge in all matters / concerninge the people. And the dyblen of Iuda that were withoute in the townes of theyr lande / dwelt some at Bimath Arba / and in the villages

thero; and at Sibon / in the villages therof and at Cabzeel / in the villages therof; and at Jesua / Molada / Bethphalci / Hagarual / Besebe / and in theyr villages: and at Siclag and Mochoana / and in theyr villages: And at Rimmon / Zarega / Teruiothy / Sanoth / Zoulam / and in theyr villages: At Ladio / and in the selde therof: At Zifa / and in the villages therof; and dwelt from Bersiba onto the valleye of Synnon.

And the dyblen of Ben Janin of Gaba / dwelt at Michmas / Zai / Berbel / and in theyr villages. And at Anathoth / Nob / Anania / Gog / Rama / Gibeon / Hadid / Seboim / Nebellai / Lod / Ono / in the carpenters walleye. And certayne of the Leuites that had porteyons in Iuda / dwelt in Ben Janin.

The. XII. Chapter.

**T**hese are the puelles and Leuites that were up with Zerobabel the sonne of Salathiel / and with Jesua: Serai / Jeremy / Esdras / Amarias / Mallud / Patrus / Sedemai / Rehil / Meremoth / Joda / Gintio / Abia / Meranin / Maadia / Bilga / Semias / Juarib / Zebai / Sallu / Anok / Helchias and Jodas. These were the heades amonge the puelles a they brethren in the tyme of Jesua. The Leuites were these: Jesua / Benin / Cadaniel / Serobia / Joda and Amaria / ouer the office of the thankespeynge / they and they brethren Bechudias and Oni / and they brethren were aboute them in the marches.

Jesua began Joachim. Joachim began Eliaib. Eliaib began Joiada. Joiada began Jonathan. Jonathan began Joduz. And in the tyme of Joachim were these the chiefe fathers amonge the puelles: namely of Serai was Merai / of Jeremy was Hanania / of Esdras was Mesillam / of Amarias was Jonathan / of Sebania was Joseph / of Sari was Dona / of Meremoth was Helcail / of Joda was Sedary / of Gintio was Mesillam / of Abia was Sidi / of Meranin / Maadia was Parhai / of Bilga was Samua / of Semias was Jonathan / of Joduz was Mathanai / of Zebai was Uli / of Sallu was Callai / of Anok was Eber / of Helchias was Sabab / of Gedia / was Achane.

And in the tyme of Eliaib. Joiada. Jobar

nan and Jaddua / were the chiefe fathers amonge the Leuites / and the priestes wyrtten vnder the raygne of Darus the Persian. The chylidren of Leui the principal fathers were wyrtten in the Cronicles / vntyl the tyme of Iohanan the sonne of Eliafib. And these were the chiefe amonge the Leuites / *Safabias / Serobia / and Jesua* the sonne of Cadmiel / and theyi bierchen our agaynst the ro geue praye and thanke / accordyng as Dauid the man of God had oideyned it / one watch ouer against another / *Nathanias / Bechuchias / Obadiah / Misullam / Talmon* and *Teub* were porters in the watch at the tresholdes of the gates. These were in the tyme of Ioiachim the sonne of Iesua the sonne of Josidec / and in the tyme of Nehemias the Sebete / and of the next *Esioia* the scribe.

¶ And in the dedication of the walle at Ierusalem / were the Leuites soughte out of all theyi pieces / that they might be broughte to Ierusalem / to kepe the dedication in gladnesse / with thankesguynges / with synnging / with tymbales / psalteries a harpes. And the chylidren of the synngers gathered themselves together from the plaine contrie aboute Ierusalem / and from the villages of *Aiechophan* / and fro the house of *Gilgal* / and our of the felde of *Gibe* and *Ainath* / for the synngers had buylded them villages aboute Ierusalem. And the priestes and Leuites purified the seltes / and cleansed the people / the gates and the walle.

¶ And I caused the pynnes to go vp vpo the walle / and appoyned two great queres of thankesguyng / which wote on the right hande of the walle toward the Doungate / and after them were *Hofas* / and halfe of the pynnes of *Iuda* / and *Aner* / *Esioas* / *Misullam* / *Iuda* / *Ben Jamin* / *Semaias* / a *Jeremy* / and certayne of the priestes chylidren with trompettes / namely *Zabary* the sonne of *Jonathai* / the sonne of *Semaias* / the sonne of *Nathanias* / the sonne of *Michas* / the sonne of *Sachur* / the sonne of *Aisaph* and his berchen / *Semaias* / *Afarel* / *Milalai* / *Gilalai* / *Maar* / *Nathaneel* / and *Iuda* / and *Chanai* / with the musical instrumentes of Dauid the man of God.

¶ And *Esdras* the scribe before the towarde the Wallgate / a they wente vp ouer against them vpon the steeppes of the cync of Dauid

at the goyng vp of the walle to the house of Dauid / vnto the Watergate Eastward.

The other quere of thankesguyng wente ouer agaynst them / and J after them / and the halfe parte of the people vpon the walle / toward the founnecgate upward / vntyl the broad walle / a to the poynt of *Ephraim* / and to the *Dogate* / and to the *Yshbargate* / a to the tower of *Chananeel* / a to the tower of *Meab* / vntyl the Shergate. And in the pynngate stode they still / and so stode the two queres of thankesguyng of the house of God / and J and the halfe of the rulers with me / and the priestes / namely *Eliachim* / *Masaias* / *Miniamin* / *Michas* / *Esioanai* / *Zabary* / *Chanai* / with trompettes / and *Nesieia* / *Semaias* / *Esleasar* / *Uti* / *Iohanan* / *Milchias* / *Klam* / and *Aisaph*. And the synngers songe loude / a *Yisrah* was the ouersyng.

¶ And the same daye were there greatesacrifices offred / and they reioyced : for God had giuen the great gladnesse / so that both the rynges and chylidren were ioyfull / and the insyry of Ierusalem was berde furre of.

In the same tyme were there nre appointed ouer the treasure chestes / wherein were the we offeringes / the synngers / a the cytyes. That they shoulde gather the out of the seltes aboute the cytyes / to distribute theiys vnto the priestes and Leuites / accordyng to the lawe : for *Juda* was glad of the priestes and Leuites / that they stode and wasted vpon the offic of theyr God / and the offic of the purification. And the synngers and porters stode after the commaundement of Dauid and of *Solomon* his sonne : for in the tyme of Dauid and *Aisaph* / were the chiefe synngers founde / and the cytyes of praye and thankesguyng vnto God. In the tyme of *Zorobabel* and *Nehemias* / byd all *Israel* geue poore vnto the synngers all payntes / euery daye his poore / a they gaue theynges halowed vnto the Leuites / and the Leuites gaue theynges that were sanctified vnto the chylidren of *Aaron*.

The. XIII. Chapter.

¶ And what nre as the boke of *Moses* was I wred in the eares of the people / there was founde wyrtten therein / that the *Ammonites* and *Moabites* shoulde neuer come in to the congregation of God / because they were not

12. 17. a

the children of Israel with breade and water /  
 And byed Balaam againste them / that he  
 should curse them: Neuerthelesse / oure God  
 turned the curse into a blessing. Now when  
 they herde the law / they separated from Isra-  
 el: every one that had misse him selfe therin.  
 And before this had the priest Eliash byue  
 the chell of the house of our God vnto his  
 kynsman Tobias: for he had made him a great  
 chell / and there had they afore tyme layed the  
 meat offerings / frankincense / vessell / and the  
 rybes of coine / wyne / and oyle / accordinge  
 to the commandement / geuen to the Leui-  
 tes / synners and porters / and the heauy offer-  
 ings of the priestes.

**B** But in all this was not J at Jerusalem /  
 for in the two and thirtyneth yere of Jer-  
 xers Kinge of Babylon / came J vnto the king /  
 and after certayne dayes / oportunityed J licence  
 of the kinge to come to Jerusalem. And J gat  
 knowledge of the euil that Eliash had vnto  
 Tobias: in that he had made him a chell in  
 the court of the house of God: and it greued me  
 sore: and J call forth all the vessels of Tobias  
 house out of the chell / and commaunded the  
 vnto cleane the chell / and thurbe broughte J a-  
 gain the vessels of the house of God / fr meat  
 offerings and the incense.

And J perceaued that the portions of the  
 Leuites were not geuen them / for the which  
 cause the Leuites and singers were fled: every  
 one to his lande for to worke. Then reioued  
 J the rulers: and said: Why forsake we the  
 house of God: But J gathered the together /  
 and set them in their place. Then broughte all  
 Iuda the rybes of coine / wyne and oyle vnto  
 the treasure. And J made treasures ouer the  
 treasure: euen Seldem the priest / and Saboe  
 the scribe: and of the Leuites Pedai: and vnder  
 their hande Hanan the sonne of Sashur  
 the sonne of Manahana: for they were counte  
 faithful: and their office was to distribute

**C** vnto their brethren. I thinke vpon me O my  
 God here in / and wepe not out my inercy  
 that I haue shewed on the house of my God /  
 and on the officis therof.

In the same tyme saue J some treasurynge  
 wyne / pisse on the Sabbath / and blinging  
 in clusters: and also laden with wyne / gra-  
 pes / figges / and bynginge all maner of

burthens vnto Jerusalem vpon the Sabbath  
 daye. And J rebuked them earnestly the same  
 daye that they solde the vittuals. There were  
 men of Tyre also therein: which broughte fyre  
 and all maner of ware: and solde on the Sab-  
 bath vnto the children of Iuda: and Jerusa-  
 lem. Then reioued J the rulers in Iuda: and  
 sayde vnto them: What euill bringe is this  
 that ye do / and breake the Sabbath daye?  
 And not oure fathers euen thus / and oure  
 God broughte all this plague vpon vs and  
 vpon this cytye? And ye make the warth  
 more yet vpon Israell / in that ye breake the  
 Sabbath.

And when the portes of Jerusalem were  
 drawen vp before the Sabbath / J commaun-  
 ded to shut the gates: and charged that they  
 should not be opened tyl after the Sabbath:  
 a some of my seruauntes set J at the gates /  
 that there shoulde no burthen be broughte in  
 on the Sabbath daye. Then remayned the  
 shoppe and marchantes ouer or twice ouer  
 nyght without Jerusalem: with al maner of  
 wares. Then reioued J the fore / and said vnto  
 the: Why tarry ye al nyght about the walle?  
 If ye do it once again / I wyl late handes vpon  
 you: from that tyme forth come they no  
 more on the Sabbath. And J seide vnto the  
 Leuites: which were cleane: that they shoulde  
 come and kepe the gates: to haue the Sab-  
 bath daye. Thinke vpon me O my God: cer-  
 tainlyng this also / and spare me accordynge  
 to thy greute mercy.

And at the same tyme saue J Zerua / that  
 married wyfes of Ashod / Amon and of No-  
 ab: and their children spake halfe in the speache  
 of Ashod / and coulde not speake in the Ie-  
 wyshe language. But by the tyme mighte a ma  
 perceaued every peple. And J reioued them /  
 and cursed them / and smote certaynment of  
 them / and pluce them vp / and toke an ooth  
 of the by God: Ye shal not geue youre chil-  
 dren vnto their sonnes / neyther shal ye take  
 theyr daughters vnto your sonne / for for  
 that. And not Salomon the kyng of Ier-  
 racell synne therein / and yet amonge many  
 they were there no kynglyse him: and  
 he was beare vnto his God: and God made  
 hym kyng: ouer all Israell / and yet had the  
 outlandishe women cause hym for to synne.

**D**

**E** **Deut. vii. a**

**3. iij. K. p. 10**

Haue nor ye herbe of this / that ye do sude  
great euill to trespass against our God with  
ourelanish women.

And one of the children of Joiada the sonne  
of Eliasib the hie priest, had made a contract  
with Hanneballah the Hionite. But J ha-  
ced him fro me. O my God / thinke thou vpon  
them that are quite of the priesthode / and  
haue defiled the conuauant of the priesthode  
and of the Leuites. Thus densed I them fro  
all sude as were ourelanish / and appointed  
the courses of the priestes and Leuites / euer  
one to his offer / and to offer the wood at ty-  
mes appoynted / and the fyrr frutes. Thinke  
thou vpon me O my God. For the best.

The endes of the seconde boke of  
Esther / otherwyse called  
the boke of Vlebe-  
mias.

# The first parte of the boke of Esther.

The first Chapter.



At the tyme of Abasur-  
us which reigned from  
India vnto Ethiopia /  
ouer an hundred and se-  
uen and twenty landes /  
what tyme as he sat on  
his seate royall / in the cas-  
tell of Susan in y<sup>e</sup> thirde

yeare of his raygne / he made a feast vnto  
all his prynces and seruantes / namely vnto  
the mightie men of Persia and Media /  
to the Berites and rulers of his contrie / that  
he myght thewe the noble riches of his kyng-  
dome / a the glorious worshippe of his great-  
ness / many dayes longer euen an hundred &  
four score dayes.

And when these dayes were expyed / the  
kyng made a feast vnto all the people y<sup>e</sup> were  
in the castell of Susan / both vnto greate and  
small seuen dayes long / in the court of y<sup>e</sup> gar-  
den by the kynges palayce / where there was

whyte / read / and yallow clothes / fastened with  
coarde of lynn / and scarlet in syluer ringes /  
vpon pylers of inarble stone.

The benches were of golde and siluer /  
made vpon a pavement of grene / whyte / yal-  
lowe and blacke marble. And the byncke  
was caryed in vessels of golde / and there was  
euer chaunge of vessel. And the kynges wyne  
was muche accordinge to the power of the  
kyng. And woman was appoynted what he  
shoulde byncke / for the kyng had commaun-  
ded at the offyce of his house / that eury one  
shoulde do as it lyked hym. And the queene  
Vasthi made a feast also for the women in  
the palayce of Abasurus. And on the seuen<sup>th</sup>  
daye when the kyng was merry of the wyne /  
he commaunded Michumam / Bisba / Bar-  
bona / Bigrba / Abagiba / Serhar & Harcas /  
the seuen chamberlaynes / that they serue  
in the presence of kyng Abasurus / to seide  
the queene Vasthi with the crowne regall / that  
he myght thewe the people and prynces her  
fayrenesse / for she was bewtyfull. But the  
queene Vasthi wolde not come at the kynges  
woide by his chamberlaynes. Then was the  
kyng very wroth / and his indignacion knd-  
led in hym.

And the kyng spake to the wyse men that  
had vnderstandinge in the ordinaunces  
of the lande / for y<sup>e</sup> kynges matres muste be hand-  
led before all sude as haue knowlege of the  
lawe and iudgement. And the negre vnto  
him were Charfena / Serhar / Amaba / Char-  
fis / Mires / Marsena and Memuch / the se-  
uen prynces of the Persians / and Medes /  
which saue the kynges face / and sat about  
in the kyngdome / what latere shoulde be greute  
vpon the queene Vasthi / because she dyd not  
accordinge to the woide of the kyng by his  
chamberlaynes. Then saide Memuch be-  
fore the kyng and the prynces / The queene  
Vasthi hath not onely done euell against the  
kyng / but also against all the prynces / and all  
the people in all the landes of kyng Abasur-  
us / for this dede of the queene shall come as  
broade vnto all women / so that they shal be  
spylt their hous bandes before their eyes / and  
shal saye / The kyng Abasurus commaun-  
ded Vasthi the queene to come before hym /  
but she wolde not. And so shal the pryncesse  
in

in Persia and Media saye bytwyske vnto all the kynge's pynnes/ and when they heare of this dede of the queene/ thus shall there arysse despayrefulnesse/ and wraith ynough. If it please the kynge/ let there go forth a kynge's commaundement from hym/ and let it be wyrtten accordyng to the lawe of the Persians and Medians/ (and not to be transgressed) that Vasilis come no more before kynge Abasuerus/ and let the kynge geue the kynge's wome vnto another that is better then she.

And that this wyrtynge of the kynge which shalbe made/ be publyshed thowout all his Emprre/ (which is great) that all wyffes maye holde theyr housewifes in honour/ both amonge great and small.

This pleased the kynge and the pynnes/ and the kynge vnto accordyng to the wyde of Menuchan. Then were there letters sente forth into all the kynge's landes/ into euery lande accordyng to the wyrtynge therof/ and to euery people after theyr language/ that euery man shoulde be lord in his owne house. And this caused he to be spoken after the language of his people.

#### The .II. Chapter.

**A**fter these actes/ when the displeasure of kynge Abasuerus was layed/ he thought vpon Vasilis/ what she had done/ and what was concluded/ concerning her. Then saide the kynge's krusantes: Let there be saye ynge virgins sought for the kynge/ and let the kynge appoint ouersires in all the landes of his Emprre/ that they maye bring together all saye ynge virgins vnto the castel of Susan/ to the womens buydyng/ vnder the bande of Hegai the kynge's chaumberlaine/ that kepeth the women/ and let him geue them theyr apparel. And loke which damself pleasest the kynge/ let her be queene in Vasilis steade. This pleased the kynge/ and he vnto so.

In the castel of Susan there was a Teme/ whose name was Nardochus/ the sonne of Tan/ the sonne of Sime/ the sonne of Cis/ the sonne of Termini/ which was carryed awaye from Ierusalem/ when Iedonias the King of Iuda was ledde awaye/ (whome Nabuchodonosor King of Babylon carryed awaye)

and he was bred Kadassas/ that is Esther/ his vnckle's daughter: for he had neyther father nor mother/ and she was a saye and bewyful damself. And when her father and mother dyed/ Nardochus receaued her as his owne daughter.

Now when the kynge's commaundement and commission was publyshed/ and many damselfs were brought together vnto the castel of Susan/ vnder the bande of Hegai/ Esther was taken also vnto the kynge's house/ vnder the bande of Hegai the keper of the women/ and the damself pleased hym/ and she founde grace in his syght. And he put her with her maidens in the best place of the womens buydyng. And Esther the widdit it not vnto her people/ her kinsde: for Nardochus had charged her/ that she shoulde not reuel it. And Nardochus walde euery daye before the court of the womens buydyng/ that he myght knowe howe Esther vnto/ and what shoulde become of her.

And when the appointed tyme of euery damself came that she shoulde come to the kynge Abasuerus/ after that she had bene twelf monethes in the bedchamber of the womē/ for their bedchamber must haue so much tyme/ namely sixe monethes with Balme and Myre/ and sixe monethes with good spyes/ so were the women bewyfed. When wente there one damself vnto the kynge/ and whatsoeuer she required that must be geuen her to go with her out of the womens buydyng vnto the kynge's palace. And when one came in the euenyng/ the same wente from hym on the moore vnto the seconde house of women/ vnder the bande of Saalgas the kynge's chaumberlaine/ which kepeth the concubynes. And she must come vnto the kynge no more/ excepte it pleased the kynge/ and that he caused her to be called by name.

Now when the tyme came of Esther the daughter of Abihail Nardochus vnckle/ (whome he had receaued as his owne daughter) she shoulde come to the kynge/ she desired nothing/ but what Hegai the kynge's chaumberlaine the keper of the women saide.

And Esther founde fauoure in the syght of all them that looked vpon her. And Esther was taken vnto kynge Abasuerus into the

the house royal / in the tenth moneth whiche is called Tachar / in the seventh year of his reygne.

**S** And the kynge loued Esther aboute all the women / and she founde grace and mercy in his syghte before al the virgins: and he set the queene crowne vpon her head: and made her queene in stead of Vasthi. And the kynge made a great feast vnto al his prynces and seruantes: whiche feast was because of Esther. And let the landes be in quyetnesse: and gaue royal gyfte.

And whan the virgins were gathered together the seconde tyme / Mardocheus sat in the kyngees gate. And as yet had not Esther shewed her kynred and her people: accordinge as Mardocheus had shewen her: for Esther had orderd the word of Mardocheus / lyke as whan he was her tourse. At the same tyme whyle Mardocheus sat in the kyngees gate: two of the kyngees chamberclerkes / Eigrith and Terre which kepte the doore / were wroth and sought to laye theyr handes on the kynge Abasuerus: wherof Mardocheus gat knowlege: a tolde it vnto queene Esther: and Esther certified the kynge therof in Mardocheus name. And whan inquisition was made: it was founde so. And they were both hanged on a tree: and it was written in the Cronicles before the kynge.

### The III. Chapter.

**A**fter these actes had the kynge promote Amān the sonne of Amabarhai the Agagite: and set hym hys / and set hys seat aboute al the prynces that were with hym. And all the kyngees seruantes that were in the gate / bowed theyr knees / a had reuerence vnto Amān: for the kynge had so commaunded. But Mardocheus bowed not the knee: a worshipped hym not. Then the kyngees seruantes which were in the kyngees gate / sayde vnto Mardocheus: Why transgressst thou the kyngees commaundement: And whā they spake thus vnto hym: a he folowed thei not: they tolde Amān: that they mighte whether Mardocheus matters wold endure: for he had told them that he was a Jewe. And whan Amān sawe that Mardocheus bowed not / Free vnto him: moe worshipped him: he was ful of indignacion: a desired that he should laye handes onely on Mardo

cheus (for they had shewed hym the people of Mardocheus. But he sought to destroye the people of Mardocheus: a al the Jewes that were in the whole Emperie of Abasuerus.

In the first moneth / is the moneth Nisban in the twelfth year of the kynge Abasuerus: was there occasion a oportunitie soughte by Amān: from one daye to another: a from that same moneth vnto the twelfth moneth: that is the moneth Tachar. And Amān sayde vnto the kynge Abasuerus: There is a people scattered abroad: and disperced amonge al people in al the landes of thyne Emperie / and they late is contrarye vnto al that people: and they do not after the kyngees lawes: neyther is it that kyngees profyte to suffer them after this maner. If it please the kynge: let byn my wyte: that they maye be destroyed: a so wyl I wyte done: a thou shalt haue talentes of siluer: vnder the handes of that workmen: to be thought in to that kyngees chamber. Then tolde the kynge his kynge from his hande: and gaue it vnto Amān the sonne of Amabarhai the Agagite the Jewes enemye: And the kynge sayde vnto Amān: Let the siluer be given the / and that people also: to do what thou shalt please.

Then were the kyngees scribes called on the thirtieth daye of the first moneth / a there was written (accordinge as Amān commaunded) vnto the kyngees prynces: and to the capitaynes euery where in the lande: and to the capitaynes of euery people in the contrie on euery syde: accordinge to the wysynge of euery nation: and after theyr language in the name of the kynge Abasuerus: a sealed with the kyngees ryng. And the wysyngees were sent by postes in to al the kyngees landes: to rote out / to kill: and to destroye all Jewes both yonge a olde: a bylden and women in one daye: (namely vpon the thirtieth daye of the twelfth moneth: whiche is the moneth Tachar) and to spoyle theyr goodes.

This was the summe of the wysynge: that there should be a commaundement given in al landes: to be published vnto al people: that they should be readye agayn the same daye: and that postes went in al the hauss: accordinge to the kyngees commaundement. And in the castell of Cusan was the commaundement written: And the kynge a Amān sat and drank. But



the crye of Susan was disquieted.

The. lxxx. Chapter.

**A**nd when Nardochus perceaued all that was done, he rente his clothes/ and put on a sacke/ loth/ and ashyes/ and wente out into the myddes of the crye/ and cried loude and lamentably/ and came before the kynges gate: for there myght no man entre within the kynges gate/ wher he had a sackcloth on. And in all landes and places/ as farr as the kynges wynde and commaundement extendeth/ there was a great lamentacyon amonge the Jewes/ and many fasted/ wepte/ mourned/ and laye in sackclothe/ and in ashyes/ So Esther Damisela/ and her chamberlaynes came and tolde it her. Then was the queene exceedingly afdyned. And for first ragment/ that Nardochus should put them on/ and laye the sackcloth from hym.

But Nardochus wolde not take them. Then called Esther Hathach one of the kynges chamberlaynes/ whiche stode before her/ and gaue hym a commaundement vnto Nardochus/ that he myght knowe what it were/ and wherfore he dyd so. So Hathach wenth forth to Nardochus vnto the strete of the cyte/ whiche was before the kynges gate.

**A**nd when Nardochus tolde hym of al that had happened vnto hym/ and of the summe of suster that Aman had promysed to weye Doune in the kynges chaumber/ because of the Jewes for to destroye them/ and he gaue him the copie of the commaundement/ that was deuysed at Susan to destroye them/ that he might shewe it vnto Esther/ as to speake to her/ and charge her/ that she shoulde go into the kyng/ and make her prayer and supplicacyon vnto him/ for her people.

And when Hathach came in/ and tolde Esther the wordes of Nardochus/ Esther spake vnto Hathach/ and commaunded hym to saye vnto Nardochus: All the kynges seruantes/ and the people in the landes of the kyng/ knowe/ that whosoeuer cometh with in the court vnto the kyng/ whether it be man or woman/ which is not called/ the commaundement is/ that the same shall the immediatly receyue the kynges helde out the golden ceter vnto him/ that he maye saye. To for

me/ I haue not bene called to comen in to the kyng/ now the thynges vayne.

And when Nardochus was certifyed of Esthers wordes/ Nardochus had saye as gaue vnto Esther: Thynges not to fauer thyne owne lyfe/ while thou art in the kynges house before al Jewes/ for if thou holdest thy peace at this tyme/ then shall the Jewes haue helpe and veylrauer out of another place/ and thou and thy fatheres house shall be destroyed. And who knoweth whether thou art come to the kyngedome/ for this thynges sake? Esther had gaue Nardochus this answer: Go thou thy waye then/ and gather together all the Jewes that are founde at Susan/ and faste for me/ that ye eate nor and drinke nor in the dayes/ neither daye nor nyght. I and my Damisela wyll faste lyke wyse/ and so wyll I go into the kyng/ contrary to the commaundement: if I perish/ I perish. So Nardochus wente his waye/ and dyd all that Esther had commaunded him.

The. V. Chapter.

**S**o on the thirde daye put Esther on her royal apparel/ and stode in the court of the kynges palayce/ within our againste the kynges house. And the kynges sat upon his royal seate in the kynges palayce/ over againste the doore of the house. And when the kyng sawe Esther the queene standyng in the court/ she founde grace in his syghte. And the kyng helde out the golden ceter in his hande towarde Esther. So Esther stepe forth/ and touched the toppe of the ceter. Then saide the kyng vnto her: What wyle thou cume before me/ and what requierest thou? euen the halfe of the Emperre/ and it shalbe grauen the. Esther saide: If it please the kyng/ let the kyng q Aman come this daye onto the banke that I haue prepared. The kynges saide: Cause Aman to make hast/ that he maye do as Esther hath saide.

Now when the kyng and Aman came to the banke that Esther had prepared/ the kyng saide vnto Esther when he had dyonfen wine: Esther/ what is thy petition/ it shalbe grauen the. And what requierest thou? euen the halfe of the Emperre/ it shalbe done.

Then answered Esther and saide: My petition and request is/ if I haue founde grace

in the sight of the kynge / and if it please the kynge to geue me my pencyon / and to fulfill my request / then let I kynge and Aman come to the Banquet that I shal prepare for them / and so will I go to morowe as the kynge hath sayde.

Then wente Aman forth thesame daye ioyfull and merry in his mynde. And when he sawe Mardocheus in the kyngees gate / that he stode not up a kneel before him / he was full of indignacion agaynst Mardocheus. He wertheles he refrained himselfe: and when he came home he sent a called so: his frendes / a Seres his wyfe: / a tolde them of the glorye of his rychees / a the multitude of his children altogether / how the kynge had promoted him so greatly / a how that he was taken about the pencyon and seruantes of the kynge. Aman saide morouer: See a Esther the queene let no man come with I kynge onto the Banquet that hath prepared / excepte me / and to morowe I am wydden unto her also with the kynge. But in all this am I not satisfied as long as I see Mardocheus the Jewe sittynge in the kyngees gate. Then sayde Seres his wyfe / a all his frendes unto hym: Let them make a galowre of fyne cubites hys / and to morowe speake thou unto the kynge / that Mardocheus maie be hangid thereon / if thou comest merely with the kynge unto the Banquet. Aman was wel content therwith / and caused a galowre to be prepared.

#### The VI. Chapter.

**I**n the same nyghte coulde not the kynge sleepe / and he commaunded to brynge the Cronicles and stories: which when they were red before the kynge / they happened on the place where it was written: / how Mardocheus had tolde: that I kyngees two chamberlaines / which kept the holdes / sought to lute handes on King Abasuerus. And I kynge said: What woulthippe and good haue we done to Mardocheus therfore: Then sayde the kyngees seruantes that mystred unto hym: There is nothyng done for hym. And the kynge sayde: Who is in the court: For Ama was gone into the court without / before the kyngees house: that he mighte speake unto the kynge to hang Mardocheus on the tree: that he had prepared for him. And the kynge ser

uantes sayde unto hym: Behold Aman standeth in the court. The kynge saide: Let him come in. And when Aman came in / the kynge sayde unto hym: What shal be done unto the man whome the kynge is dysposed to brynge unto woulthippe: But Aman thoughte in his herte: Whome shoulde the kynge do be glad to brynge unto woulthippe: but me: And Aman sayde unto the kynge: Let the man / unto whome the kynge is dysposed to do woulthippe / be thoughte herper / that he maye be arayed with the rovall garmentes / whiche the kynge useth to weare: and the hose that the kynge useth upon / and that the craun rovall maye be set upon his heade. And let this rayment and hose be deliuered vnder the hande of one of the kyngees pyncers / that he maye araye the man therwith / whome the kynge is dysposed to honour: a carye hym vpon the horse thorow the strete of the cytie / a cause it to be proclaymed before him: Thus shal it be done to euery man / whome the kynge is dysposed to honour.

The kynge saide: Make hayse / a take Cas / thou hast sayde: the rayment a the hose / and so cuien so with Mardocheus the Jewe that fyeth before the kyngees gate / and let nothing sayle of al that thou hast spoken. Then toke Ama the rayment and I hose / and arayed him / a broughed him on horse backe thorow I strete of the cytie / and proclaymed before him: Euen thus shall it be done unto euery man whome the kynge is dysposed to honour. And Mardocheus came again to the kyngees gate / but Aman gat hym home in all the hayse / murmuring with bareheade: / a tolde Seres his wyfe / a all his frendes / euery thyng that had happened hym. Then sayde his wyfe nicia / Seres his wyfe unto hym: If it be Mardocheus of the side of the Jewes / before whome thou hast begonne to sell / thou causst do no thyng unto hym / but shalt fall before hym. While they were yet talkyng with him / came the kyngees chamberlaines / a caused Aman to make hayse to come vnto the Banquet that Esther had prepared.

#### The VII. Chapter.

**W**hen the kynge and Aman came to I the Banquet that queene Esther had prepared / the kynge sayde unto Esther on the secde daye

Daye when he had thought wyne: What is thy petition quene Esther? it maye be geue thee: And what requirist thou? Yes: are euen halfe of the Emppire/that shal be done. Esther the quene answered a subd: If I haue found grace in thy sighte/ O fynge/ and if it please the fynge/then graunte me my lyfe at my desyre/ and my people for my pensions sake: for we are solde to be destroyed/ to be slaine / and to prey: And wolde God we were solde to be sold to men and to women/ then wolde I holde my tongue/ so shoulde not the enemye be so hye to the fynge harme. The fynge Abasurus spake and laide vnto quene Esther: What is he that? Or where is he that darre picture in his mynde to do such a thyng after that maner? Esther sayde: He encynge a aduerary to this wyshed Aman.

**B** So for Aman/ he was exceedingly afrayed before the fynge and the quene. And the fynge arose from the Bancket and from the wyne in his displeasur/ and wente into the palayce garden. And Aman slode vp/ and besought quene Esther for his lyfe: for he sawe that there was a mischalle prepared for him of the fynge already.

And when the fynge came agayne out of the palayce garden into y<sup>e</sup> parker/ where they had eaten/ Aman had laied him upon the bed that Esther sat vpon. Then sayde the fynge: will he force the quene also besyde me in the house? So soone as the woide wente out of the fynge mouth/ they covered Amans face. And Barbona one of the Chamberlaynes that stode before the fynge/ sayde: Behold/ there standeth a galowe in Amans house bytweyne cubytes byr/ which he had made for Mardocheus/ that sake good for the fynge. The fynge sayde: Change hym there. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the fynge wath stilled.

The. VIII. Chapter.

**A** Besome daye God King Abasurus geue the house of Aman the Jewes enemye vnto quene Esther. And Mardocheus came before the fynge: for Esther tolde how that he belonged vnto her. And the fynge put of his fngers rynge/ which he had taken from Aman/ and gaue it vnto Mardocheus. And

Esther set Mardocheus ouer the house of Aman. And Esther spake yet more before the fynge/ and sel vnto at his feet/ and besought him/ that he wolde put awaye the wyshed name of Aman the Agagate/ and his veysee that he had ymagined against the Jewes. And the fynge haide out the golden cepter vnto Esther. Then rose Esther/ and stode before the fynge/ and said: If it please the fynge/ and if I haue founde grace in his sighte/ and if it be convenient for the fynge/ and if I be accepted in his sighte/ then let it be wyttie/ that the letters of the veysee of Aman the sonne of Amadathu the Agagate/ maye be called againe: which letters he wrote/ to destroye the Jewes in all the fynges landes. For how can I be the euill that shall happen vnto my people/ and howe can I stode vpon the veysee/ sayn of my furred.

Then laide the fynge Abasurus vnto quene Esther/ and to Mardocheus the Jewe: Beeholde/ I haue geuen Esther the house of Aman/ and him haue they hanged vpon a tree because he layed hande vpo the Jewes. Write ye now therefore for y<sup>e</sup> Jewes/ so it theyr you in the fynge name/ and scale it with the fynge rynge: for the wytynges that were wrytten in the fynge name/ a sealed with the fynge rynge/ shal no more vnto null. Then were the fynge scribes called at the same tyme in the thurde month / that is the month of Sio Maye/ vnto the thre and twentyeth daye.

And it was wryten (as Mardocheus commaunded vnto the Jewes and to the pynnes) to the Debutes and captaynes in the landes from India vntill Ethiopia/ namely/ a hundred and seven and twenty landes/ vnto euery one according to the wytynges therof/ vnto euery people after theyr speche and to the Jewes/ according to theyr wytynges & language.

And it was wryten in the fynge Abasurus name/ and sealed with the fynge rynge. And by postes that rode vpon sayff yonge Mules/ sent he the wytynges / wherein the fynge graunted the Jewes (in what cytye soeuer they were) to gather themselves together/ and to stande for theyr lyfe/ and for to come out to slay / and to destroye all the power of the people and laide/ that wolde trouble them/

with

with children and women/and to spoyle their good vpon one Daye in all the landes of kyng Abasuerus/ namely vpon the thirtieth daye of the twelfth moneth/which is the moneth Abar.

**D** The summe of the wytyngte was /how there was a commaundment geuen in all landes to be publisshed vnto all the people that the Jewes shoulde be ready agaynst that daye to auenge themselves on theyr enemyes. And the postes that rode vpon the miles /made hayll with all speede/ accordynge to the kynges wyrdence and the commaundment was deuyfed in the castle of Susan.

As for Mardocheus / he wente out from the kynge in royall apparell of yallowe and whete / and with a greate crowne of golde/ beynge arayed with a garment of lynnyn a purple/ and the ctyte of Susan reioyced and was glad: but vnto the Jewes there was comelyghte a gladnesse/ and ioye and trousspytt. And in all landes a ctytes/into what places soeuer the kynges woide a commaundment readed/ there was ioye/ myght/ prosperite a good daye as the Jewes: in so muche that many people in the lande became of the Jewes belyefe: for the feare of the Jewes came vpon them.

#### The IX. Chapter.

**I**n the twelfth moneth / that is the month Abar/ vnto the thirtieth day / which the kynges woide and commaundment had appoynted/ that it shoulde be done/ euen vpon the same daye that the enemyes shoulde haue destroyed the Jewes to haue oppressed them/ it turned contrarye wise: euen that the Jewes shoulde subdue theyr enemyes. Then gathered the Jewes together in theyr cities within all the landes of kyng Abasuerus / to laye hande on such as woide do them euill / a no-man coulde withstande them: for the feare of them was come ouer all people. And all the rulers in the landes/ and princes and debites/ a officers of the kynge promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardocheus was great in the kynge house/ and the reporte of him was noyced in all landes/ how he increased and grew.

Thus the Jewes smote all their enemyes with a foue slaughters/ and slewe a destroyed/

and byd after their wyll vnto such as were their aduersaries. And at the castle of Susan slewe the Jewes/ and destroyed fyve hundred men/ and slewe Parsandathas/ Calpon/ Zisparba/ Dosarbas/ Abasia / Ardarbas/ Darmasrtha/ Arissai/ Aridai/ Vaisathas/ the ten sonnes of Aman/ the sonne of Amadathas the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kynge carnysed of the nombre of those that were slayne at the castle of Susan. And the kynge saide vnto queene Esther: The Jewes haue slaine and destroyed fyve hundred men at the castle of Susan / and the ten sonnes of Aman: what shal they do in the other landes of the kynge? What is thy penicion / if it maye be geuen thee/ and what requyrt thou moie to be done? Esther saide: If it please the kynge/ let hym suffre the Jewes to morowe also to vraye/ accordynge vnto this dayes commaundment / that they maye hange Amans ten sonnes vpon the tree. And the kynge charged to do so/ and the commaundment was deuyfed at Susan/ and Amans ten sonnes were hanged. And the Jewes gathered them selfes together at Susan/ vpon the fourteenth daye of the month Abar/ and slewe the hundred men at Susan/ but on theyr goodes they layed no handes.

As for the other Jewes in the kynges landes they came together/ and shode for theyr lyfes/ and gat rest from theyr enemyes: a slewe of theyr enemyes fyue a seueny thousande/ hundred: they layed no handes on theyr goodes. This was done on the thirtieth daye of the month Abar/ and on the fourteenth daye of the same moneth rested they / which daye they oideyned to be a daye of feastinge and gladnesse. But the Jewes at Susan were come together both on the thirtieth daye/ a on the fourteenth / and on the sixteenth daye they rested / and the same daye oideyned they to be a daye of feastinge and gladnesse. Therfore the Jewes that dwelle in the villages/ and vnwalled townes / oideyned the fourteenth daye of the month Abar/ to be a daye of feastinge and gladnesse/ and one sente gyftes vnto another.

And Mardocheus wrote these actes / and sente the wytyngtes vnto all the Jewes that were

were in all the lande offyrng Abasuerus both nye and farr; that they shoulde yearly receave and holde the fourteenth and fyfteenth day of the moneth Adar/as the dayes wherein the Jewes came to rest from theyr enemyes / and as a moneth wherein theyr payne was turned to joye/a theyr sorrowe in to prosperite: that they shoulde observe the same as dayes of wealthe and gladnesse/and one to sende giftes unto another/and to distribute unto the poore.

And the Jewes receaved it that they had begonne to do / and that Mardochus wrote unto them / how that Aman the sonne of Mardathai the Agagite all the Jewes enemye/ had deuyed to destroye all the Jewes / and caused the lot to be cast for to put the in feare/a to byrnye the to naughte: a how Esther went and spake to the kynge/that thow he wrote his wyced beye (whiche he ymagined agaynst the Jewes) might be turned upon his owne heade/ and how he and his synnes were hanged on the tree. for the which cause they called this day Purim after the name of the lot/ according to all the wyse of this writing / a what they the selfes had sent / and what had happened unto the.

¶ And the Jewes set it up / and toke it upon them and their seds/ and upon all such as sayned themselves unto the / that they wolde not mysse to observe these two dayes yearly/ according as they were wyrtyn and appoynted how that these dayes are not to be forgotten/ but to be kepte of chylders chyldren amonge all kynreds in all landes and cyties. They are the dayes of Purim/whiche are not to be overlapped amonge the Jewes / and the rememorial of them ought not to perishe from theyr sids.

¶ And queene Esther the daughter of Abihail/a Mardochus the Jewe/wrote with all auctorite/ to confirme this seconde writinge of Purim / and sente the letters unto all the Jewes in the hundredth and seven and twetye landes of the Empire of Abasuerus / with frendly a faythfull wythes / to confirme these dayes of Purim in theyr tyme appoynted/ accordinge as Mardochus the Jewe/a Esther the queene had ordeyned/decerninge the selfe as theyr vpon theyr soules/ and upon theyr sids had confirmed the actes of the fastynges a of her playnt. And Esther commaunded to stably the

these actes of this Purim/and to wyte them in a booke.

The X. Chapter.

¶ And the king Abasuerus layed tribute vpon the lande/and vpon the Isles of the sea. He for all the wyse of his power and auctorite/a the greates worthyppe of Mardochus/ whiche the kyng gaue him/herholde/it is writen in the Cronicles of the kynge of Media and Persia. for Mardochus the Jewe was the seconde nexte unto kyng Abasuerus/and greate amonge the Jewes / and accepted amonge the multitude of his richen / as one that seeketh the wealch of his people/a speaketh the beste for all his sids.

The ende of the first parte of the booke of Esther.

The booke of Job.

The first Chapter.



¶ There was a man in the lande of Uz-called Job: an innocent and vertuous man / such one as feared God / and eschewed euill. This man had seven sonnes/and three daughters.

¶ His substance was. vii. mil. shepe. iij. mil. Camels. v. C. yocke of oxen/ v. C. asses / and a verye great housholde: so that he was one of the moost principall men amonge all them of the East contrie. His sonnes now went on every ma/and made bankettes: one day in one house/ another day in another/ a sent for theyr the sisters to eate and drynke with them. So when they had passed ouer the tyme of theyr banketyng round about / Job sent for them/ and censured them agayne / sode vpon early / and offered for every one a burnt offering. For Job thought thus: peradventure my sonnes haue done some offence / and haue ben vnthankful

## The probation of Job.

## The booke of Job

to God in theyr hartes. And thus dyd Job every daye.

**Job. ii. a.** **B** Then came a tyme/when the seruantes of God came and stode before the Lord/Sathan came also amonge them. And the Lord sayde vnto Sathan: From whence comest thou? Sathan answered the Lord:/and sayde: I haue gone aboute the lande/and walked throughe it.

**I. Pet. v. b.** Then sayde the Lord vnto Sathan: hast thou not considered my seruant Job/how that he is an innocent and vertuous man: such one as feareth God/a escheweth euill/and that there is none lyke hym in the lande. Sathan answered and sayd vnto the Lord: Doeth Job feare God for naught: hast thou not professed hym/his house/and all his substance on euery syde? hast thou not blessed the workers of his hande? Is not his possession increased in the lande: But laye thyne hande vpon hym a lytle/ & touche once all that he hath/and I holde. He shall curse thee to thy face. And the Lord sayde vnto Sathan do/ all that he hath/ he is in thy power: onely vpon himselfe/ se that thou lay not thyne hande. Then wente Sathan forth from the Lords presence.

**E** Now vpon a certayne daye/when hys sonnes and daughter were eatinge/ and duncyng wine in theyr chiefe brothers house/ there came a messenger vnto Job/ and said: Whye the oxen were a plowinge/ and the asse goyng in the pasture beside them: the Sabees came in violently/ and toke them all awaye: yee/ they haue slayne the seruantes with the sword/ & I onely ranne my waye/ to tell the.

And whye he was yet speakinge/ there came another/ and sayde: The fyre of God is fallen from heauen/ it hath consumed/ and burnt vp all the shepe and seruantes: and I onely ranne my waye/ to tell the. In the meane season whye he was yet speakinge/ there came another/ and sayde: The Caldees made the arayes/ and sell in vpon the camels/ which they haue carryed awaye/ yee/ & slayne the seruantes with the sword: and I onely am gotten awaye/ to tell the.

**B** Whye he was speakinge/ there came yet another/ and sayde: Thy sonnes and daughters were eatinge and duncyng wine in theyr chiefe brothers house/ and

soderly there came a mighty great wynd out of the South/ and smote the ij. corners of the house: which fell vpon theyr children/ so that they are dead: and I am gotten awaye alone/ to tell the.

Then Job stode vp/ and rente hys clothes/ spaued hys head/ & laye vpon the ground/ worshipped/ and sayde: I naked came I out of my mothers wombe/ and naked shall I returne thither agayne. The Lord gaue/ and the Lord hath taken awaye/ (The Lord hath done his pleasure/ & now blessed be the name of the Lord. I In all these thynges dyd Job not offende/ nor murmured foolishly agaynst God.

### The ii. Chapter.

**B** Then happened also vpon a tyme/ that when the seruantes of God came and stode before the Lord/ Sathan came also amonge thei/ and stode before him. And the Lord sayde vnto Sathan: From whence comest thou? Sathan answered/ and sayde: I haue gone aboute the lande/ and walked throughe it.

Then sayde the Lord vnto Sathan: Hast thou not considered my seruant Job/ how that he is an innocent a vertuous man/ such one as feareth God/ and escheweth euill/ a that there is none lyke him in the lande: But thou mouedest me agaynst hym/ to punish hym: yet is it in wayne/ for he standeth still in his godlynesse.

Sathan answered the Lord/ and sayde: **B** Ehyne for hyne/ yee/ a man wyl geue all that cuer he hath for his life. But laye thyne hande vpon hym/ & touche hym once vpon the ribe bone and flesh/ and I hold/ he shall curse thee to thy face. Then sayde the Lord vnto Sathan: lo/ there hast thou hym in thy power/ but spare his lyfe.

So wente Sathan forth from the Lords/ and smote Job with maruolous sore byles from the sole of the foote vnto his crowne/ so that he sat vpon the ground in the ashe/ and scraped of the citter of his footes with a postherde.

Then sayde hys wyfe vnto hym: I Curse thee yet continue in thy perfectnesse/ & curse God/ and dye. But Job sayde vnto her: Thou speakest lyke a foolish woman: Whye wylt thou receaued prosperytie at the hande of God/ where

wherefore shoulde we not be content with aduersite also: ¶ In all these thynges I had not Job synne with his lippes.

¶ Now when Job's friends herd of al the trouble that happened vnto him; there came thre of thē; euery one fro his owne place: namely; Eliphaz the Themanite, Balbad the Subite; and Sophar the Naamathite.

For they were agreed together to come / to shew thym compassion vpon hym; and to comforte hym. So when they lyfte vp they crye a sarre of thē; they Enuie hym noc.

¶ Then cryed they; and wept; then euery one of them rente his clothes / and spunced duste vpon theyr heades in the ayre. They sat them doun by hym also vpon the grounde viij. dayes / and viij. nyghtes. Neyther was there any of them that spake one woide vnto hym / for they sawe that his payne was very greate.

### The. III. Chapter.

¶ After thys opened Job his mouth / and cursed his daye; and sayde: Iost be that daye; wherein I was borne; and the night / in the which it was sate; there is a manshande ceased. The same daye be turned to darkness; and not regarded of God from aboue; neyther be thyned vpon with lghte; but be couered with darkness; and the shadowe of death. Let the Dimme cloude sel vpon it; and let it be lapped in with sorrowe. Let the darke some overcome that nyghte / let it not be re found amonge the dayes of the ycare; nor counted in the monthes. Despyssed be the nyght; and discommended: let them that curse the daye; geue it theyr curse also; euen those that be ready to raise vp Lewiathan. Let the starres be Dimme; thou art darkness; &c. Let it loke for lghte; but let it see none; neyther the vsyng of vp of the spyrte manninge; because it shut not vp the wombe that bare me / nor had these sorrowes fro mine eyre.

¶ Also; why died I nor in the byrthe: Why did not I perish; as fone as I came out of my mothers wombe: Why sit they me vp theyr snees; Why geue they me suck with their breasts; Why shoulde I now haue lyeen still; I shoulde haue slept; as Ben at rest; like as the firste a lorde of the carthe; which bulde them selfe speciall places; As the pynces that haue

greate substance of golde / and theyr houses full of siluer. ¶ That I enterly had no bynging; or were as a thinge borne out of time; (that is put asid; whether as yonge chylde; which neuer sawe the lghte. There must I twicke cease / se from theyr synny; there such as are ouerlaboured; he at rest; there are those litten out of fre; which haue ben in pynson; soo that they heare none; the voyce of the oppressour. There are small and great; the bondeman; and he that is fre from his master.

¶ Wherefore is the lghte geuen; to him that is in misery; and life vnto them; that haue heavy beren;: Whyche longe for death; and it cometh not; for if they might fynde their graue; they wolde be inauspicious glad; as those that bygge vp measure. ¶ To the man whose wate is dryd; whyche God sepech backe from hym.

¶ This is the cause; that I sythe before I ate; and my roarynges fell out lyke a water floude. For the thyng; that I feared is come vpon me; and the thyng; that I was afraid of; is happened vnto me. Was I not happye; Had I not quyetnesse: Was I not in rest; And now cometh such misery vpon me.

### The. IIII. Chapter.

¶ Then answered Eliphaz of Theman; and sayde vnto hym: If we begynne to communge with the / peradventure thou wilt be in content; but who can withhold himselfe from speakyng. Beholde; thou hast ben a teacher of many; and hast confounded the weery handes.

¶ Thy wordes haue set vp those that were fallen; thou hast refreshed the weak faeces. But now that thy plague is come vpo the; thou spuest away; now it hath touched thy self; thou art sayn bered. ¶ Where is now thy feare of God; thy selffastnesse; thy patience; and the perfectnesse of thy lyfe: Consider; I pray the; who euer perished; byng an innocent; ¶ Why were the godly destroyed: As for those that plowe; theye ediffice. As I haue sene my self; and sowe my self; they reap. ¶ And the same. For when God bloweth vpo them; they perishe; and are destroyed; thow the blaste of his wrath. The roaring of the Lyon; the crying of the Lyonsesse; and the teer of the Lyons whelpes are broken. The greare Lyon perissheth; because he can get no pray / and

the Lyons whelpes are feared aboabe.  
**B** There is spoken vnto me a thyng in count  
 sayll / whiche hath geuen a terrible sounde in  
 myne eare / with a visyon in the nyght / wha  
 men are fallen a slepe. Suche feare and heede  
 came vpon me / that all nyght I was awake.  
 And when the wynde passed ouer by me / the hee  
 res of my helde shode vpon me.

San. p. c.

Job. xxx.

Psal. cxlii. a

Roma. iq. b

\* Job. xv. b

4. Pet. ij. d

Then shode there one before me / whose face  
 I knewe not: an ymage there was / and the  
 weith was byll / so that I heede this voyce:  
 ¶ May a man compared vnto God / be iust?  
 ¶ May a man be more cleane then  
 hee that made him? Beholde / he hath founde  
 vnfaithfulness among his owne seruants:  
 ¶ and proude disobedience amonge his  
 aungels.

Howe muche more then shall they (that  
 dwell in house of claye / whose foundation is  
 but earth) be mortuared? They shall be de  
 stroged from the moyning vnto the eueninge:  
 ¶ they shall perishe as euer they be aware:  
 and be taken awaye so cleane / that none of the  
 shall remayne / but be dead / or euer they be a  
 ware of it.

The. V. Chapter.

**I** ¶ I came me one els / if thou canst fynde any /  
 ¶ See / loke aboute the vpon any of the hely  
 men. Is for the folyeste man / displeasure fly  
 keth him / and anger slayeth the folyoraun  
 ¶ I haue seene my self / when the fyllysh was  
 depe roted / that his berry was sodenly des  
 troged: that his chylden were without pas  
 speryng or health: that they were slayne in the  
 bowe / and no man to deliuer the: that his har  
 uest was eaten vp of the hūgry: that I weap  
 ned man had spoyled it / and that the thylythe  
 had thowke vp his ryches. It is not the carth  
 that buygeth forth trauayl / neyther cometh  
 sūoure out of the ground: but it is man that  
 is boone vnto mynny / lyke as the byde is to  
 flye.

Ps. xxxv. b

Deu. xxxv. d

B

San. xxxv. d

b

Ecdi. p. c.

\* Luce. i. c.

Pr. cxlii. b

cxlii. a

1. Co. ij. b

But now wyl I speake of the Loorde / and  
 talke of God / which doeth thynges that are  
 vnsearchable / a marauylous without nūber:  
 ¶ Whiche geueth rayne vpon f earth / and pou  
 reth water vpon all thynges / ¶ whiche sendeth  
 vp them of lowe degre / and sendeth prosperie  
 to theys that are in heauynesse: Whiche des  
 trogeth the deuyces of the foyle / so that they

are not able to performe thynges that they  
 take in hande: ¶ whiche compasseth the wyse in  
 theys: owne craftynesse / and ouerthroweth the  
 counsayll of the wyse: ¶ In so muche that they  
 runne into backenesse by sayre day / and grope  
 about them at the noone day / lyke as in the  
 nyght.

¶ And so he deliuereth the poore from the  
 swerde / from theys mouth / and frō the hande  
 of the cruell / that the poore maye haue hope:  
 and that the mouth of the oppressour maye be  
 flopped.

¶ Beholde happy is the mā / whome God  
 punyssheth: therfore / despyse not thou the  
 chastyng of the almyghty. ¶ For so muche that  
 a woude / be geueth a medienne agayne: though  
 he be myschaunce / he shall yett be made agayne.

¶ He deliuereth the out of his troubles / so  
 that in the scuenth there can no harme touch  
 the. In the myddell of hūgry he shall see  
 from feare: and when it is woure / from the  
 power of the swerde.

¶ He shall kepe the from the perillous rage /  
 so that when trouble commeth / thou shalt not  
 neede to feare. In destructione: and death thou  
 shalt be merry / and shalt not be a fraide for the  
 beastes of the carth: But the castelles in the  
 lande shall be confederate with the / and be  
 freestes of the felde shall geue thee peace.

¶ For thou shalt see it at thy dwellinge place  
 shalt be in rest / thou shalt beholde thy substāce  
 and be not more punished for synne. Thou shalt  
 see also that thy sēde shall encrease / and that thy  
 posteritee shall be as the grasse vpon the carth.  
 Thou shalt come as thy graue in a faire age /  
 lyke as the come increaseth: and brought into the  
 barn in due season. ¶ For this is the matter /  
 as we oure selues haue proued by experyence.  
 Therefore now that thou heare it / take heere  
 heede to thy self.

The. VI. Chapter.

**I** ¶ He answered and sayde: ¶ that my mis  
 ery were weped / and my punishment  
 layed in the balauance: for then should it be  
 heuier then the sande of the see. This is the  
 cause that my wordes are so for to will.

For the almyghty hath shot at me with his  
 arrowes / whose indignacion hath thowke  
 vpon my spere: and the terrible feare of God hath  
 agaynst me. ¶ Doeth the wyde asse roare  
 when

Amos. d



whan be hath graffe? Or crieth the oxe whan be hath fodder yonoug? Nay a thing be caren vnreasoned / or without salt? What sayll hath the whyre within the yolke of an egge? The thynges that somtyme I myght not a waye vntill / are now my meate for very sorrow: O that I myght haue my desire: O that God wolde graunte me the thing that I long for: That be wolde begyn and synre me: that be wolde let his hande go / and hyme me down. Then spouls I haue some comfort. Yee / I wolde desire hym in my paine / that he should not spare: for I wil not be agaynst the wordes of the holy one.

**B** What power haue I to endure? O: what is myne ende / that my soule myght be paciert? Is my strength the strenght of stones? Or is my skine made of brass? Am I able to helpe my selfe? Is not my strenght gone fro me / lyke as if one wchidde a good dede fro his frede / and forsake the feare of God? Myne owne backen / passe ouer by me as the waterchoke / that hastily runneth thowme & valleys. But they that feare the whouefrost / the snow shall fall vpon them.

Whan theyi tyme cometh / they shall be destroyed and peryshe: and whan they be set on fire / they shall be remoued out of theyi place: for the parbes that they go in / are croked: they haist after wayne thynges / and shall peryshe. Consider the parbes of Cheman / and the wayes of Saba / wherein they haue put theyi trust. Confounded are they that put any confidence in them. For whan they came to oppayne the thynges / they loked for / they were brought to confusion.

**C** When so are ye also come vnto me: but nowe shall ye fe my misery / ye are afrayed. Did I desire you to come hyther? Or to geue me any of your substaunce? To deliuer me from the enemyes hande / or to saue me from the power of the myghty? Teach me / and I will hebe my tounge: and if I do erre / shewe me wherin.

Wherfore blame ye then the wordes / that are wel and truly spoken? which of you can reioyce them? Saunge onlye that ye are for to chace men / scynges / and can speake many wordes in the wynde. Ye falle vpon the superflisse / a go. aboute to ouerthrowe your

owne frende. Wherfore / loke not only vpon me / but vpon your selues / whether I lye or no. Turne in to your owne selues. I pray you / be indifferent iudges / and consider myne vngyrynesse / whether there be any vniughteousnesse in my tuing / or wayne wordes in my mouth.

## The. VII. Chapter.

**D** Not the lyfe of man vpon earth a very traytle? Are not his dayes / like the dayes of an hyed seruaunt? So: lyke as a bonde seruaunt desireth the shadowe / as the byeling wolde saue haue an ende of his woite: Euen so haue I laboured whole monethes / lade but in vaine: and many a carefull nyght haue I tolde. When I layd me downe to slepe / I sayde: O whan shall I ryse? I am full of longed soie for the nyght. Thus I am full of sorrow / till it be darke. My flesh is cloed with wormes / shynnes and dust / my synne is wythered / and crepeld together: I my dayes passe ouer moie spedyly / the a vrecour can weec out his webbe / and are gone or: I am aware. O remember that my lyfe is but a wynde / and that myne eye shall nomore se the pleasures thereof / see / and that none other mans eye shall see me any more. For: if thou seltest thine eyes vpon me / I come to nought / as a cloud is consumed and vantsched away / euen so be I gorth boune to hell / cometh nomore vpon / nor turneth agayne into his house / neither shall his place knowe him any moie.

Wherfore I will not spare my mouth / but will speake in the trouble of my soure / in the byneresse of my mynde will I talke. Am I a see / or a whallysh / that thou kepest me so in payson? Whan I thynke my bed shall comforte me / I shall haue some refrefhyng by talke / to my selfe vpon my couch: The troublessest thou me with dicames / and makest me so afrayed thowme visions / that my soule wepeth rather to be hanged / and my bones to be dead.

I can se no remedy / I shall lyue nomore: O spare me thet / for my dayes are but vaine. What telman that thou hast hym in iudic reputacion / and stestest so muche by hym? Thou talkest diligent care for him / and sodenly doest thou trye him.

Why goest thou not from me / nor stestest  
f iij inc

Deu. xxxij

Job. ix. a  
p. 4

Dan. 4. a

Matt. vj. c  
Deu. 4. a  
Gen. xxx. a

me alone / so longe yill I swallowe downe my  
 speere: I haue offended / what shal I do vnto  
 the: O thou preseruer of men: Why hast thou  
 made me to stande in thy way / and am I so  
 heauy a burthen vnto my selfe: Why doest  
 thou not forgiue me my synne: Wherefore  
 test thou not away my wickednesse: Beholde/  
 now must I sleepe in the dust: and if thou se-  
 kest me to morow in the moynynge / I shall  
 be gone.

## The. VIII. Chapter.

**A**nd answered Baalab & Suhite / a said:  
 Howidge wilt thou talke of suche thynges:  
 howe longe shall thy mouth speake so  
 proude wordes: Doeth God prouerise & thing  
 that is lawfull: O: Doeth the almighty destroy  
 thyng that is ryght: When thy sonnes sinned  
 agaynst him / yd not he punysh the for theyr  
 wickednesse: If thou woldest now refo: vnto  
 God by nymca make thine humble prayer  
 to the almighty: if thou woldest lye a pure  
 and a godly lye: shoulde he not awake vp vnto  
 the immediately / & geue the bewys of ryghte  
 trouthnesse againe: In so much that wher  
 souner thou haddest lye afo: / thou shouldest  
 now haue great abundaunce. Enquire of the  
 that haue bene before the / search diligently a-  
 monge thy forefathers. Namely / that we are  
 but of yester day / and consider not / what oure  
 daye vppon earth are but a very shadowe. They  
 shall thoure the / they shall test the / yee / they  
 will gladly confesse the same.

Job. i. c.

ou. xxx.

P. 2. c. 11.

**B**lame a rushe be grene without moys-  
 nesse: maye the grasle growe without water:  
 No: but / our euer it be that forth / and ouer it  
 be garbered: It withereth before any other  
 herbe: And so goeth it with all them that sou-  
 ger God: and euen thus also shall the Propher-  
 es hope come to naught. His confidence  
 shall be destroyed / for he trusteth in a spyders  
 webbe.

Beholden him vpon his house / but he shall  
 not stande: he holberth him selfe by it / yee / shal  
 be not endure. Of tyme a thing doeth flouish / a  
 men thinke that it maye abyde the Sunne-  
 shine: it thureth forth & braundes in his gar-  
 den: it traeth many notes / in so much that it is  
 like an house of flonnes. But if it be taken out of  
 his place / eury man denieth it / sayinge: I  
 knowe thee not. O howe is it with him / that re-

seycteth in his own doinges: and as for ocher /  
 they greue out of the earth.

Beholde / God wil not cast awaye a verge  
 oue man / neyther wil he helpe the vngodly.  
 Thy mouth shall be fill with laughinge: / and  
 thy lippe with gladnesse. They that hate the /  
 shall be confounded / and the dwellinges of the  
 vngodly shall come to naught.

## The. IX. Chapter.

**A**nd answered and saide: As for that / I  
 knowe it is so of a trouth / & a man compar-  
 red vnto God / can not be iustificed. If he will / I  
 argue with him / he shal not be able to auisere: Job  
 him vnto one amogge a thousand. He is ryght  
 of herke / and mightie in strength. Who euer  
 prospered / that toke parte agaynst him: He  
 translate: & the mountains / ouer euer they be a-  
 ware / & nouerthey: ouerth them in his wrath. He  
 remoueth the earth out of her place / that bee  
 pillars: shake vnto the skie. He commaundeth the  
 Sunne / and it riseth not: he closeth vp the star-  
 res / so it were vnder a signet. He him selfe  
 alone spiedeth out the heuene: and goeth vpp  
 the wayes of the see. He maketh the waynes  
 of heauen: the Orion: the 7 vj starres and Orion  
 the secrete places of the South. He doeth great  
 thinges / such as are vnsearchable: yee / a won-  
 derous / without number.

If he came by me / I might not loke vpon  
 him: if he went his waye / I should not per-  
 ceue it. If he be hauly to take any thinge: a  
 waye / who will make him refo: it againe: I  
 knowe not. Who wil say vnto him: where doest thou  
 stande: but the proudest of all must floupe vnder  
 him. How shoulde I then aise were him:  
 or what woode shoulde I finde out agaynst  
 him: Yee / though I be righteous / yet will I  
 not geue him onc woide againe / but mekely  
 submyne my selfe to my godde. Albeit / I call  
 vpon him / a he heare me / yet am I not iure /  
 he hath herbe my voyce: he troubleth me so  
 with his tempest / a woilder me out of measure  
 without a cause. He wil not let my spete be  
 in rest / but filleth me with bitterness.

He is God: whose wrath no man maye with-  
 stande: but the proudest of all must floupe vnder  
 him. How shoulde I then aise were him:  
 or what woode shoulde I finde out agaynst  
 him: Yee / though I be righteous / yet will I  
 not geue him onc woide againe / but mekely  
 submyne my selfe to my godde. Albeit / I call  
 vpon him / a he heare me / yet am I not iure /  
 he hath herbe my voyce: he troubleth me so  
 with his tempest / a woilder me out of measure  
 without a cause. He wil not let my spete be  
 in rest / but filleth me with bitterness.

If men wil speake of strenght: is it strenght  
 of alif men will speake of righteousnesse /  
 who dare be my record: if I will iustifie my  
 selfe / myne own mouth shall condemne me: if  
 I will put forth my selfe for a perfecte man / he  
 shall

shall proue me a wicked doer: for I should be an innocent; my conscience knoweth it not; yet I my self am weary of my life.

This one thing wil I saie: The destructione both the righteous and vngodly. And though he slae suddenly with the scourge; yet laugheth he at the punishment of the innocents. As for the world; he getteth it ouer in to the power of the wicked; such as the rulers be; wherof all laides are full. So it is not so; where is there any; but he is such one.

† My dayes haue ben moie swifte then a runner: they are gone suddenly; and haue sene no good thing. They are passed away as the shippes that be good vnder saile; as a Tiegile that husseth to the prairie. When I am purposed to soger my complainings; to chaunge my countenance; / and to comforte my self: then am I afraid of all my woices; for I know my breathes not an euil doer. If I be the a wicked one; why haue I laboured in paynt? Though I washed my self with snow water; / a made mine haies neuer so cleane; yet shouldst thou vipp me in the mire; / a mine owne clothes should be defile me. For be that I muste geue answer vnto; / a with whom I go to law is not a man as I am. Whether is there any dayes man to reipone both the parties; / or to lay his hande betwixt vs. Let him take his rod away from me; / yet let him make me no moie afraid of him; and then shall I answer him without any feare. For as long as I am in such fearfulnesse; / I can make no answer: And why; he greucth my soul to lue.

The. X. Chapter.

¶ Zuertelsell; nowe will I put forth my woices; I wil speake out of the very heart of my soule; / a will saie vnto God: Do not condemne me; but shew me the cause; / wherfore thou iudgest me on this manner. Thinkest thou it well done; to oppresse me; too easie me of; (beinge a woife of thy hande) / a to inmainteine the counsaill of f vngodly: Hast thou fleshy eyes the so; dost thou lke as man loketh: Are thy waies as the waies of man; / and thy yeeres as mans yeeres: that thou makest such inquisition for my wickednesse; and searchest out my sinne: where as (nor withstanding) thou knowest that I am no wicked person; / and that there is no man able to deliuer

me out of thine hand. † Thy haies haue made Gen. j. b me; / and fashioned me altogether round about; wilt thou then destroye me suddenly? Remember I beseeche the; how that thou inuadest me of the moule of the earth; / and shalt bringe me to earth agayne.

Hast thou not milked me; as if were milke: / a turned me to cruddes like cheese: Thou hast couered me with flinne and fleid; and ioyned me together with bones and synowes. Thou hast graunted me life; and done me good; and the diligēt heede that thou tolest vpon me; / hath picierued my spere.

Though thou hyddest these things in thine heart; yet am I sure; that thou rememberest the all. Wherfore dydest thou kepe me; / when I synned; / and hast not cleared me from my offense: If I do wickedly; / mo is me therefore: If I be righteous; / yet darre I not lise vp my head: so full am I of confusion; / and of my owne misery.

Though thou hast brought me out of my misery; / as it were a Lyon; / and troublest me out of measure: Thou bringest fresh wyndes as gaunst me; / thy wrath increaseth thou vpon me; / cry many are the plagues; that I am in. † Wherfore hast thou brought me out of my mothers wombe: / Or hast thou had perished; / and that no eye had sene me. If they had caried me to my graue; / as sone as I was borne; / then shouldst thou be gone; / as though I had neuer bene.

Shall not my thote life come sone to an ende; / Or holde the fro me; let me alone; / that I may ease my self a litle afore; / I go thither; / fro whence I shal not turne again: Nameles; / to that land of darknesse; / and shadow of death: yee; in to that darcke cloudy land; and deadly shadow; / where as is no iudic; but terrible feare as in the darkenesse.

The. XI. Chapter.

¶ Ben answered Sopha the Naamathite; / and saide: Should not be that maketh many woices; be answered: Shouldst thou babble much; / be commended therein: Should me geue care vnto f onely: Thou wilt laugh; / or ther me to scorn; / shal no body mocke f againt: Wilt thou say vnto God: The thinge of the fate in hand; / is perfect; / a I am cleane in thy sight: Or that God would speake; / and open his lipps f uij againt

against the that he might shewe the / C out of his secret waydome / how manifeste his lawe is: the shouldest thou knowe / that God had forgotten the cause of thy sinnes.

Wilt thou fynde out God with thy sensing: wilt thou attaine to the perfectnesse of the Almighty: He is higher then heauen / what wilt thou do? Deper the hel / how wilt thou then know hym? His length exceedeth the length of the earth / and his bredth the bredth of the see. Though he turne all thynges vpsyde downe / close them in / thrust the together / who darre heate him therfor?

**B** I for it is he that knoweth the vanitie of men: he seith they wisenedesse also / shoulde he not then confidit: I sayne body spaleth himselfe / and the soune of man is lyke a wilde Asses foal. If thou boddest now a night here / and liftedst vp thine handes towards hym: if thou woldest put awaye the wisenedesse / which thou hast in hande / so that no vngodlynesse dwell in thy house: Then mightest thou lyfe vpy thy face without shame / then shouldest thou be sure / and haue no neede to feare.

Then shouldest thou forget thy misery / and thinke nomaie upon it / than upon the waters that runne by. Thou shouldest thy lyfe be as cleare as the noone daye / and spying south as the moonyng. Then mightest thou haue confidence in the hope that thou hast: a slepe quiet / whan thou art buried. The shouldest thou take thy rest / and no man to make the asayed: yee / many one shoulde set much by the. As for the eyes of the vngodly / they shalbe consumed / and not escape: theyr hope shalbe misery / and sorrow of minde.

#### The XII. Chapter.

**J** Job answered / and sayde: Then no doubt / yee are the men alone / and wysedome shall perish with you. But I haue vnderstandinge as well as ye / and am no lesse then ye. Yee / who knoweth not these thinges? Thus he that calleth vpon God / and whome God heareth / is a meked of hye neyghbour: the godly and innocent man is lauded to fame. Godlynesse is a lyghte depyred in the herkes of the rynde / as is set for them to stonble vpon.

The houses of robbers are in wealth and prosperite / and they chat maliciously medle as

against God / dwell without care: yee / God goweth all thynges ryndely with his hande.

The carcel / and they shal enforme the: B the foolcs of the eye / as they shal tel: Speake to the carth / and it shal shewe the: O: to the isfles of the see / as they shal certifie the. What is he but he knoweth / that the bande of the Lo: De made all these: I In whose hande is **Cap. 4** the soule of euery lyuinge thinge / as the bereh of all men. I Haue not the carcs pleasure in Job. 11. hearing / and the mouth in saylinge the thing that it carch: I Amonge old persons there is Job. 11. wysedome / and amonge the aged is vnderstandyng. Yee / with God is wysedome a strengthe: it is that hath counsayl / and foue knowlege. If he breake downe a thing / who can set it vp agayne? If he shutte a thinge / who will open it: Beholde / if he withhold the waters / speake they drye vp: If he let them go / they desroye: He is the carth. With him is strengthe / a wysedome: he knoweth both the decauer / and hym that is decaued.

He carrieth away the wysse men / as it were / a spore / and bingeth the wyse out of their wysse. He longeth the gyrdle of ynges / and gyrdeth they: loynes with a bande: he ledeth away the priestes in to captiuitie / and tureth the myghtie vpsyde downe. He taketh the vertue from out of the mouth / and disapoureth the aged of they: wysedome. He poureth our confusion vpon princes / and consoureth them that haue ben oppressed. I Lete what he lyeth by in darkenesse / he declareth it openly: and the very shadowe of death bingeth he to light. He both increaseth the people / and desstroyeth them / he maketh them to multiplie / and diuerty them awaye. He chaungeth the bere of the princes / and ynges of the carth / and disapoureth them: so that they go wandringe out of the waye / and grope in the darke without lighte / slackinge to and fro like downe kin men.

#### The xiii. Chapter.

**J** All this haue I seene with mine eyes: I herde with mine care / and vnderstande it. Loke what ye haue the same do: I knowe els / so neither am I inferiour vnto you. Heier to lesse / I am purposed to talke with / I mighte / and my desire is to commune with God. To for you ye are workemasters of lyce / and

unprofitable Physicians altogether. Wolke

**Job 16.** **W**od ye kepe your tongue / that ye might be taken for wyse men. Therfore heare my wordes / and ponde the sentence of my hyppes. Will ye make aunswere for God woth lyce / and maintaine him woth beccate: Will ye accept the persone of God / and intreate for him: Shall that helpe you / when he calleth you to reckninge: Think ye to begyle him / as a man is begyled: Punishe you shall he / and reprove you / if ye do secretly a ccept any persone. Shall he not make you afraid / when he becometh himselfe: Shall not his terrible feare fall upon you: your remembrance shalbe lyke the duste / and your pride shalbe turned to claye.

**Job 17.** **H**olds your tongues now / and let me speake / for there is some thinge come into my minde. Wherfore do I feare my selfe in my teeth / and my soule in myne handes: Lo / there is neither comforte nor hope for me / if he will slaine me. \* But if he breake and reprove myne owne wrongs in his sighte / he is euen the same that maketh me whole. And why: there maie no spocie come before him. Heare my wordes / and ponde my saynges with youre eares. Behold / though sentence were giuen upon me / I am sure to be known for unguilty. What is he / that wold go to lawe with me: For if I holde my tungs / I shall be cleued the lesse / graunt me two thinges / and then will I not hide my selfe from the.

**Job 18.** **W**ithdrawe thine hande fro me / and let not the fearful vnde of the make me afraid. And then sende for me to the lawe / that I maie aunswere for my selfe: or els let me speake / and geue thou the aunswere. How greates are my misdoones and finnes: Let me knowe my traspyccions and offences. Wherfore hidest thou the face / and holdest me for thine enemy: Wilt thou be so cruell and extreme vnto a sientie lease / and followe upon the stubble: wher thou leitest so sharply to my charge / and wilt utterly vnde me / for the finnes of my youth: \* Thou hast put my fore in the steepe / then lekest narrowly into al my pathes / and markest the slipper of my fete: where so I (not withstandinge) muste consume as a soule carren / and as a cloth that is moth eaten.

The XIII. Chapter.

**Job 19.** **I**n there is some of a woman / hath but a short tyme to liue / and is full of divers miseries. He cometh vp / and walketh awaye like a floure. He sturp / as it were a shadowe / and neuer continueth in one estate. Thinkst thou it nowe well done to open thine eyes upon such one / and to bringe me before the in iudgement: Who can make it cleare / that cometh of an vnclen thinge / to body. The daies of woman are shorte / the number of hie monethes are knowne onely vnto the. Thou hast appointed him his bondeo / he canne not go beyonde them. Go from him / that he maye reste a litle: vntill his daie come / which he loleth for / like as an hyrdlinge doth.

**Job 20.** If a tree be cut downe / there is some hope yet that it wold sproute / aghinc forth the braunche againe: for though a roote be wrogen alle and dead in the grounde / yet when the steeke getteth the fente of water / it wull budde / and bringe forth daughes / like as when it was first plantid. But as for a man / when he is dead / perished / and consumed awaye / whar beddeth of him: The floudde when they be dined vp / and the riuers when they be emptye / are fylled againe thowme the flowinge waters of the see: but when man slepeth / he riseth not againe: vntill the heauen perishe: he shall not wake vp / nor rise out of his slepe. \* Whar thou woldst kepe me / and hyde me in the hell / vntill thy wrath were stilled: and to appoynte me a tyme / when thou mightest remember me. Maye a dead man lye agayne: \* At the dayes of this my pilgrimage / I soughte / when my chaunginge Discretion shall come. If thou woldst / but call me / I should / obey the: onely helpe is not the worke of thine owne handes.

**Job 21.** For thou hast numbered all my goynges / yet be not thou to extreme vpon my synnes. Thou hast scaled vp mine offences / as it were in a bagge: but be mercifull vnto my wickednesse. \* The mountaines shall awaye at the last / the rockes are remoued out of their place / the waters beare thowme the very stones by litle and litle / the floudde do walke awaye the grauell and carth: Euen so shalt thou be hope of man in lyke maner.

Thou proudest againste him/so that he passeth awaye as thou chainekest his estate/and putt'st him frō the. Whether his children come to worshipp/oi no/ he canne not tell: And if they be men of lowe degree/ he knoweth not. While he lyeth in his bed/ he must haue traualle: and wyle the soales in him/ he must be in sorrowe.

## The. XV. Chapter.

**¶** Then answered Elyphas the Themanite/ and sayde: Shoulde a wyse man speake such an answer/ as it were one that gaue in the wynde/ And full his stomacke with anger: Thou reuousst with wordes that are nothinge worth: and speakest the thinge/ which can do no good. As for shame/ thou haste set it asid/ els wouldest thou make so many wordes before God: but thy wickednes teacheth thy mouth/ and so thou hast chosen the a crafty tongue. Thine owne mouth condemnerth the/ and not I yet/ thine owne lips shape I an answer. Art thou the first man/ that ever was borne: Or wast thou made before the bylles: hast thou herde the secret counsayl of God/ that all thy doome is to lyke for the: What knowest thou/ that we knowe not: What understandest thou/ that we can not the same: With vs are olde aged men/ yee/ such as haue liued longer then thy four fathers.

**¶** What thou nomore regardest the comforte of God: but thy wicked wordes will not suffre the. Why doest thine heere make the so proude: Why stidest thou so greatly in thine owne conceite: Where onto lofe thine eyes/ that thy minde is so pufft vp against God/ a litle such wordes go out of thy mouth: What is a man/ that he shoulde be cleane: What hath he/ which is borne of a woman/ whereby he might be knowe to be righteous: I shoulde/ he hath founde vnfaithfulnesse among his owne saintes/ yee/ the very beaues are vnclene in his sight. How much more then an abominable and vyle man/ which thinketh wickednesse like water: I will tell the/ heare me: I wyl shewe the a thinge/ that I knowe: which wyse men haue tolde/ a hard not thence byd from their fathers: unto whom only the lande was geuen/ that no straunger shoulde come among them.

¶ The vngodly despiseth all the dayes of his life/ and the number of his traynesse yeares is vnknowe. A fearefull founde is cuer in his carce/ and when it is peace/ yet feareth he destruction: He beleueth neuer to be deliuered out of darkenesse/ the shadowe is alwaye before his eyes. When he goeth forth to get his lyuinge/ he thynketh playnly/ that the hope of darkenesse is at hand. Sober and carefulnesse make him afraid/ and compasseth hym rounde aboute/ lyke as it were a ringe with his booll ready to the battayl. For he hath stretcht out his hande against God/ and armed himselfe againste the Almightye. He sunneth proudly vpon him/ and with a stiff necke fygbreth he against him: where as he couereth his face with sametie/ and maketh his body well lykinge. Therefore shall his duste lynghe be in desolate cytee/ and in houses whiche noman inhabiteth/ but are become heapes of stones.

He shal not by ryche/ neyther shall his substance continue/ nor increace vpon carth. He shall neuer come out of darkenesse/ the flame shall drye vp his braunches/ with the blaste of the mouth of God/ shal he be taken awaye. He wyl neyther applie himselfe to faithfulnessse nor tructh/ so for is he deceaued with vanitie.

He shall perishe as the chyme be waie out/ and his hande shall not be grene. He shall be pluckt of as an vnweylyng spruce from the vyne/ and shall let his flour fall/ as the oylue doeth. For the congregation of vponnes is vnfructfull/ and the fyre shall consume the house of such/ as are greedy to receaue gyftes. He conceaucth traualle/ he searcheth his myschiefe/ and his body bringeth forth beastes.

## The. XVI. Chapter.

**¶** Then answered and sayde: I haue offryed myn heere such thynges. Miserable geueto of comforte are ye/ all the sort of you. Shall not thy vayne wordes come yet to an ende: Or hast thou yet any more to saye: I coulde speake/ as ye do also. But wolde God/ that your soule were in my soles head: then shoulde I heape vp wordes againste you/ and shake my heade at you. I shoulde comforte you with my mouth/ and release your payne

payne with the talkynge of my lippes. But what shall I do? For all my woedes / my sorrowe wil not ceasse; and though I holde my tongue; yet wil it not depart fro me. And now that I am full of payne / and all that I haue desired; / whereof of my wretched heare wretchednesse; thee standeth vp a Disssembler to make me aunswere with lyes to my face. He is angry at me; he haicth me / and gnaweth upon me with his teeth. Myne enemye floureth upon me with his eyes.

**B** They haue opened their mouthes wide upon me / and smiten me upon the cheeke despitefully; they haue cased them (like thornes) vpon myne aduersarye. God hath giuen me ouer to the vngodly; / and deliuered me into the handes of the wicked. It was sometime in wealth; but shortly hath he brought me to naught. He hath taken me by the necke; he hath rent me; and set me; as it were a marke for him to shew at. He hath compassed me round about with his barres; he hath wounded my loines and not spared. My bowels hath he poured upon the grounde. He hath giuen me one wound upon another; and is fallen upon me like a graine. I haue sowed a sackecloth vpon my fenne; and lye with my strength in the dust.

**C** My face is swollen with weeping; / and myne eyes are waxe by mine. Howbeit here is no wickednesse in my handes; / a my prayer is cleane. O carth; couer not my bleube / and let my cryinge find no roume. For lo; my trust is in heauen; and he that knoweth me / is aduise in the begynne. My frendes laugh at me to scorn; / but myne eye poureth out teares vnto God. Though a body myght pleate with God; / as one man doeth with another; yet the number of my yeares are come; and I must goe the waie / from whence I shall not turne againe.

The. XVII. Chapter.

**D** My strength faileth; my daies are shortned; / I am hard at deathes doore. I haue recovered no man; yet must myne eye continue in heauynesse. O deliuer me / and set me by the waye / that thou be able to thrust my handes together: Thou hast withholden their helmes from vnderstandinge; therefore shall they not be set upon hys. He promiseth his frendes

part of his good; but his own childe spende it. He made me as it were a byword of the common people; I am his iesting stocke among them. My countenance is decayd for very anger; and the members of my body are become like a shadowe. Veruous mine therefore shall not consider this; and the innocents shall take part against the ypoctite.

**E** Thy gracious will kepe his waie; and he that hath cleane handes / will euer be stronger and stronger. So for you / turne you / and get you hence; for I can not see one wyse man amonge you. My daies are past; my thoughtes are vanished awaye / whiche haue vexed myne here; / changinge the nyghte into day; and the lycht into darkenesse. Though I tary neuer so muche; yet the graue is my house; and I must make my bedde in the darcke. I call courtesie my father; and the women call I my mother and my syster. What helpe hath then my longe taryng;? O; who will fulfill the thinge that I loke for? All that I haue; shall goe downe into the pye; and lye with me in the dust.

The. XVIII. Chapter.

**F** Then answered Baldad the Subite; / and sayde; when wilt thou make an ende of your wordes: Marke we; / and consider; we will speake also. Why; for are we counted as heales; and reputed so vile in your sight? Why; distress thou thy selfe with anger? What the earth be forsake; / or the stones remooued out of their place; because of the? Shall not the light of the vngodlie be put out; yet the flame of his fyre shall not burne. The lycht shall be darke in his dwelling; and his candle shall be put out with him. His piclumptious goynges shall be kept in; / and his owne counsaill shall cast hym downe. For his feet shall be taken in the snare; and he shall walke in the snare. His fore shalbe holden in the trapp; and the thyrste shall catch him. The snare is layed for him in the grounde; / and a pitfall in the waie.

Fearfulness shall make him afraid on euery side; that he shall not knowe / where to get out. Hunger shall be his subsaunce; / and mysfortune shall haunge vpon him. He shall care his owne fenne; yet / his owne armes shall be vnto him; because a spyllbone of death.

Al his comforte and hope shal be roted out of  
his dwellinge/very fearfullnesse shal synge  
him to the kinge. Other men shal dwell in his  
house/which now is none of his/and him-  
stone shalbe scattered upon his habitation.  
His raters shalbe dyed vp benches/and about  
shal his harvest be cut doune. His remem-  
brance shal perishe from the earth/and his  
name shal not be playd in the streets: he  
shalbe diuenn from the lighte into darkenesse/  
and be casted out of the world. He shal  
neither haue children nor kynsolkes amonge  
his people/no/ nor any possitric in his com-  
yng and olde shalbe asloyned at his death.  
Suche are now the dwellinges of the wyce-  
fed/and this is the place of him that knoweth  
not God.

## The XL Chapter.

**J** Ob answered/and sayde: How longe  
I will ye wepe my soule/and trouble me  
with wordes? For ten tymes haue ye repro-  
ued me:are ye not ashamed/for to laugh me  
so to sceme me? I go wronge/I go wronge to  
my selfe. But if ye will enhaunce youre sel-  
fes against me/and accuse me to be a wyce-  
fed person/because of the same that is come  
vpon me: knowe this then/that it is God/  
which had handled me so violently/and  
whiche compassed me aboute with his scours/  
gea. I beholde/though I crye/get violence  
in done vnto me. I canne not be herde:  
Though I complaine/there is none to geue  
sentence with me. He hath hedged vp my  
path/I can not get awaye/he hath set barke-  
nesse in my gate.

Abac. i. a

Job. i. a

Df. xxxij. b

**H**e hath spotted me of myne honour/and  
taken the crowne awaye from my head. He hath  
destroyed me on euery side/and I am vnbond:  
My hope hath be taken awaye from me/so it  
were a tree pluckt vp by the roote. His wrath is  
kindled against me/he taketh me/as though  
I were his enemye.

His men of warre came togerther/whiche  
made their waye ouer me/a besieged my dwell-  
linge rounde about. He hath put my birthe  
farre awaye from me/so such as were of myne are  
maintainnes/and become straungers vnto me.  
Myne owne kynsolkes haue forsaken me/a  
my friends haue put me out of remembraunce.  
The seruantes/and maidens of myne owne

house take me for a straunger/and I am be-  
come as an alcaunt in their syghte.

When I call vpon my seruantes/they ge-  
teth me no answer: no/ though I praye  
bym with my mouth. Myne owne wyfe  
hate not abyde my bierth/I am sayne to  
speake sayre vnto the children of myne owne  
body. Yee/ the very syncret soules despyse  
me/and when I am gone from them/they  
speake euell vpon me. All suche as were my  
moost familiar/abhoire me: a they whome  
I haue beloued/are turned against me. My  
done hangeth to my synne/and the fleshe is  
awaye/onlye there is left me the synne a-  
bout my teeth. Haue pittie vpon me/haue pro-  
ue vpon me. O ye my frendes/for the hand  
of the Lord hath touched me. Synge/  
God persecuteh me/will ye wepe me also?  
Haue ye not yet ynough of the trouble of my  
fleshe?

O that my wordes were written/O that  
they were put in a booke/would God they were  
grauen with an yron penne in leade or stone.  
For I am a sure/that my rebornen lynch/and  
that I shal rise out of the earth in the latter  
daye/that I shal be clothed againe with this  
skynne/and se God in my fleshe. Yee/ my  
self shal beholde him/nor with other/with  
these same eyes. My reynes are consumed  
within me/when ye say: Why do not we per-  
secute him: we haue founde an occasion a-  
gainst him. But be aware of the sword/for the  
swearde wyll be auenged of wickednesse/and  
be sure/that there is a iudgement.

## The XX Chapter.

**S** Then answered Sophar the Naama:  
I thus/and sayde: for the same cause do my  
thoughtes counsel me to answer. And why:  
my mynd is ruffed here and there. I haue  
sufficiently herde the chexkinge and reuol/  
therefore am I purposed to make answer  
after my vnderstandinge. Anotwell thou not  
this/ namely: that from the beginninge/Co-  
uer sence the creation of man vpon e-  
arth/ the piastie of the vngodlye hath bene  
spote/and that the wyse of Procrustes con-  
nued both the reuincing of an eye: Though  
he be magnified vp to the heauen/so that his  
head reacheth vnto the cloudes/ yet he cry-  
ed at y last life sayinge: In so much that they  
wpe



whiche haue sente him/saye: Where is he? He  
 wanyed as a thame/so that he can no more  
 be founde: and passeth awaye as a vision in  
 the nighte: So that the eye whiche sawe hym  
 before/steereth now no sighte of him/ and his  
 place knoweth him no more. His children go  
 a begginge/their handes bringe them to so-  
 rowe and beauiresse.

**B** From his youth vp are his bones full of  
 wyte/whiche shall lye vpon him in the  
 earth. Whā wē kednes is sweet in his mouth/  
 he byspery it vnder his tounge. What he fauoureth  
 that wyl he not forsake. But feareth it close  
 in his throte. The meate that he eateth / shall be  
 turned to the paysof of serpentes within his  
 bodye. The ritches that he deuoureth / shall he  
 peritrate agayne/so: God shall thame them  
 oute of his bellye. The serpentes heade shall sucke  
 him/and the adders tounge shall laye him: so  
 that he shall nomore fele the ritches and shokes  
 of honny and butter: But labour shall be / and  
 yet haue nothinge to eate. Great traucyle  
 shall he make for ritches/ but he shall not enioye  
 them. And why? he hath oppressed the poore/  
 and not helped them: houses hath he spoiled/  
 and not builded them. His belly could neuer  
 be filled/therefore shall he perishe in his couer-  
 tuousnes. He deuoured so greedely/that he left  
 nothing behind/therefore his goodnes shall not  
 prosper. Though he had plenteuousnesse of  
 currey things/ yet was he poore / and therefore  
 he is but a wretch on currey side.

**145** For though the wretched haue neuer so much  
 to fill his belly/ yet God shall sende his wrath  
 vpon him/ and cause his barnes to raigne o-  
 uer him: so that if he flye the yron weapons/  
 he shall be shot with the stile bowe. The arrow  
 shall be taken forth/ and go out at his backe / as  
 a gyltynng forward: thowt we bys gall / feare  
 shall come vpon him. There shall no darkenes  
 be able to hyde hym. An vnkleded fyre shall  
 consume him/ and like what remayneth in his  
 house/ir shall be destroyed. The beauen shall de-  
 clare his wretchednesse/ and the carthe shall take  
 parte against him. The substance that he  
 hath in his house shall be taken awaye/ and per-  
 ish in the daye of the Lorded wrath. It is  
 the powertie that the wretched shall haue of  
 God / and the heritage that he maye lose for  
 of the Lord.

The. XXI. Chapter.

**146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160**  
**161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175**  
**176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190**  
**191** **192** **193** **194** **195** **196** **197** **198** **199** **200**  
**201** **202** **203** **204** **205** **206** **207** **208** **209** **210**  
**211** **212** **213** **214** **215** **216** **217** **218** **219** **220**  
**221** **222** **223** **224** **225** **226** **227** **228** **229** **230**  
**231** **232** **233** **234** **235** **236** **237** **238** **239** **240**  
**241** **242** **243** **244** **245** **246** **247** **248** **249** **250**  
**251** **252** **253** **254** **255** **256** **257** **258** **259** **260**  
**261** **262** **263** **264** **265** **266** **267** **268** **269** **270**  
**271** **272** **273** **274** **275** **276** **277** **278** **279** **280**  
**281** **282** **283** **284** **285** **286** **287** **288** **289** **290**  
**291** **292** **293** **294** **295** **296** **297** **298** **299** **300**  
**301** **302** **303** **304** **305** **306** **307** **308** **309** **310**  
**311** **312** **313** **314** **315** **316** **317** **318** **319** **320**  
**321** **322** **323** **324** **325** **326** **327** **328** **329** **330**  
**331** **332** **333** **334** **335** **336** **337** **338** **339** **340**  
**341** **342** **343** **344** **345** **346** **347** **348** **349** **350**  
**351** **352** **353** **354** **355** **356** **357** **358** **359** **360**  
**361** **362** **363** **364** **365** **366** **367** **368** **369** **370**  
**371** **372** **373** **374** **375** **376** **377** **378** **379** **380**  
**381** **382** **383** **384** **385** **386** **387** **388** **389** **390**  
**391** **392** **393** **394** **395** **396** **397** **398** **399** **400**  
**401** **402** **403** **404** **405** **406** **407** **408** **409** **410**  
**411** **412** **413** **414** **415** **416** **417** **418** **419** **420**  
**421** **422** **423** **424** **425** **426** **427** **428** **429** **430**  
**431** **432** **433** **434** **435** **436** **437** **438** **439** **440**  
**441** **442** **443** **444** **445** **446** **447** **448** **449** **450**  
**451** **452** **453** **454** **455** **456** **457** **458** **459** **460**  
**461** **462** **463** **464** **465** **466** **467** **468** **469** **470**  
**471** **472** **473** **474** **475** **476** **477** **478** **479** **480**  
**481** **482** **483** **484** **485** **486** **487** **488** **489** **490**  
**491** **492** **493** **494** **495** **496** **497** **498** **499** **500**  
**501** **502** **503** **504** **505** **506** **507** **508** **509** **510**  
**511** **512** **513** **514** **515** **516** **517** **518** **519** **520**  
**521** **522** **523** **524** **525** **526** **527** **528** **529** **530**  
**531** **532** **533** **534** **535** **536** **537** **538** **539** **540**  
**541** **542** **543** **544** **545** **546** **547** **548** **549** **550**  
**551** **552** **553** **554** **555** **556** **557** **558** **559** **560**  
**561** **562** **563** **564** **565** **566** **567** **568** **569** **570**  
**571** **572** **573** **574** **575** **576** **577** **578** **579** **580**  
**581** **582** **583** **584** **585** **586** **587** **588** **589** **590**  
**591** **592** **593** **594** **595** **596** **597** **598** **599** **600**  
**601** **602** **603** **604** **605** **606** **607** **608** **609** **610**  
**611** **612** **613** **614** **615** **616** **617** **618** **619** **620**  
**621** **622** **623** **624** **625** **626** **627** **628** **629** **630**  
**631** **632** **633** **634** **635** **636** **637** **638** **639** **640**  
**641** **642** **643** **644** **645** **646** **647** **648** **649** **650**  
**651** **652** **653** **654** **655** **656** **657** **658** **659** **660**  
**661** **662** **663** **664** **665** **666** **667** **668** **669** **670**  
**671** **672** **673** **674** **675** **676** **677** **678** **679** **680**  
**681** **682** **683** **684** **685** **686** **687** **688** **689** **690**  
**691** **692** **693** **694** **695** **696** **697** **698** **699** **700**  
**701** **702** **703** **704** **705** **706** **707** **708** **709** **710**  
**711** **712** **713** **714** **715** **716** **717** **718** **719** **720**  
**721** **722** **723** **724** **725** **726** **727** **728** **729** **730**  
**731** **732** **733** **734** **735** **736** **737** **738** **739** **740**  
**741** **742** **743** **744** **745** **746** **747** **748** **749** **750**  
**751** **752** **753** **754** **755** **756** **757** **758** **759** **760**  
**761** **762** **763** **764** **765** **766** **767** **768** **769** **770**  
**771** **772** **773** **774** **775** **776** **777** **778** **779** **780**  
**781** **782** **783** **784** **785** **786** **787** **788** **789** **790**  
**791** **792** **793** **794** **795** **796** **797** **798** **799** **800**  
**801** **802** **803** **804** **805** **806** **807** **808** **809** **810**  
**811** **812** **813** **814** **815** **816** **817** **818** **819** **820**  
**821** **822** **823** **824** **825** **826** **827** **828** **829** **830**  
**831** **832** **833** **834** **835** **836** **837** **838** **839** **840**  
**841** **842** **843** **844** **845** **846** **847** **848** **849** **850**  
**851** **852** **853** **854** **855** **856** **857** **858** **859** **860**  
**861** **862** **863** **864** **865** **866** **867** **868** **869** **870**  
**871** **872** **873** **874** **875** **876** **877** **878** **879** **880**  
**881** **882** **883** **884** **885** **886** **887** **888** **889** **890**  
**891** **892** **893** **894** **895** **896** **897** **898** **899** **900**  
**901** **902** **903** **904** **905** **906** **907** **908** **909** **910**  
**911** **912** **913** **914** **915** **916** **917** **918** **919** **920**  
**921** **922** **923** **924** **925** **926** **927** **928** **929** **930**  
**931** **932** **933** **934** **935** **936** **937** **938** **939** **940**  
**941** **942** **943** **944** **945** **946** **947** **948** **949** **950**  
**951** **952** **953** **954** **955** **956** **957** **958** **959** **960**  
**961** **962** **963** **964** **965** **966** **967** **968** **969** **970**  
**971** **972** **973** **974** **975** **976** **977** **978** **979** **980**  
**981** **982** **983** **984** **985** **986** **987** **988** **989** **990**  
**991** **992** **993** **994** **995** **996** **997** **998** **999** **1000**

**1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20**  
**21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40**  
**41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60**  
**61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80**  
**81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**  
**101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120**  
**121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140**  
**141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160**  
**161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180**  
**181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200**  
**201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220**  
**221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240**  
**241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260**  
**261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280**  
**281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300**  
**301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320**  
**321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340**  
**341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360**  
**361** **362** **363** **364** **365**

his bowels are at the fastest / and his bones full of marrow. Another dyeth in sorrow and beautyesse / and neuer had good dayes. How slepe they both a lyfe in the earth / and the worms cover the. But I knowe what ye thinke / ye / and what ye smagen against me / in my troublously. For ye saye: where is the pynnes palace? where is the dwellinge of the one godly? Are any man that goeth by the waye / and saye: whyll not regard theye tokens / and dedes. He shall tell you / that the wycked is kepte vnto the daye of destruction / and that the vngodly shalbe broughte forth in the daye of wrath. Who barre repute him for his wayes to his face? who rewardeth him for the vngodlynesse that he doeth? Yet shall he be thoughte to bys graue / and watch amonge the heape of the dead. Then shall he be sayne to be buried amonge the stones / by the doleful side. All men muste folowe hym / and there are innumerable gone before him. How vaine is the comforte that ye geue me? Are not your answers cleane contrarye to ryght and trouth?

Job. 22. a

q. Det. 4. b  
Klar. 11. d

Now because that God is higher then the heauens / and because thou sayst that the stars are soe high / whyll thou therefore say: Tush / how shoulde God knowe: Doeth his Dominion reach beyonde the cloudes? Tush / the cloudes couer him / that he maye not see / for he dwelleth in heauen. Will thou whyll seepe the olde waye / that all wycked men haue gone; both olde and yonge / whose foundation is a runninge water / whiche saye vnto God: goe from vs / and after this manner: Tush / what saye the Almightye do vnto vs: where as he standeth / whyll standinge / filleth their houses with all good. Whiche meanynge of that vngodly be farre from me. For whyll saye: shal the godly / and with gladnesse shal the innocent / that their increase shalbe heuen downe / as that possitric consumed with the fyre.

Therefore reconyle the vnto God / and be content / so shall all thynges prosper with the ryghte. Necesse the lame at his mouth / a laye vp his wordes in thine hart. For if thou whyll turne to the Almightye / thou shalt stande fast / and all vngodlynesse shall be farre from thy dwellinge: He shall graue the anharueste whiche in plente / and abundance shal excede the bulle of the carthe / and the golde of Ophyr / yf thou shalt. For the Almightye his owne selfe shalbe thine heroweste / and the beare of the monye. Then shalt thou haue thy desire in the Almightye / and lift vp thy face vnto God. Then shalt thou make thy prayer vnto hym / and he shall heare the / and thou shalt kepe thy prayers. Then loke what thou takest in hande / be shall make to prosper with the / and the lychte shall shyne in thy wayes. For who so humbled hym selfe / hym shall he see vp: and who so loketh meekely / shal be healed. If thou be innocent / he shall save the: and who rowe the vngodlynesse of thine handes / shal thou be deliuered.

Therefore reconyle the vnto God / and be content / so shall all thynges prosper with the ryghte. Necesse the lame at his mouth / a laye vp his wordes in thine hart. For if thou whyll turne to the Almightye / thou shalt stande fast / and all vngodlynesse shall be farre from thy dwellinge: He shall graue the anharueste whiche in plente / and abundance shal excede the bulle of the carthe / and the golde of Ophyr / yf thou shalt. For the Almightye his owne selfe shalbe thine heroweste / and the beare of the monye. Then shalt thou haue thy desire in the Almightye / and lift vp thy face vnto God. Then shalt thou make thy prayer vnto hym / and he shall heare the / and thou shalt kepe thy prayers. Then loke what thou takest in hande / be shall make to prosper with the / and the lychte shall shyne in thy wayes. For who so humbled hym selfe / hym shall he see vp: and who so loketh meekely / shal be healed. If thou be innocent / he shall save the: and who rowe the vngodlynesse of thine handes / shal thou be deliuered.

Therefore reconyle the vnto God / and be content / so shall all thynges prosper with the ryghte. Necesse the lame at his mouth / a laye vp his wordes in thine hart. For if thou whyll turne to the Almightye / thou shalt stande fast / and all vngodlynesse shall be farre from thy dwellinge: He shall graue the anharueste whiche in plente / and abundance shal excede the bulle of the carthe / and the golde of Ophyr / yf thou shalt. For the Almightye his owne selfe shalbe thine heroweste / and the beare of the monye. Then shalt thou haue thy desire in the Almightye / and lift vp thy face vnto God. Then shalt thou make thy prayer vnto hym / and he shall heare the / and thou shalt kepe thy prayers. Then loke what thou takest in hande / be shall make to prosper with the / and the lychte shall shyne in thy wayes. For who so humbled hym selfe / hym shall he see vp: and who so loketh meekely / shal be healed. If thou be innocent / he shall save the: and who rowe the vngodlynesse of thine handes / shal thou be deliuered.

## The XXII. Chapter.

Job Elyphas the Themanite gaue answer / and sayde: Maye a man be compared vnto God in wisdom / though he seme to himselfe / for to be lyke hym: What pleasure hath God in that thou art ryghteous? What doeth he if thou profitt him / that thy wayes are perfect? So be afraid to repute the / and to make thy praye with the in to iudgement. Cometh not this for thy greate wyckednesse / and for thine vngodlynesse / whiche are innumerable: Thou hast taken the pleyge from thy shepherds for naughte / and robbed the naked of their chalynges: For such as were weerye harte thou geues no water to drynke / thou hast withdrauen breade from the hungrye: Shoulde Iudge one then as vnto thy violence / wrong and oppiession / bringe all thynges of paratelye / and hauinge respect of persones / dwell in the lande: Thou hast sent wydwowes awaye emptye / and oppiessed the poore / fatherlesse.

Terc. 4. e  
Dscr. 11. bJob. 22. d  
xxx. xxx.  
xxxii.

Therefore art thou compassed aboute with snarres on euery side / and suddenlye vnto with feare. Shouldest thou then see no darkenesse: Shouldest not the water floude runne oute of

Therefore reconyle the vnto God / and be content / so shall all thynges prosper with the ryghte. Necesse the lame at his mouth / a laye vp his wordes in thine hart. For if thou whyll turne to the Almightye / thou shalt stande fast / and all vngodlynesse shall be farre from thy dwellinge: He shall graue the anharueste whiche in plente / and abundance shal excede the bulle of the carthe / and the golde of Ophyr / yf thou shalt. For the Almightye his owne selfe shalbe thine heroweste / and the beare of the monye. Then shalt thou haue thy desire in the Almightye / and lift vp thy face vnto God. Then shalt thou make thy prayer vnto hym / and he shall heare the / and thou shalt kepe thy prayers. Then loke what thou takest in hande / be shall make to prosper with the / and the lychte shall shyne in thy wayes. For who so humbled hym selfe / hym shall he see vp: and who so loketh meekely / shal be healed. If thou be innocent / he shall save the: and who rowe the vngodlynesse of thine handes / shal thou be deliuered.

## The XXIII. Chapter.

Job answered and sayde: My sayynge I haue yet the daye in dyrectnesse / and my hande heauy among my gonynges. What I mighte see him and finde him: What I mighte come before him / seat to plead my cause before him / and to syl my mouth with argumens. What I mighte knowe what answer

swere he wolde geue me: and that I might  
 vnderstande / what he wolde saye vnto me.  
 Wyl he please against me with his greate  
 power and strengthe: or wil he keene himselfe  
 vnto me: Whi no let him nor do so to  
 me. But let him geue me lyke power to go to  
 leaue: then am I sure to wyne my matter.  
 For though I go before: I fynde him not: if  
 I come behinde: I can get no knowlege of  
 him: If I go on the left syde to pounde hys  
 waikes: I can not asayne vnto them: If I  
 go on the right syde: he byderth hymself  
 that I can not fynd hym. But: o for my waye:  
 he knoweth it: and trust me as the golde  
 in the fyre.

¶ 44  
 viij.

**B** Neuerthelesse/my fete kepe his part / his  
 bynde streit haue I holden / and not gone out  
 of it. I haue not forsaken the commaunde-  
 ment of his lippes: but loke what he charged  
 me with his mouth: that haue I shut vp in  
 my berte: It is he himselfe alone / who will  
 rurne hym backe: He doeth as him lysteth /  
 and bingeth to passe what he will. He re-  
 wardeth me into my besomes / and many other  
 thinges mo vnto be / as he may by his pow-  
 er. This is the cause that I speake at his  
 presence: so that when I consyde hym / I am  
 afraid of him. For in so much as he is God:  
 he maketh my berte soft: and syngeth that he  
 is Almightie: he putteth me in feare. Thus ca-  
 not I get out of darkness: the cloude hath so  
 couered my face.

The. XXIIII. Chapter.

**C** Onsyderinge then that there is no syme  
 bred from the Almyghty: howe happi-  
 ness it: that they which knowe him / wyl not  
 regarde his dayes: For some men there be /  
 that rauoure other mens landmarke: that  
 rebbe them of their cattel: a kepe the same for  
 their owne: that dyue awaye the asse of the  
 fatherlesse: that take the wyddowes eye: for a  
 pleasse: that thruste the poore out of the waye:  
 and oppresse the symple of the woulde toge-  
 ther. Wholde: the wyde esse: in the deserte  
 go by syme: as they maner is: to spoyle: yee  
 the very wyldernesse mynistrerth fyde for the  
 shepden. They reape the coinesilde: that is  
 not their owne: and gather the grapes out of  
 the vineyarde: whome they haue oppressed  
 by violence. They are the cause that so many

¶ 45  
 cā  
 ¶ 46

¶ 47

men are naked and bare / hauinge no clothes  
 to couer them: and kepe them from colde. So  
 that when the snowe is in the mountaynes  
 haue rained vpon them: and they be all wetre:  
 they haue none other succoure: but to kepe the  
 amonge the rocks.

They spoyle the surrynge fatherlesse child-  
 dien: and put the poore in pynson: In so much  
 that they let the go naked without clothinge:  
 and yet the hungrie beare the becuse. The  
 poore are sayne to labour in their oyle myl-  
 les: yet: and to treade in their wynepresses:  
 and yet to suffre thurst. The whole eyre  
 cryeth vnto the Lorde with synginge:  
 I the soules of the slayne make they come Apoc. vi. b  
 playnte: But God destroyeth them not for us. I. d. p.  
 all this: where as they (notwithstandyng) d.  
 are rebellous and dysobedient ennyes:  
 which seke not his light and waye: nor rurne  
 agayne in to his part. Especially in the more  
 synginge do they crye: to murther the sym-  
 ple: and pome: and in the nyght they go a  
 stealyng.

The eye of the vngodlye is lyke the ad-  
 uouther: that wasyeth for the darkness: and  
 saeth thus in hymselfe: Truly there shall no  
 man se me: and so he darkeneth his face. In  
 the nyght season they searche the houses: and  
 hide them selves in the daye tyme: but wyl not  
 knowe the light. For as long as the daye  
 bracketh: the shadow of death cometh vpon  
 them: and they go in horrible darkness.  
 The vngodlye is very swift: vpon his pey-  
 cyon also vpon earth were faster then the  
 runninge water: which suffereth not the ship-  
 man to beholde the saye: and pleasaunte vnto  
 nyarades. What they see: the wyldernesse  
 which they haue done: were blawen to the  
 besonour then snowe melteth at the heate. v.  
 That all compassion vpon them were forgoit:  
 that their daynes were woomes: that they  
 were cleane put out of remembraunce: / a  
 vnto they be wnt lyke an unfruitfull tree. For  
 they mannyng the barren: and make them: that  
 they can not beare: and vnto wyddowes they  
 do no good. They plucke vnto the myghty  
 with their power: and when they them selfes  
 are gotten vp: they are neuer without feare  
 as long as they lyue. And though they  
 myght be safe: yet they wyl not recouer: for  
 they

their eyes like vpon their owne wayes. They are exalted for a lye/But shoudy are they gone/ thought to extreme pouerte / and taken out of the waye; and vnterly plure of as the ayres of coine. To it not so? Who will then reprocie me as a lyar / a saie that my wordes are nothyng worth?

The. XXV. Chapter.

**W**hen answered Baldad the Subite / a sayde: Power and feare is wth him as howe that maketh pracc / springe in his byennesse / whose men of warre are innumerable / and whose lyght aryseth ouer all. **T**hus howe maye a man compared vnto God / the wisthed: **W**how can he be cleane / that is boine of a woman: Beholde / the Moone shyneth nothing in comparison to him / and the starres are vntleane in his lyghte. Howe muche more then man / that is but corruption: and the sonne of man / whiche is but a worme.

The. XXVI. Chapter.

**W**hen answered / and said: **W**howe helpef thou the weak: what cofort geueth thou vnto him that hath no strengthe. Where is the counsaill that thou shouldest geue hym / whiche hath no tryf doome? Wilt thou so shewe thine excellent righteousnes: Before whome hall thou spoken those wordes? Who made the birth to come out of the mouth? The grautes and wordes that are layne / and lye vnder the wynde with theyr companions: yee / and all they which dwelle beneath in the hell are not hrd from hym / and the very destruction if selfe can not be kepte out of his lyghte. He stretcheth out of the clowd ouer / cympe / and hangeth the earth vpon nothing. He byndeth the water in his clowdes / that they fall not downe together. He holdeth backe his stole / that it can not be fene / and spredeth his clowdes before.

**H**e hath compassed the waters with cerapne bondes / vntill the day and nyght come to an ende. The very pillars of heauen tremble and quake at his reprocie. He stilleth the see with his power / and thowen his wyl downe as he set forth the wynde. With his spere hath he garnished the heaumes / and with his hande hath he wounded the rebellious serpent. This is now a shorte summe of his doyinges. But who is able sufficiently to see

heare his wordes? Who can perceiue / and vnderstand the rhondic of his power?

The. XXVII. Chapter.

**W**hen also proceeded / and went forth in his communication / sayinge: As truly as God lyueth / whiche hath taken awaye my power from me / and the Almighty that hath vnted my mynde: My lippes shall talke of no vanyne / and my tongue shall speake no deceite / while my breath is in me / and as long as he the wynde / that God hath geuen me / is in my nostrils.

**W**hen saydd / that I shoulde graunte your cause to be ryght. As for me / vntill myne tude come / myll I neuer go fro myne innocency. My righteous dealing will I kepe fast / and not forsake it: for my conscience reprocie me not in all my confutesyan. Therfore myne enemy shalbe founde as the vngodly / and he that taketh parte against me / as the vngodly. What hope hath the Ypoctric / though he haue grete good / a though God geue him ryches after his desires? Doeth God heare him the soner / when he crieth vnto him in his necessite? Hath he suche pleasure and desire in the Almighty / that he vnterly call vpon God: I will teache you in the name of God / a the thyng that I haue of the Almighty / myll I not tepe from you. Beholde / ye stande in your owne conceite / as though ye knewe all thynges.

Wherefore then do ye go aboute with deceiue vayne wordes / sayinge: This is the portion of the wicked / that haue of God / and the heritage that Tyrautes shall receaue of the Almighty. If he get many children / they shall perishe with the shearde / and his posterite shall haue scarceneste of sicade. Loke whome he leauey behinde him / they shall dye and be buried / and no man shall haue pyrie on his wyndes. Though he haue as muche money as the bull of the earth / and raiment as raby as the claye / he maye well prepare it: but the godly shall put it vpon him / and the innocent shall teale out the money. His house shall endure as the moth / and as a stone that the wenchman maketh. **W**hen the ryche man dyeth / he carieyth nothyng: with hym he is gone in the wyckelinge of an eye. Destruction safely holde vpo him as a water floude / and

Dsal. cxi. a  
Job. iij. b  
Roma. ij. b

Dsal. cxi. b  
Iere. v. b  
Job. xxxviii. a  
mar. viij. c

Job. ij.

Job. ij.

Job. ij.

Leuit. ij.

Dsal. ij.



Gen. xij. c. gently. I brake the charnes of vnrighteous/  
and pluck the spoyle out of their teeth:

**C** Therefore I thought verely I should haue  
died in my nest: as if my dayes should haue ben  
as many as I hand of the see. For my rote was  
spied out by the waterside / in the drem lay vpo  
my roine. Myne honour encreased more and  
more / and my bowe was euer the stronger in  
my hande. Vnto me men gaue care / me they  
regarded / and with silencie they tariyd for my  
counsayll. If I had spoken / they wold haue it  
none other waies: my wordes were so wel ta  
ken amonge them. They waited for me / as the  
earth doeth for the rayne: and gaped vpon  
me / as the grounde doeth to receaue the latter  
showre. When I laughed / they knewe well  
it was not earnest: and thys testimony of my  
countenance pleased them nothinge at all.  
When I regarded vnto they: waye / I was  
the chiefe: and set as a fynge amonge hye ser  
uantes: as one that consorts such as be  
in heauynesse.

## The. XXX. Chapter.

**Q**Uot now they that are my inuicours / and  
yonger then I / haue me in derision: yet  
eue they / whose fathers I wold haue thought  
scorne to haue set with the Dogges of my cat  
tel. The power and strengthe of theyr handes  
mighte do me no good: and as for theyr agens  
to spere and pass awaye without any paynt.  
For vey mysery a hunger / they wente aboute  
in the wilderness lyke wicheles & beggers /  
plucking vp berbes from amonge the bushes  
/ and the Junipers rote was theyr meate.  
And when they were dyspayn forth / men cried  
after them / as it had ben after a thiefe. Theyr  
dwelling was besyde foule brokes / yet in the  
caues and dennes of the earth. Vpon the wyre  
heeth wente they aboute cryinge / and in the  
bomic hylls they gathered them together.  
They were the chyldeyn of foules / and vplac  
nes / which are dead awaye from the worlde.

Eren. iij. f. T Now am I theyr songe / euen becomme theyr  
D. l. viij. b. chynge stock / they abhoire me / they flye farre  
fro me / and stayne my face with spetle. For the

**B** Lo: De hath opened hye myner / he hath bit  
me / and put a byrdle in my mouth. Vpon my  
regre hande they rose together agaynst me /  
they haue hurte my feite / made a wepe to Pe  
strate me: and my path haue they cleane mar

red. It was so easie for them to do me harme/  
that they needed no man to helpe them. They  
fill vpon me / as it had ben the breakinge of  
in waters / and came in by heapes to destroy  
me. Fearfullnesse to turne agaynst me. Myne  
honoure vanysheth awaye more swifly then  
wynde / and my prosperitie departed hence  
lyke as it were a cloude. Therefore is my mynd  
poured full of heauynesse / and the dayes of  
trouble haue taken hold vpon me. My dance  
are pearced thowme in the myghte season / and  
my seruitours take no rest. With all theyr po  
wer haue they chaunged my garment / and  
gyded me therwith / as it were with a coate.  
I am euen as it were claye / and am becom  
lyke ashyes and dust. When I crye vnto the  
thou doest not heare me: and though I stande  
before the / yet thou regardest me not. Thou  
art become myne enemye / and with violent  
hande thou hast sett paynt agaynst me. In times  
past thou byddest set me vp on hygh / as it  
were aboue the wynde: but now hast thou ge  
uen me a very sore fall. Sure I am / that thou  
wylt deliuer me vnto death: where as a lod  
ginge is prepared for all men lyuynge. Now  
wilt thou men to do violence vnto them / that  
are destroyed already: but where hurt is  
done: there wylt thou helpe. Whyd not I wepe  
in the tyme of troubles: Had not my soule com  
passion vpon the poore? Yet neuerthelesse /  
where as I looked for good / euill happened  
vnto me: and where as I wayed for lighte /  
there came darkenesse. My bowes seth them  
me: I take no rest / for the dayes of my trouble  
are come vpon me. Melchely and lowly came  
I in / yet / and without any displeasure. I stode  
vp in the congregacion / and communed with  
them. But now I am a companion of Doo  
gones / and a fellow of Wyldebeest. My skin  
is turned to blacke / and my bones are  
burnt: as heate: my harpe is turned to sawe /  
and my pipe to weepinge.

## The. XXXI. Chapter.

**M**ade a conuenaunt with myne eyes: / I  
I wold not loke vpon a damfel. For how  
regre hande shall I haue of God: fro aboue  
and what inheritaunce: fro the Almighty on  
bye: As for I / on godly / and he I / on my  
self







is gracious/a forwerth him his countenance  
lofully / and rewardeth man for his righte-  
ousnesse. Such a respecte hath he vnto men.  
Therefore let a man confesse/and saye: I of-  
fended/ but he hath chastened a reformed me:  
I dyd vnrighteously / neuer hellesse / he hath  
not receyued me there after. Yee he hath de-  
liuered my soule fro destruction / and my life/  
that it scyth the light. Lo/ thus worketh God  
alway with man / that he keepeth his soule fro  
perishing/ and letteth him enioye the light of  
the liuing. Marke well (O Job) a I haue me:  
holde the sil/ vntil I haue spoken. But if thou  
hast any thing to saye / the answer is nic and  
specie: for thy answer pleasest me. If thou  
hast nor thinge / the heare me / and holde thy  
tunge/ so that I cease the wysdom.

The. XXXIII. Chapter.

**A**ll this proceeded forth in his communica-  
tion/ and sayde: Heare my wordes: O ye  
wise men I beren vnto me/ye that haue vnder-  
standing. For ye as the mouth sayeth  
the meates/ so the care proueth and discerneth  
the wordes. ¶ As for the iudgement/ let vs see  
it out amonge our selues / that we maye knowe  
what is right. And why? Job hath sayde:  
I am righteous / but God doeth me wrong.  
I must needs be a liar / though my cause be  
right/ and violently am I plagued/ where as  
I made no fault/ where is there such one as  
Job? that thyngketh vp soynfulness like water/  
which goeth in the company of wicked doers/  
a walketh with vngodly men? For he sayeth:  
Though a man be good / yet is he nought be-  
fore God. Therefore beren to me / ye that haue  
understanding.

**B** farre be it from God that he shoulde medle  
with wickednesse: and farre be it from the al-  
myghty that he shoulde medle with vngodly-  
nesse/ to be dealing: But he rewardeth the workers  
of iniquity/ and causeth every man to finde accou-  
nting to his wayes. ¶ For sure it is/ that God  
doeth a contempt/ vnto man wrongeously / and the  
iudgment of almyghty is not vngodly. Who  
ruleth the earth in his steade? O  
where hath he set to gouerne the whole world?  
To whome hath he geue his bent/ for to diuine  
his spere and breath vnto him? ¶ All these  
that come together to naught/ and al men shall  
turn again vnto earth. If thou now haue vnder-

standing/ heare what I say / and beren  
to the voyce of my wordes.

¶ May he be made whole/ I souerest no right?  
If thou were a very innocent man / shouldest  
thou then be punished? For he is to eue the same/  
that knoweth the rebellious kinges / a sayeth  
to punice: Vngodly men are ye. If thou hast no  
respecte vnto the persones of the lordy / and  
regardest not the ryche more then the poore.  
For they be al the worke of his handes.

¶ In the twinklinge of an eye shall they be  
slayne/ and at midnigh/ when they sleepe and  
the ryauines rage/ then shall they perishe / and  
be taken away without handes. And why?  
The eyes loke vpon the wayes of man/ and he  
scyth at his goynges. There is no darrence  
nor thycke shadow / that can hyde the ryched  
doers from him. For no man shalbe suffred  
to go into iudgement with God.

¶ Many on eue/ innumerable doeth he pun-  
nish / and stretcheth other in theyr steades. For  
he knoweth theyr euil and darke wayes: For ther-  
fore shall they be destroyed. They that were in  
the steade of doers/ shall lyfe vngodly men.  
Therefore turned they backe traytoriously and vn-  
saythfully from him / and wolde not receaue  
his wayes. In so much that they haue caused  
the voyce of the poore to come vnto hym / a now  
he heareth the complaints of such as be in ne-  
cessite. If he deliuer and graunt pardon/ who  
will iudge or condempne? But if he byde away  
his countenance/ who wyl turne it about as  
game / whether it be to the people or to any  
man? For the wickednes and synne of the peo-  
ple/ he maketh an Ipoecrite to rage ouer the.  
For so much the as I haue begon to talke of  
God/ I wyl not hinder the. If I haue gone  
anyss/ in some me. If I haue done wrong/  
I wyl leaue of. Wylt thou not geue a reason-  
able answer: Art thou afrayed of any thing/  
scyng thou beganest first to speake / and not  
I? For also the men of vnderstanding and  
wysdome that haue herde me / myght say.  
What canst thou speake. As for Job he hath  
neither spoken to purpose nor wyls. O fa-  
therlet Job be well tryed/ because he turned  
himself to the wickednes/ about his synnes he  
hath blasphemed/ which offence he hath done  
euen before vs / in that he styrreth agaynst God  
with his wordes.

Actu. 2. b

Rom. 4. b

Ephe. 1. a

Col. 1. c

Job. 33. a

Diou. 2. b

2. in 4. c

2.

## The. XXXV. Chapter.

**I**n this space moreover and sayde: Thinkest thou it right that thou sayest: I am righteous before God: Saying thou sayest so / how doest thou knowest? What thing hast thou more excellent then I? that am a sinner: Therefore wil I greeue againste vnto the a thy friends: dole into the hautes / and beholde / consider the cloudes / how they are hyer the yon. If thou sinnest / what doest thou vnto him. If thine offences be many / how gettest thou his fauour: If thou be righteous / what gettest thou him: Or what reccauerth he of thine handes: Of such an vngodly person as thou / and of the sonne of man that is righteous / so thou predest to be there is a great crye and complaint made by them that are oppressed with violence / yee / eury man complaineth vpon the cruel army of tyrannues. For Iudge one neuer

Of xxxi. a  
Eobi. x. a  
Psal. xlv. a

**B** sayeth: Where is God that made me: and that sheweth vps vnto me that we myght praise him in the myght: Which geureth more vnderstanding then he doeth the beastes of the earth: and teacheth vs more then the fowles of heauen.

If any such saye / no man geureth answer / and that because of the wickednesse of proud tyrannues. But if a man call vps God / doerth not he heare him? Doerth not the almyghty accept his crye: When thou speakest then / thoult not be pardon the / if thou open thy selfe before him / and put thy trust in him: Then wylt he no violence in his wrath / neyther hath he pleasure in curious and depe inquisitione. Therefore hath Job opened his mouth but in vayne / and foolishly hath he made so many wordes.

## The. XXXVI. Chapter.

**I**n proceeded forth in his talking / a sayde: Holde the styl a lyke / and I shal shewe the what I haue yet to speake on Gods behalfe. I wyl open vnto the yet more of myne vnderstanding / and proue my maker righteous. For we are my wordes / a no lye: a the knowledge where withall I argue agaynst the / is perfect. Beholde / God casteth not away the myghty / for he himselfe is myghty in power and wysdome.

**P**sal. xlv. b  
D. l. xii. b  
So for the vngodly he prestereth them not / but helpeth the poore to they: right. Therefore not his eyes away from the righteous:

The stretch vp fingers in they: trone / and conuinceth them / so that they always see therein. But if they be layed in prison and charynes / or if they be bounde with the bondes of powerte: then sheweth he them they: wofes and bedes / and the synnes wherewith they haue vsed cruel violence.

**H**e with punysshing a nurseryng of the: B roueth them in the eares / and smyth them to leaue of from their wickednesse / a to amende. If they now wyl take heed a be obedient they shal weare out their dayes in prosperite / and their yeares in pleasure and ioye. But if they wil not obey / they shal go thorow swerd / and perill / or euer they be aware. So for: such as be sayned / diffimblers and hypocrites / they scape vp with for: them selfes / for they: cal not vps him / though they be his prisoners. Thus their soule perisheth in foolishnes / and their life with the condemned. The poore beloueth he out of his strayntesse / and comforteth such as be in necessite and trouble. Euen so / shall he kepe the (if thou wylt be content) from the bottomlesse pytte that is deneth / and if thou wilt holde the quiet / he shall fyll thy table with plenteuousnes.

**N**evertheless / thou hast conuenienced the C vndermet of the vngodly / yee / euen sinde a iudgement and sentence thalt thou suffer. For then thal not thy cause be selled with exaucine / nor pacified with many giftes. For God obserueth them / that the glorious lyfe of the: and all such myghty men / should not be put downe: Prolong not thou the time / till there come a myghty for: the: to set other people in they: steade. But beware: if thou turne not asyde to wickednesse and synne / which heretofore thou hast chosen more then / mekenesse. Beholde / God is of a myghty thy: power: Where is there such a gyde and law geuer as he: Who wyl reprove him of his way: who wil say vnto him / thou hast done wronge?

**C**onsidre how great and excellent he is / wofes be / whome all men comende: a praise: yee / they wondre at him / and yet they: by him but afare of. Behold / so great is God / that he possessoure knowlege / neyther are we able to come to the experyence of his yeares. Therefore let us draw the water to small dippes / be dryneth his cloudes together for to raine / so that they pure

Eliq.

Eobi. xii. b

pour downe / and droppe upon men. He causeth  
 the cloude / to couer the bottom of the sea. By  
 these things gouerneth he his people / and  
 gaurdeth them aboundsance of meat / in the run-  
 nyng of a bande he byeth the lyght / and at  
 his commaundment it cometh agayne. The  
 rising vp thereof sheweth he to his frendes  
 and to the cattell.

The. XXXVII. Chapter.

**A**T this my heart is troubled / and moued  
 out of his place. Heare then the sounde of  
 his voyce / and the noyse that goeth out at his  
 mouth. He gouerneth euery thing vnder the  
 heauen / and his lyght reacheth vnto the ende  
 of the world. I roare in voyce foloweth him:  
 for his glorious maiesty gaurdeth such a thondre  
 flaps / as though a man heare it / yet may he  
 not perceaue it afterward. It gaurdeth an hor-  
 rible soude / when God sendeth out his voyce:  
 great thunders doeth he / whiche we can not  
 comprehend. **¶** When he commaundeth the  
 snow / it falleth vpon the earth: So sone as he  
 gaurdeth the raine a charge / Immediately the  
 flowers haue they strength and sal boune. He  
 sendeth feare vpon euery man / that they might  
 know they: owne wo:kes. The beastes creepe  
 into they: venues / and take they: rest. Out of  
 the South cometh the tempest / and colde out  
 of the North.

**B** At the birth of God the frost cometh / a the  
 waters are shed abroade. The cloude do they:  
 labour in gaurding inossines / y cloude poure  
 downe they: raine. He distributeth also on e-  
 uery syde / according as it pleaseth him to deale  
 out his wo:kes / that they maye do whatsoe-  
 uer he commaundeth them / thowse the whole  
 world: whether it be to punish any lande / or  
 to do good vnto them that fele him.

Heken vnto this O Job stande still / and  
 consider the wondrous woikes of God. Art  
 thou of counsaill with God / when he doeth  
 these thinges: When he causeth the lyght to  
 come forth of his cloude: Art thou of his  
 counsaill whiche he speaketh out of cloude: Hast  
 thou the perfect knowlege of his wonders: a  
 how thy clothes are warme / when the lande  
 is still thowse the South wynde: hast thou  
 helped him to speede out the heauen / whiche is

to loke vpon / as it were cast of cleare metall: C  
 Teach vs what shall we saye vnto him / for we  
 are vniuersite because of darkenesse. Shall it be  
 told him what I say: Shoulde a man speake /  
 or shoulde he kept it backe: For euery man feareth  
 not the lyght: yet he feareth cleare in the clou-  
 de: whiche he cleareth: whiche he maketh y wind  
 to blowe. Golde is brought out of the North:  
 but the praise and honour of Gods feare com-  
 meth from God hym self: It is not what he  
 sende out the Almighty: for in power / equite  
 and righteouesnesse he is that can be pro-  
 pessed. Seinge then that euery body feareth  
 hym: why shoulde not all wyse men also stande  
 in feare of hym.

The. XXXVIII. Chapter.

**L**ean speke the Lord vnto Job out of I  
 thome: a said: What is he that byeth his  
 mynde with foolish woordes. Thynde vpon thy  
 loynes like a man / for I will quide with thee /  
 se thou giue me a direct answer. Where wast  
 thou / when I layed the foundation of the  
 earth: Tell plainly if thou hast understand-  
 ing. Who hath measured it: Howest thou:  
 O who hath spede the lynce vpon it: **¶** Where  
 vpon stode the pylers of it: O who layed the  
 corner stone: where wast thou when the mo-  
 unte starres gaue me praise: and when all y  
 angels of God reioyced: **¶** Who shunte the sea  
 with doores: when it brake forth as a dyste out  
 of his mothers wombe: **¶** When I made the  
 cloude to be a coueryng for it: and made it  
 give the darke: **¶** When I gaue it my com-  
 maundment: makinge voice and barres for it: as  
 sayinge: Subieto shalt thou come: but no  
 further / and here shalte thou laye downe thy  
 poude and hie vvaues. **¶** Hast thou gaue the  
 mounting his charge / as sone as thou wast  
 borne: and shewed the day spring his place:  
 that it myght take holde of the corners of the  
 earth / and that the vngodly myght be shak-  
 out: **¶** Hear to this and recorde: hast thou mer-  
 ced like clay / and set them vp agayne as the  
 chaungyng of a garment. **¶** Yet thou hast pay-  
 led the vngodly of they: lyght: and broken the  
 arme of the poude. **¶** Comest thou enter in to  
 the grounde of the sea: O hast thou walked in  
 the lowe corners of the deep: **¶** Hast thou  
 opened vnto the sea: hast thou  
 sene the doie of euerlastyng receiue: **¶** Hast  
 g ud thou

thou also perceauedest / how broad is the earth: / knowest thou the fast knowledge of all / when shew me where light dwelleth / and where darkness is: / that thou mayest bring vs vnto their quarters: / if thou canst tell / way to their house. Answerest thou / when thou wast borne / how old thou shouldst be?

**E**xod. ix. c  
**3. iud. 7. c**

**C** Wilt thou euer in to the treasures of the / knowest thou haile thou fene the secret places of the / haile: / which I haue prepared against / time of trouble / against the time of battayl and / warre: / By what way is the light parted / and the heate deale oute vpon earth: / Who deuise / the aboundaunce of waters in to riuers / or who maketh a way for the stormy wecher / that it watereth and maykeneth the drye / and beere groundes to make the grasse growe / in / places where no body dwelleth / and in the / wilderness where no man remaineth: / Who / is the father of fraunce: / Or who hath begotten / the droop of dewe: / Out of whose wombe / came the yse: / who hath gendred the colde / of the ayre: / that the waters are as hard as / ston: / and lye congeled about the depe. / Hast / thou brought the vs starres together: / Or art / thou able to breake the Cyrcle of heauen: / Canst / thou bringe forth the inoynge starre / or the / cuneyng starre at conuenient time / and con / ceale them home againe: / Knowest thou the / course of beuten / that thou mayest set vp the / ordinaunce thereof vpon earth: / Moreover / canst thou lifte vp thy voyce to the cloudes / that they may poure down a great rain vpon / the: / Canst thou rebounde also / that they maye / goe they waye / and be obedient vnto the / say / uing: / lo / here are we: / Who geueth sure wyl / dome: / so / that fall vnderstandinge: / who num / bereth the cloudes in wyl dome: / who stilleth / the vehement waters of the heauen: / who run / neth the clothes to dust / and them to be clothes / agayne: / Sunest thou the praye from the / Lyon / or fellest thou his whelpe / lyenge in / they dennes / and lurking in they coudes:

**P. xlvj. b**

**T**wo pounderth meat for the Nauy / whā his / yongenes crye vnto God / and flie about for / want of meat:

The XXXIX. Chapter.

**A** knowest thou the yme when the wilde / goates bringe forth they yonge amonge / some rocks: / Or layest thou waye when the

hyndes vse to fawne: / Keneest thou the mon / nethes after they engendie: / that thou knowest / the time of they bearing: / Or when they lye / doune / when they call their yongenes: / what / they are deliuered of they nauyke payne: / How they yongenes growe vp / and waxe / greates thowre good sydinge: / howe they goe / forth and come agayne: / Who letteth the wilde / disse goe free: / or who looseth the bandes of the / Mule: / vnto whom I haue geuen the wyl / dome: / to be they house / and the vnyled / lande to be they dwelling place / that they / may geue no they for the multitude of people / in the cyrcle / neyther to regarde the cryenge / of the byuer: / but to see they pasture about / the mountaynes / and so folowe vnto the grene / grasse. / What the Vnicorne he so tame as to / seruyce / or to abyde still by thy crybbe: / Canst / thou bynde the yocke about him in they / fowes / to make him plowe after the in the / valley: / What thou trust him / because he is / strong: / or comyst thy labour vnto him: / what / thou belue him / that he wyl bringe home thy / coine / or to cary any thing vnto thy barn: / The Estridge / whose fathers are fayrer then the / wynges of the sparrowhawk: / when he hath / layed his egges vpon the ground: / he deth / bereth them in the dust / and forgottech them: / so that / they myght be troden with feet / or biote with / some wyde beest.

So hard is he vnto his yongenes / as / though they were not his / and labourer in / vayne without any feare. / And that because / God hath taken wyl dome fro him / and hath / not geuen him vnderstanding. / When his / time is / he flyeth vp on hye / and careth neyther / for hisse nor man.

**C**anst thou geuen the base his strengthe / or / learned him to howe doune his necke with / feare: / that he letteth him selfe be byuen forth / like a greeshopper / where as the flout neyng / that he maketh is fearfull: / he breaketh the / grounde with the bootes of his feete / carefully / in his strengthe / a runner to mete the hartell / men. / He layeth asyde all feare / his stomack is / not abated / neyther starteth he aback: / for any / swearde. / Though he the quynore rante vpon / him / though the spere and flyde gylster: / rusteth he in feare / and beareth vpon the / grounde. / He feareth not the noyse of the / rom\*

rompered; but as soon as he heard I spaw  
me downe to the dust; for he smellerh the  
small affaure of the noyse of the captaine  
and the shoutinge.

Cometh in thowere thy wisdom; that the  
D God haue thyrt toward the South; Dorch  
the Aegle mounte vp; a make his nest on hie  
at thy commandment: He abyderh in the  
stony rockes; and vpo the hie toppes of harde  
mountaines; where no man can come. From  
thence maie he behold his quise; and loke farr  
about with his eyes. His yongones are fed  
with shouds; and where any dead body lieth  
there is he immediatly.

Moreover God spake vnto Job; and said:  
Can he that stryeth with the almighty; or ca  
rest: Shouldst not he which dispucth with  
God; geue him an answer: Job answer  
ed the Lord saying: Beholde; I am to vile  
a person to answer the; therefore wil I laye  
my hande vpon my mouth. Once or twyse  
haue I spoken; but I wil say nomore.

The XL Chapter.

When spake the Lord vnto Job out of  
the storme; and saide: Where vp thy loy  
nes like a man; and tel me the thinge that I  
wil aske the. Wilt thou disanul my iudgement:  
Or wilt thou condemp me; that thou thy  
self maist haue made righteous: For thine arme  
then like the arme of God: Makest thy voice  
such a founde as his doeth: Then arme thy  
selfe with thine owne power; vp; decke thein  
thy ioly cry; poure out the indignaunt of thy  
wrath; that thou caste downe al the proud;  
loke wel that thou make al such as be stub  
burne to obey; trade all y vn godly vnder thy  
fete; cast the downe in to the mire; and couer  
their faces with darkness: Then wil I con  
fesse also; that thine owne righte hande hath  
saue the.

Beholde the cruel bestie; whome I made  
with the which earthe hape as an eye; how  
stronge he is in his loynes; and what power  
he hath in the navel of his body. He spredeth  
out his tarte like a Cedre tree; all his waynes  
are stiff. His hyennes are like pyres of brasse;  
his rygges bones are like flawes of yron. Ifst  
whan God made him; he obeyned the wy  
rdnesse for him; that the mountaines should  
grue him grass; where all the besties of the

felde take their pastime. He lieth amonge the  
recks in the mosse; the fennes hide him vnder  
their shadowe; and the willowes of the brooke  
couer him rounde aboute. Lo; without any la  
bour might he drinke out the whole floude;  
suppe of Ioidane without any trauaile. When  
Barre lay hand vpon him openly; and vnder  
take to catch him: Or who barre put an hole  
throuwe his nose; and lape a snare for him?

Darest thou drawe out the colub with  
an angre; or binde his tongue with a snare:  
Canst thou put a ringe in the nose of him; or  
bone his quarters aboute with an awle: Wilt he  
make many sayre wordes with the; (thinkest  
thou) or flatter the: Wilt he make a conuenaunt  
with the: Or art thou able for to edpell him  
to the end annual seruice: Wilt thou take thy  
pastime with him as with a byde; or graue him  
vnto thy maudens; that thy captiues maye  
hewe him in peeces; to be parted amonge the  
marchaunt men: Canst thou fyll the net with  
his sinne; or the fish panner with his head:  
Darest thou lay hande vpon him: It is bet  
ter for the to edside; what harme mighte hap  
pen the there thow; and not to touch him.

For whan thou thinkest; so haue holden vpon  
him; he shal begyle the: Every man also that  
syrh him; shal go backe. And why; there barre  
noue be so bolde; as to raise him vp.

The XLV Chapter.

Who is able to stande before me: Or  
who hath geuen me any thinge; as to  
hande; that I am bounde to rewarde him a  
gain: All thinges vnder heauen are myne. I  
feare him not; whether he threaten; or speake  
sayre. Who lieth him vp; and stretcht hym  
out of his clothes; or who sekerh him by the  
sit of his duble: Who openeth the voye of his  
face; for he hath horrible teache rounde aboute.  
His body is couered with scales as it were  
with shildes; sockete in; kepe; wel togeter  
togeter. One is so ioyned to another; that no aye  
can come in: Yet; one hangeth so vpon ano  
ther; and theye close together; that they can not  
be sundered. His nesing is like a glistering  
fye; and his eyes like the morning shine. Out  
of his mouth goe torches; and fye; standes; out  
of his nosetholes there goeth a smoke; like as  
out of an hore seetinge pot. His stert ma  
keth the coales burne; the flame goeth oute

Job. xxxvii  
Job. xxxvii

Job. l. 15  
Job. l. 15

of his mouth. In his necke remaineth stre-  
ngth/and before his face sorrow is turned to  
gladnesse. The members of his body are ioyned  
to strait one to another / a cleue so fast toge-  
ther that he can not be moued.

This heart is as harde as a stone/ as so fast  
as the stibbe that the harneceman smiteth vpon.  
When he goeth/ the mightiest of all are  
afraid / and the wauers beaues: if he shal  
see the wicards/ there may neither speare nor  
drell pierce abyde him. He stretcheth as much by  
a strawe as by yron/ and as much by a rotten  
stocke as by metall. He starteth not awaie for  
him that bendeth the bowe/ and as for slinger-  
stones/ he careth as much for stubble as for the-  
be. He counteth the harnec no better the a strawe/  
he laugheth him to scorn that shaketh the  
speare. He treadeth the gold in the myre like  
the sheepe that treadeth on. He maketh the depe to  
sceth and boyle like a pot/ and searcheth the sea  
together like an oymment: the waye is lighte  
after him/ the depe is his walking place. Vpon  
earth is there no power like vnto his/ for he is  
so made that he feareth not. If a man wil con-  
sider al hys thynges/ this same is a ringe ouer  
al the children of yude.

The XLII. Chapter.

Then Job answered the Lorde / and  
said: I knowe that thou hast power of  
all thynges/ and that there is no thought hid  
vnto the. For who can kepe his owne coun-  
sell so secret/ but it shal be knowne: Therefore  
haue I spoken vnto mysse/ seeinge these thynges  
are before / and passe myne vnderstandinge.  
O heere thou vnto me also/ and let me speake:  
and thoue me vnto the thinge that I will see.  
The I haue geuen diligent care vnto the/ and  
nowe I see the with myne eyes. Wherefore I  
geue myne owne selfe the blame/ and take re-  
pentance in the dust and asbes.

Nowe when the Lorde had spoken these

wordes vnto Job/ he sayde vnto Eliphaz the  
Themanite: I am displeasid with thee and thy  
two frendes/ for ye haue not spoken the thing  
that is righte before me/ like as my seruant  
Job hath done. Therefore take seven oxen/ and  
seven rammes/ and go to my seruant Job/  
to offer vp also for your selves a Burntoffering/  
and let my seruant Job praye for you. - If  
I will I accepte / and not deale with you after  
your falsshenes/ in that ye haue not spoken the  
thinge which is righte/ like as my seruant Job  
hath done.

So Eliphaz the Themanite/ Balbad the  
Subite/ and Sopbar the Naamathite wente  
their waye/ and dyd accordinge as the Lorde  
commaunded them: The Lorde also accepted  
the person of Job/ and the Lorde turned him  
vnto Job/ when he prayed for his frendes:  
The Lorde gaue Job twise as much as  
he had afore.

And then came there vnto him al his Bre-  
thren/ al his sisters/ with al them that had be-  
e of his acquaintance afore/ a great beede  
with him in his house/ wondering at him/ and con-  
foundinge him ouer all the trouble/ the Lorde  
had brought vpon him. Euerie man gaue him  
a sheepe/ and a Jewell of gold.

And the Lorde made Job rycher then  
he was before/ for he had xiiij. thousand  
camels/ a thousand oxe/ and a thousand  
sheepe/ and he had children also/ seven sonnes/ and the  
daughters. The first he called Waze/ the se-  
conde Douerte/ the thirde Al plenteousnesse.  
In al the lande were none founde so faire/ as  
the daughters of Job/ and theyr father gaue  
the inheritance amonge their brethren. After  
this he had Job xl. yeres/ so that he had  
three generacions of his children/ and his  
children were vnto the fourth generacion.  
And so he dyd/ beinge an olde  
and of a perfecte age.

The ende of the booke of Job.

2  
Esa. 53. c  
i. Re. 17. b

Mat. 11

Gene. 14

Mat. 13  
Lucas. 14

Mat. 11  
Esa. 53. c  
Job. 14

Gene. 14  
Job. 14



## The Psalmes.

**B** *The Angrie* but sinne not: commune with  
 Ephe. iij. e your own hartes vpon your beddes, and re-  
 member youre siffes. *Seda.*

Offer the sacrifice of righteousness: & put  
 youre trust in the Lord.

There be many that say: who wil do vs any  
 good: where as thou (o Lord) haste shewed  
 vs the light of thy countenance.

Thou respectest myne hert: though their en-  
 erace be great: both in coine and wyne.

Therefore wil I laie me vouchin peace: and  
 take my rest: for thou Lotde onely shalt me  
 in a sure dwellinge.

Verba mea auribus percipe.

The. V. A Psalm of Dauid.

**A** *Ware my woordes* (o Lotde) / conside  
 my callinge.

O marke the voyce of my percyon / my  
 kinge and my God: I for onto the wil I make  
 my prayer.

Hear my voyce by nimes (o Lord) / for  
 early in the morninge wil I get me vnto the /  
 yee: and that with diligence.

*Cap. iij. b* I for thou arte not the God that hath plea-  
*Dis. iij. b* sure in the wickednesse: there may no vngoda-  
 ly persone dwell with the.

Suche an de cruell maye not stande in thy  
 sight: / thou arte an enemy vnto all wic-  
 ked doers.

Thou bestroicest the liere: the Lord abhor-  
 reth the sloutherfull and the carefull.

*Pl. cxxij. a* But as for me: I wil come into thy hou-  
 se: euen vpon the multitude of thy mercy: and  
 in thy feare wil I worshippe toward thy ho-  
 ly temple.

Rede me (o Lotde) in thy righteousness:  
 because of myne enemies: and make thy waie  
 plaine before me.

**B** For there is no faithfulness in their mou-  
 the: they dissemble in their hartes: their thro-  
 at is an open sepulchre: with their tongue they  
 disceue.

Punish the (o God) that they may perishe  
 in their owne imaginations: call the out: be-  
 cause of the multitude of their vngodliness:  
 for they reuell against the.

Against al the that put their trust in the /  
 respectest the cur: be geuing of thanks /  
 because thou defendest them: that they which  
 loue thy name: maie be ioyful in the.

For thou Lotde graunt thy blessing vnto  
 the righteous: and with the fauourable sim-  
 nese thou defendest him: as with a shield.  
 Domine ne in furore tuo arguas me.

The. VI. A Psalm of Dauid.

**O** *Lotde* / reduce me not in thyne an-  
 ger: Oh hasten me not in thy heavy dis-  
 pleasure.

Haue mercy vpon me (o Lotde) for I am  
 weak: so Lotde heale me: for all my bones are  
 waxed.

My soule also is in greate trouble / but  
 Lotde heale longer.

Turne the (o Lotde) and deliuer my soule:  
 Oh saue me for thy mercies sake.

I for in death no man remembereth the: Oh  
 who wil graue the thankes in the best.

I am weary of groning: I eueny night  
 waite I my bedde: a waite my couche with  
 my teares.

My countenance is changed for very  
 inwarde griefe: / I consume away / I haue so  
 many enemies.

I away fro me all ye wicked doers: for the  
 Lotde hath herd the voice of my weepinge.

The Lotde hath herd mine humble penit: / he  
 hath reccaued my prayer.

All myne enemies shal be confounded: and  
 foue vexed: / they shalbe turned backe a puz-  
 to shame: and that right soone.

Domine deus meus in.

The. VII. A Psalm of Dauid.

**O** Lotde my God: in the do I trust: / saue  
 me fro all them that persecute me: / and  
 deliuer me.

Lesse catch vp my soule life as yon / a care  
 it in peere: while there is none to helpe.

O Lotde my God: / if I haue done any  
 such thinge: if there be any vngodliness  
 in my handes.

If I haue rewarded euil vnto the: / deale  
 friendly with me: / or hurted them that with-  
 out any cause myne enemies.

Then let myne enemy persecute my soule  
 and take me: / yet let him reade my life: done  
 in the earth: / and laie myne honour in the  
 dust. *Seda.*

Stande vpon (o Lotde) in thy wrath: / lyse  
 vpon thyselfe ouer the furious indignation  
 of myne enemies: arise vpon for me: in the  
 venge.

A  
 Jer. 5. 1  
 57. b  
 Pl. xxxij. a

Pl. ad c  
 Pl. xxxij. a  
 d.  
 B

Pl. Mat. xij. b  
 55. b  
 Luc. xij. c

A  
 Ric. 10.  
 104. 105.



**me c** vengeance: that thou hast promised.  
**B** That the congregation of the people maye come aboute the for their salues: therfor list vp thyself againe.

The **Loide** is iudge ouer the people: as iudge me then: (so **Loide**) according to my right conscience and innocency.

Wher the wickednes of the ungodly come to an ende: but mayntain the iustice: thou righteous God: that trust the very hereticke: and the rince.

My helpe cometh of God: which preferreth them that are true of herte.

**me d** **God** is a righteous iudge: a **God** is our iudgemente.

If men will not merite / he hath whet his sword: he hath bent his bow and made it ready.

He hath prepared for him the weapons of death: and obeyned his arrows to destructione.

**me e** **Behold** he travaileth with my chief: he hath conceaied unhappynesse: and thoughte for a lye.

**me f** **He** hath grauen and dygged up a pye: that he shall fall himselfe into the pye that he hath made.

**me g** For his unhappynesse shall come upon his owne head: and his wickednesse shall fall upon his owne payde.

Desire me: I will geue thanks vnto the **Loide**: for his righteousnesse sake: and will praise the name of **Loide** the most hyest.

Domine deus noher.

The **VIII.** A Psalm of Dauid.

**me h** **Loide** our gouernour: how wonderfull is thy name in all the world: how excellent is thy glory aboute the heauen:

**me i** Out of the mouth of the very babes and sucklings thou hast obeyned praise: because of thine enemies: that thou mightest destroye the enemye at the anger.

For I constitute the heauen: euen the worke of thy syngers: the Moone / and the starres which thou hast made.

**me k** **Oh** what is man: that thou arte so in mynd full of him: ether the sonne of man: that thou wishest him.

**me l** **Aliter** thou baddest for a season made him lower: the the angell: thou crownedest him with honour and glorie.

**me m** **Thou** hast set hym above the workes of **Gene:** d thy handes: thou hast put all thynges in sub: **Eph:** j: c receyue vnder his fete.

Thy shepe and oxen / yee: and the bestes of the fildes.

The foolles of the eye: the fythe of the see: and what so walketh throughe the wayes of the see.

**Loide** our gouernour: how wonderfull is thy name in all the world:

Confitebor tibi domine in.

The **IX.** A Psalm of Dauid.

**me n** **Why** geue thanks vnto the (so **Loide**) I with my whole herte: I will speake of all **Psal:** c. x. a thy marauilous workes.

I will be glad and reioyce in the / yee: / my songes wil I make of thy name: so thou moost hygh.

Because thou haste visited myne enemies backe: they were discomfited: and perished at thy presence.

For thou hast mainteined my righte and my cause: thou sittest in the Throne that are the true iudges.

Thou rebukest the **Hyethen**: and destructionest the ungodly: thou putteth out their name for euer and euer.

The enemies swardes are come to an ende: thou hast overthrowen their cities: their memorial is perished with them.

But the **Loide** endureth for euer: he hath **B** prepared his seate vnto iudgement.

He gouerneth the world with righteousnesse: and ministereth true iudgement vnto the people.

The **Loide** is a defence for the poore: a bee **Esa:** xxxij: a fence in the tyme of trouble.

Therefore they that knowe thy name: put their trust in the: for thou: **Loide**: neuer faile: **Deut:** ij: c. lest them: that like the.

**Oh** praise the **Loide**: which dwelleth in **Psal:** lxxv: a Thou shew the people of his dwelling.

**And** why: he maketh inquisition for their bloude: and remembereth them: he forgetteth **Psal:** lxx: c. nor the compleinte of the poore.

Haue mercy vpon me: (so **Loide**) consider the trouble that I am in amonge mine enemies: thou that listest me vp from the gates of death.

That I make shewe all thy praises within **C** the

## The Psalmes

the postes of the daughter Zion/and reioyce in the sauving health.

As for the Hyrcas/they are suncken downe in the pyre that they made in the same nettes/ which they spred oute pryuely/ in their owne fortresse.

Thus the Lordē is knowne to execute true iudgement/ whan the vngodlye is trapped in the wykes of his owne handes. **Sola.**

The wicked must be turned vnto hell/ and all the Hyrcasen that forget God.

But the poore shal not alway be out of recombrance: the patient abiding of such as be in trouble/shal not perishe for euer.

Vp Lordē/ let not man haue the vpperhand/ let the Hyrcasen be condemned before the Lord.

O Lord/ set a scholmaster ouer the/ that the Hyrcasen maye knowe the selfes to be but men. **Sola.**

Vi quid domine recessisti à longe,

Hec te Hebraeus begynnethe

X. Psalme.

**W**hy arte thou gone so farrē of o Lord: wilt thou hide thyself in time of trouble: While the vngodly hath the ouerhande/ y poore must suffer persecution.

O that they were taken in the ymaginaciōs which they go aboute.

For the vngodly maketh Boaste of his owne hartes desire/ the courteous Blesseth himself/ at Blasphemeth the Lord.

The vngodly is so proude/ and fill of indignation/ that he careth nott whether he be before his eyes.

His wayes are alwaye falshe/ thy iudgements are farrē out of his syght/ he despyeth all his enemies.

For he saith in his herte: Tush/ I shal neuer be castē downe/ there shal no harme happen vnto me.

**H**is mouth is full of cursing/ fraude/ and desceite: vnder his tongue is trauayle and sorrowe.

Thy synners lurkinge in the gardens/ that he maye pryuely murdure the innocēt/ his eyes are set vpon the poore.

He lyeth wastynge secretly/ as it were a Lyon in his denne.

He lurketh that he maye rayue the poore/ yee/ to rayue the poore whan he hath gotten him into his net.

Then sayeth he / then oppressest he / and castest downe the poore with his aucthoritie.

For he saith in his herte: Tush/ God hath forgotten/ he hath turned away his face/ so that he wil neuer se in.

Truste o Lord God/ lift vp thine hande/ and fforget not the poore.

Wherefore shoulde the wicked Blaspheme God/ and saie in his herte: Tush/ he careth not for me.

Thou thou sayst/ for thou considerst the misery and sorrowe.

The poore geureth himselfe ouer into thy hande/ a admitteth him vnto the/ for thou art the helper of the frindlesse.

Breakē thou the arme of the vngodly/ a malicious/ scatch our synners/ which he hath done/ that he maye perishe.

The Lordē is kinge for euer/ ye Hyrcasen shal perishe out of his lande.

Lord/ thou hearest the desirous longing of the poore: their herte is sure/ that thine ear heareth therto.

Helpe thē fatherlesse and poore vnto their righte/ that y vngodly be no more exalted vppon earth.

In domino confido quomodo.

The X. A Psalme of Dauid.

**W**hy the Lordē put I my trust: howe wilt thou then saye to my soule: that he shoulde aspe as a byrde vpon thy hill?

For so the vngodly haue bent their bowes/ and made ready their arrowes in the quere: that they maye pryuely shoute at them which are true of herte.

The very foundatione hate they cast downe/ what can the righteous then do vnto thal.

But the Lordē is in his holy temple/ the Lordē shall be in heaven.

He considereth it with his eyes/ his cytyles beholde the children of men.

The Lordē seyth/ why the righteous and vngodly/ but who so despyeth in synners/ him his soule abhorreth.

Vpon the vngodly he shall rayne synners/ synners/ synners/ synners and synners/ this is the waye

Prout. 14

worde that they haue to drinke.

For the Lord is righteous/ and he loueth  
righteousnesse/ his countenance shal be  
the thinge that is iust.

Saluum me fac deus.

The XI. Psalm of Dauid.

**T**he Lord helpe / for there is not one  
saynt mouer/ very fewe faithfull are there  
amonge the children of men.

Every man telleth lies to his neighbour/  
they do thus flatter with their lippes / and dis-  
semble in their hearte.

O that the Lord wolde rote out of decaite  
full lippes/ and the tung that speaketh proude  
things.

Which saye: Our tounge shoulde preuaile:  
we are they that ought to speake/ who is loide  
ouer vs?

Now / for the trouble sake of the oppres-  
sed/ and because of the complainte of the poore/  
I will open (saith the Lord) I will helpe  
them/ and for them at rest.

The wordes of the Lord are pure wordes:  
rien as the siluer/ which from earth is not  
purified: as iunice in the fye.

Repe them therefore / (o Lord) as preter-  
re from this generation for euer.

And why: whā vaine and ydelnesse get-  
teth the ouerhande amonge the children of  
men/ all are full of the vngodly.

Vig quo domine obliuiscris.

The XII. Psalm of Dauid.

**O** how long wilt thou forget me O Lord  
for: euer: how long wilt thou hide thy  
face from me.

Oh howe longe that I seeke counsaile in my  
soule: howe longe shall I be so vexed in my  
heart: howe longe shall myne enemy triumphe  
ouer mee.

Confide / and heare me / o Lord my  
God: lighten myne eyes / that I slepe not  
in death.

As myne enemy saye: I haue preyed ay-  
gainst him: so: if I be calld vpon / they that  
trouble me wyl reioyce at it.

But my truste is in thy mercy / and my  
heart is ioyfull in thy saluacion. I will synge  
of the Lord: he shall be praised / so louingly with  
me: (ye: I wil praise the name of the Lord  
the most high.)

Dixit insipiens in corde suo.

The XIII. Psalm of Dauid.

**H**e saith the booby saye in their heartes. **I**  
? There is no God. **Psal. lii. a**

They are corrupte/ and become abhorri-  
nable in theyr sayings/ there is not one that  
doeth good.

The Lorde loke downe from heauen  
vpon the children of men/ to se if there were  
any / that wolde vnderstande and see after  
God.

Gene. ij. b  
psal. c

But they are all gone out of the waye/ they  
are altogether become vnprofytable/ there is  
none that doeth good: no/ not one. **No. li. b**

They throte is an open sepulchre/  
with their nigrs they haue discaued/ the pop-  
son of Aspes is vnder their lippes.

These three  
verses are  
not in the  
Scripture.

Theyr mouth is full of cursynge  
and byternesse/ they: sete are swifte to shedde  
bloude.

destruction and wrechtednesse are in  
their wayes/ and the waye of peace haue they  
not knowne: there is no feare of God before  
their eyes.

Howe can they haue vnderstandynge  
that wylke myschaunce / catynge vp ny peo-  
ple as it were bracke/ and call not vpon the  
Lord?

Therefore shal they be brought in great feare/  
for: God standeth by the generacion of the  
righteous.

As for you / ye haue made a mocke at the  
counsaile of the poore / because he putteth his  
truste in the Lord.

Oh that the saluacion were iudged vnto  
Israel out of Sion: O that the Lord wold  
deliuer his people out of captiuitie: Then  
shoulde Jacob reioyce/ and Israel shoulde be  
right glad.

Psal. liij. c  
No. li. b

Domine quis habitabit in tabernaculo tuo.

The XIII. Psalm of Dauid.

**L**orde / who shall dwell in thy taber-  
nacle: who shall rest vpon thy holy hill:  
Euen be they ledeth an vnscrupulous lye:  
that doeth the thinge which is vngodly/ as that  
speakereth the truth from his hearte. **I**  
**Psal. lxxij. a**  
**1. Job. i. b**

He that vseth no decaite in his tounge:  
that doeth no euill to his neighbour/ as a scold-  
de: he nor his neighbour.

He

## The Psalmes

He that seeth not thy Kingdome: but maketh much of the that feare the Lord: he that sweareth vnto his neyghbour / and disposeth him nor.

Ex. 30. iij. a

He that getteth not his money vpon vsury / and taketh no reward. against the innocent.

Who seeth these thinges / shall neuer be remoued.

Confirma me domine: quoniam.

The. XV. A Psalm of Dauid.

**W**herfore O God / for in the do I trust.

I haue saide vnto the Lord: thou art my God / my goodes are not hidde vnto the.

All my desire is vpon the sayntes that are in the earth / and vpon such life.

But they that runne after another / shall haue greate trouble.

Their vniuersities of bloude will not offer / neither make mention of their name in my inour.

Eccl. 1. iij. e

The Lord hymselfe is my good / and my portion / thou mannest myne inheritance.

The lot is fallen vnto me in a saynt ground / yet I haue a goodly heritage: I will thanke the Lord for geuyng me warning: my reynes also haue chafened me in the nyghte season.

B

As for bande saue I God alwayes before me / for he is on my right hande / that I should not be moued.

Therefore byd my herte reioyce / and my tynge was glad / my steebe also shall risse in hope.

Eccl. 1. iij. b

and iij. d

For why: thou shalt not leaue my soule in bell / neither shalt thou suffre thy sayntes to se corruption.

Thou hast threatned me with waies of life: thou shalt make me full of ioye with thy countenance. At thy right hande there is pleasure & ioye for euermore.

Exaudi domine iustitiam meam.

The. XVI. A Psalm of Dauid.

Psal. 37. a

Heare the right O Lord / & considerie my coplaine: hearken vnto my prayer / geeth not out of a sayned mouth.

Let my sentence come forth fro thy presence / and loke vpon the thinge that is equal.

Thou haste pioued and wysed myne desire in the nyghte season: thou hast trued me in the day: and hast found no wickednesse in me: for I vntely purposed / that my mouth shall not offend.

Because of the wordes of thy lippes: I haue kepte me from the woikes of men / in the waye of the murderer.

Wherfore thou my goynges in thy parke / that my feete steppe slippe not.

For vnto the I crye / heare me O God: encline thine eares to me / and hearken vnto my wordes.

Shewe thy maruolous louinge I vnto them that truste in the: from such as resist thy right hande.

Kepe me as the apple of an eye: defende me vnder the shadowe of thy wynges.

From the vngodly that trouble me / fro myne enemies which compass my soule round aboute.

Which maneyne their owne welthe: with oppression / and their mouth speake proud thinges.

They lay waytinge in oure waye on euery syde / turninge they eyes vnto the grounde.

Lyke as a Lion that is greedy of his praye / and as it were a Lions whelpe lurkinge in his denne.

O Lord / dispoine him / and cast hym vnto the vngodly: deliuer my soule / with thy sweate fro the vngodly.

Fro the men of thy bande / (O Lord) / fro the men of the worlde: which haue their portion in this life: whose bellies thou fillest with thy treasure.

They haue desyden at they desire / and leaue the reste of their substance: for they be deceyued.

But as for me / I will beholde thy presence in righteousness: and when thy glory appeareth / I shall be satisfied.

Diligam te domine fortitudo.

The. XVII. A Psalm of Dauid when he was deliuered fro the bande of Saul.

I will laue the / (O Lord) / my strength.

The Lord is my succoure / my refuge /

J

my

my Sauour: my God/ my helper/ in whome  
I trust: my buckler / the point of my saluatiō/  
and my defence.

**Re. xxij. a** I will praise the Lord / and call upon  
hym/ so shall I be safe fro myne enemyes.

**Psalm. a** The sorrowes of death compassed me/ and  
the dykes of engaddylines made me astrayed.  
The paynes of hel came aboute me/ the snar-  
res of death take holde vpon me.

Yet in my trouble I called vpon the Lord/  
and complained vnto my God.

So he heere my voyce out of his holy tem-  
ple/ and my complainte came before hym/ see/  
cxxxij. i

**Psalm. iij.** Then the earth trembled and quaked/ the  
very foundations of the hylls shoke / a were  
remoued/ because he was wrath.

There wente a sinde out of his nosethrils/  
and a consuming fyre out of his mouth / so  
that coales were kindled at it.

**B** He bowed the heauens/ and came down/ as  
it was vnto the earth vnder his feete.

He rode vpon the Cherubins/ and byd sic/  
he came flugge with the wynges of the wind.

He made darkness in his passion round  
aboute hym / with vnto the water a thicke clou-  
des to couer hym.

At the brightnes of his presence the clou-  
des remoued / with bale stones and coales of  
fyre.

The Lord also thondred out of the hea-  
uen/ and the heyghe gaue hym thondre with  
bale stones and coales of fyre.

He sent out his arrowes and scared them/  
he cast his lightnynges / and destroyed the.

The springes of waters were sene / and the  
foundacions of the rounde world were dis-  
couered at thy ddyng / O Lord / at the bla-  
shyng and bery of thy displeasure.

He sent doune from the heygth to serch  
me/ and toke me out of greare waters.

He deliuered me fro my strong enemyes/  
as fro my foes/ which were to myghty for me.

They persecuted me in hymne of my trouble/  
but the Lord was my defence.

He brought me south also into lyberte: and  
deliuered me/ because he had a fauour vnto  
me.

The Lord shall reward me efter my righ-  
tous dealing / and accordyng to the clenness

of my handes shall be recompence me.

**Jo. CCXLI**  
For I haue kept the wayes of the Lord/  
a haue not behaued my self wickedly agaynst  
my God.

I haue an eye vnto all his lawres / and cast  
not out bys commaundementes fro me.

Unconscieus wyl I be before hym/ and wyl  
cshue nyne of wne wickednesse.

Therefore shall the Lord rewarde me efter  
my righteous dealing / and accordyng vnto  
the clenness of my handes in hys eye  
sighte.

With the holy thou shalt be holy/ and with  
the innocent thou shalt be innocent.

**Jo. CCXLI. b**  
With the cleane thou shalt be cleane / and  
with the frewarder thou shalt be frewarder.

For thou shalt saue the poore oppressed / and  
bring doune the hyllokes of the proude.

Thou shalt myghten my cshel / O Lord my God:  
thou shalt make my darkness to be light.

For in the I can disconsyre an hoste of me:  
yet in my God I can leape ouer the walle.

The wayes of God is a perfect waye: / the  
wordes of the Lord are tried in the fyre: he is  
a shyld of defence / for all them that trust in  
hym.

**Deut. iij. f**  
For who is God/ but the Lord: / who  
hath any strength/ but oure God:

**Psalm. cxxij. c**  
It is in God that hath gyded me with  
Abacuc strength/ and made my waye unconscieus.

He hath made my feete lyke hartes feete / and  
set me vpon my gyghe.

**Psalm. cxxij. a**  
He teacheth myne handes to fight / and  
maketh myne armes to breake euery a bowe of  
stele.

Thou haste geuen me the defence of thy sal-  
uatiō: thy righthand vpholdeth me / and thy  
louinge correccion maketh me greate.

Thou hast made royme enough vnder me  
to go/ that my fottelppes should not slyde.

I wyl saloume vpon myne enemyes / and  
take them: I wyl not turne/ tyll they be dis-  
comfyted.

I wyl smyte them / that they shall not be  
able to stand/ but fall vnder my feete.

Thou hast gyded me with strength vnto  
the battayll/ thou hast shewen them al doune  
vnder me/ that rose vp agaynst me.

Thou hast made myne enemyes to turne  
theyr backs vpon me / thou hast destroyed  
them

# The Psalmes

- them that hated me.  
 ¶ They cryed / but there was none to helpe them: yee / euen vnto the Lozde / but he berde them not.
- Psal. i. c.** I will beate them as small as the dust before the wynde / I will call them out as the chafe in the strettes.  
 Thou shalt deliuer me from the stryuinges of the people / thou shalt make me the head of the Synagogue.  
 A people whome I haue not knowne / shall serue me.  
 As for as they beare of me / they shal obey me / but the straunge chyldeas dyssimble with me.  
 The straunge chyldeas are wexen olde / and go halting out of theyr parbes.  
 The Lozde lyueth: and blessed be my helpe: yee / he be the God of my saluation.  
 Euen the God which sayth that I beauen geob / and subdueth the people vnto me.  
 It is he that deliuereth me from my cruell enemyes: thou shalt lyfte me vp from them that rise vp agaynst me / thou shalt ryd me from the wretched man.
- Rom. fo. a** I for this cause I will geue thanks vnto the O Lozde / amonge the gentils / a s'pnyng prayse vnto thy name.
- 1. Cor. xij. g** I Great prosperite geueh be vnto his King / and steeeth luyng kindnesse vnto Dauid his anoynted / yee / and vnto his s'ede for euer more.
- Caenanani gloria Dei.  
 The. XVIII. A Psalm of Dauid.
- Rom. i. c** ¶ The very beauno declare the glory of God / and the very hymnament steeeth his handy worke.  
 One day killeth another / and one nyght eere restryeth another.  
 There is neyther speche nor language / but theyr voyces are herde amonge them.  
 ¶ Their sounde is gone out into all landes / and their voydes into the endes of the world.  
 In them hath be fet a tabernacle for the Sunne / which cometh forth as a bydegreome out of his chaunde: and reioyeth as a gyall to runne his courst.  
 ¶ It goeth forth fro the one ende of the heauen / and runneth about vnto the same ende agayn / and there may no man hyde him selfe
- from the heate thereof.  
 The lawe of the Lozde is a perfecte lawe / it quickeneth the soule.  
 The testimony of the Lozde is true / and geueh they dome euen vnto babes.  
 ¶ The statutes of the Lozde are ryght / and reioyce the heart: The commaundment of the Lozde is pure / and geueh lycht vnto the eyes.  
 The feare of the Lozde is cleane / and endureth for euer: the iudgementes of the Lozde are true / and ryghteous alwogeter.  
 ¶ None pleasaunt are they then golde / yee / then much fynce gold: sweter then hony and the hony combe.  
 These thy seruaunt keperh / and so: keeping D'seret of them there is theyr reward.  
 Who can tel howe of the offendeth: O denst thou me from my secret faultes.  
 Repe thy seruaunt also from presumptuous synce: as they get the dominion ouer me: so shall I be vnderstode and innocet from the great offence.  
 ¶ See / the wordes of my mouth / and the meditation of my heart shall be acceptable vnto the O Lozde / my helper and my redemer.  
 Exaudiat is dominus in die.  
 The. XIX. A Psalm of Dauid.
- Rom. ix. g** ¶ The Lozde beate the in tyme of trouble / I the name of the God of Jacob defende the.  
 Sende the helpe from the Sanctuary / and steengh the out of Syon.  
 Remember all thy offeringes / and accept thy burnisacrific. Selah.  
 Graunt the thy heres desire / and fulfill all thy mynde.  
 We wyl reioyce in thy health / and wyppre in the name of the Lozde our God: the Lozde performe all thy peticions.  
 ¶ Now know I that the Lozde helpeth his anoynted / and wyl beate him from his holy heauen / myghthe is the helpe of his ryght hand.  
 Some put their trust in charrettes / and some in horses: but we wyl remembre the name of the Lozde our God.  
 They are broughte downe and fallen / but we are ryfen and stande vpyght.  
 Gaudet Lozde / and helpe vob O syng: uba

we call upon thee.

Domine in uirgine tua letabitur rex.

The. XX. A Psalm of David.

**A**ND SHE / howe ioyfull is the kyng in thy strength / O how exceedinge glad is he of thy saluation.

Thou hast geuen hym bys hercea desire / and hast not put hym from the request of his suppce. *Sela.*

For thou hast presented hym with lyberall blessings / and set a crowne of gold vpon his heade.

Thou hast lye of the / and thou gauest hym a longe lyfe / cure for euer and cure.

His honoure is greate in thy saluacion / glorye and greate wo:shyppe shalte thou laye vpon hym.

For thou shalt geue hym euerlastyng felicitie / and make hym glad with the ioye of thy contentaunce.

And why / because the kyng puteth his trust in the Lorde / and in the mercy of the most by ghest shall he not mysfary.

**B**ut all thine enemyes fele thy hande / let thy ryghte hande fynde oute all them that hate the.

Thou shalt make the life a fyre ouen in tyme of thy wrath / the Lorde shall destroy them in bye displeasur / and the fyre shall consume them.

Their frute shalte thou rote out of the earth / and theye fede from amonge the chyldren of men.

For they intended myschiefe against the / and imagined ludy deuices / as they were not able to performe.

Therefore shalt thou put them to slight / and with thy stringes thou shalt make ready thine arrowes agaynst the faces of them.

Be thou craled (Lorde) in thyme owne strength / so wylt thou syng and praye thy power.

Deus deus meus respice.

The. XXI. A Psalm of David.

**A**ND GOD / why haste thou forsaken me / the woe of my complaynte are fore for my dealth.

O my God / I crye in the day nyght / but thou hearest not / and in the nyght season also I slee no reste.

Yet wretched thou in the Sanctuary / o thou wo:shyppe of Israel.

Our fathers hoped in the / they trusted in the / and thou hiddest deluyer them.

They called vpon the / and were helped: they put thes trust in the / and were not confounded.

But as for me / I am a woman and no man: a very scoone of men / and the outcast of the people.

All they that se me / laugh me to scorn: they shute out their hippes / and shate their heada.

He trusted in God / ler hym deluyer him: let him helpe him / if he wylt haue hym.

But thou arte he that iose me out of my mothers wombe: thou waste my hope / when I hangd yet vpon my mothers brestes.

I haue bene leste vnto the euer since I was borne / thou arte my God / cur for my mothers wombe.

O go not for me the / for trouble to hard at hande / and here is none to helpe me.

Great bulles are come aboute me / fat oxen close me in on eury syde.

They gape vpon me with theye mouthes / as it were a ramping and roaring Lyon.

I am poured out like water / all my bones are out of ioynt: my heart in the middest of my body is euen like melting waxe.

My strength is dried vp like a postharde / my ruing cleaueth to my garments / and thou haste brought me into the dust of death.

For dogges are come aboute me / the countayls of the wicked hath layed siege agaynst me.

They pearced my bandes / and my feet / I might haue tolde all my bones: as for the / they stode staring and looking vpon me.

They haue parced my garments among them / and cast lottes vpon my r. clure.

But be not thou farr from me / O Lorde / thou arte my succoure / haull the to helpe me.

Deluyer my soule fro the froward / my dearyngs from the power of the dogge.

Enuie me from the Lyons mouth / and heare me / in among the bouces of the vncircum.

So w. I declare thy name vnto my brethren / in the middest of the congregacion will I praye the.

O praye the Lorde / that feare hym: Magnific hym in alle syde of Jacob / and let all

## The Psalmes.

**Psal. ix** the sede of Israel feare hym.  
 † For he hath not despysed / nor abhorred the  
 miserable estate of the poore: he hath not hyd  
 hys face from me; but whan I called vnto him/  
 he heard me.

I will praise the in the greates congrega-  
 tion / and performe my voyces in the sight  
 of all them that feare the.

**Psal. cxxxix** † The poore shall care / and be sanctified: they  
 shall see after the Lord (shal praise hym; your  
 herte shall lye for euer.

All the endes of the world shall remembre  
 thynt selfe; and be turned vnto the Lord; and  
 all the generations of the Gythen shall  
 worshyp before hym.

For the kyngdome is the Lordes / and he  
 shall be the gouernour of the Gythen.

All such as be set vpon earth / shall care also  
 and worship: All they that lye in the dust / and  
 lye so hardly / shall sal doune before hym.

The sede shall serue him / and preach of the  
 Lord for euer.

They shall come and declare his ryghte-  
 ousnesse vnto a people / & shall be borne / whome  
 the Lord doeth harsh made.

Dominus regimè, & nihil.

The. XXII. A Psalm of Dauid.

**Job. i. a** **1-Pet. 4. c** **2** He † Lord doeth in my shepheard / I can  
 want nothing.

He feedeth me in a grene pasture / and lead-  
 eth me to a fresh water.

He quickeneth my soule / and by strength he  
 setteth in the way of ryghteousnesse for his na-  
 mes sake.

**Prou. 1. b** † Though / I shoulde walke now in the  
 valley of the shadowe of death / yet I feare no  
 euell: for thou art with me: thy staffe and thy  
 shepheard be comfort me.

Thou preparest a table before me against  
 myne enemyes; thou anoyntest my head with  
 oyle / and fillest my cuppe full.

Oh let thy louyng kindnesse and mercy fol-  
 low me al the dayes of my lyfe / & I may dwell  
 in the house of the Lord for euer.

Domini est terra & plenitudo.

The. XXIII. A Psalm of Dauid.

**Deut. 1. c** **Jer. 17. 6** **1-Cor. 1. c** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466** **467** **468** **469** **470** **471** **472** **473** **474** **475** **476** **477** **478** **479** **480** **481** **482** **483** **484** **485** **486** **487** **488** **489** **490** **491** **492** **493** **494** **495** **496** **497** **498** **499** **500** **501** **502** **503** **504** **505** **506** **507** **508** **509** **510** **511** **512** **513** **514** **515** **516** **517** **518** **519** **520** **521** **522** **523** **524** **525** **526** **527** **528** **529** **530** **531** **532** **533** **534** **535** **536** **537** **538** **539** **540** **541** **542** **543** **544** **545** **546** **547** **548** **549** **550** **551** **552** **553** **554** **555** **556** **557** **558** **559** **560** **561** **562** **563** **564** **565** **566** **567** **568** **569** **570** **571** **572** **573** **574** **575** **576** **577** **578** **579** **580** **581** **582** **583** **584** **585** **586** **587** **588** **589** **590** **591** **592** **593** **594** **595** **596** **597** **598** **599** **600** **601** **602** **603** **604** **605** **606** **607** **608** **609** **610** **611** **612** **613** **614** **615** **616** **617** **618** **619** **620** **621** **622** **623** **624** **625** **626** **627** **628** **629** **630** **631** **632** **633** **634** **635** **636** **637** **638** **639** **640** **641** **642** **643** **644** **645** **646** **647** **648** **649** **650** **651** **652** **653** **654** **655** **656** **657** **658** **659** **660** **661** **662** **663** **664** **665** **666** **667** **668** **669** **670** **671** **672** **673** **674** **675** **676** **677** **678** **679** **680** **681** **682** **683** **684** **685** **686** **687** **688** **689** **690** **691** **692** **693** **694** **695** **696** **697** **698** **699** **700** **701** **702** **703** **704** **705** **706** **707** **708** **709** **710** **711** **712** **713** **714** **715** **716** **717** **718** **719** **720** **721** **722** **723** **724** **725** **726** **727** **728** **729** **730** **731** **732** **733** **734** **735** **736** **737** **738** **739** **740** **741** **742** **743** **744** **745** **746** **747** **748** **749** **750** **751** **752** **753** **754** **755** **756** **757** **758** **759** **760** **761** **762** **763** **764** **765** **766** **767** **768** **769** **770** **771** **772** **773** **774** **775** **776** **777** **778** **779** **780** **781** **782** **783** **784** **785** **786** **787** **788** **789** **790** **791** **792** **793** **794** **795** **796** **797** **798** **799** **800** **801** **802** **803** **804** **805** **806** **807** **808** **809** **810** **811** **812** **813** **814** **815** **816** **817** **818** **819** **820** **821** **822** **823** **824** **825** **826** **827** **828** **829** **830** **831** **832** **833** **834** **835** **836** **837** **838** **839** **840** **841** **842** **843** **844** **845** **846** **847** **848** **849** **850** **851** **852** **853** **854** **855** **856** **857** **858** **859** **860** **861** **862** **863** **864** **865** **866** **867** **868** **869** **870** **871** **872** **873** **874** **875** **876** **877** **878** **879** **880** **881** **882** **883** **884** **885** **886** **887** **888** **889** **890** **891** **892** **893** **894** **895** **896** **897** **898** **899** **900** **901** **902** **903** **904** **905** **906** **907** **908** **909** **910** **911** **912** **913** **914** **915** **916** **917** **918** **919** **920** **921** **922** **923** **924** **925** **926** **927** **928** **929** **930** **931** **932** **933** **934** **935** **936** **937** **938** **939** **940** **941** **942** **943** **944** **945** **946** **947** **948** **949** **950** **951** **952** **953** **954** **955** **956** **957** **958** **959** **960** **961** **962** **963** **964** **965** **966** **967** **968** **969** **970** **971** **972** **973** **974** **975** **976** **977** **978** **979** **980** **981** **982** **983** **984** **985** **986** **987** **988** **989** **990** **991** **992** **993** **994** **995** **996** **997** **998** **999** **1000**

\* For he hath founded it vpon the sear / and

buylde it vpon the floodes.

† Who shall go vp in to the hill of the Lord:  
 he: Who shall remaine in his holy place:  
 Euen he that hath innocēt hertes / a cleane  
 herte: whiche is cleane nor vpon his mynde vnto  
 vaine; / and sweareth not to deceaue.

He shall receaue the blessing fro the Lord:  
 and mercy from God his saucour.

This is the generation of they that see him /  
 of they that see thy face: O Jacob. Selā.

Open your gates / ( O ye pynces ) let the  
 euerlasting doores be opened / that the kyng of  
 glory maye come in.

Who is this kyng of glorye: It is the Lord  
 of stronge and myghty / euen the Lord  
 myghty in battaile.

Open your gates / ( O ye pynces ) let the  
 euerlasting doores be opened / that the kyng of  
 glorie maye come in.

Who is this kyng of glorye: It is the  
 Lord of hostes / he is the kyng of glorye. Selā.  
 Adie domine laetamini animam meam.

The. XXIII. A Psalm of Dauid.

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** <





## The Psalmes.

Ad re domine clamabo.

Psalme of Dauid.

**W**ho the way I crye / I strong defendet  
I thinke no feare of my self / (if thou make  
thee / or though thou herdeste not / ) I become  
like them / that go doune in to the pytte.

Heare the voyce of my humble penion /  
whan I crye vnto the / and holde vp my hande  
downe towarde thy holy temple.

**Jer. vii. a** O puffed me not away amonge the vn-  
godly and wycked heere / I whiche speake  
frendly to theyr wayghbour, but imagine mis-  
chiefe in their heerte.

**Job. xxxij. b** I keward the / according to their dedes and  
wyckednesse of their owne inuencions.

Receyue them after the waies of theyr  
hande / pay them that they haue deserued.

For they regarde not thy woikes of the Lo-  
de / nos the operation of his hande: therfore  
shall he breake them doune / and not buyde  
them vp.

Prayse be the Loide / for he harbe heede  
the voyce of myne humble penion.

**Deu. viii. d** The Loide is my strength and my helpe:  
my herte baped in him / a I am helped: ther-  
fore my herte daunceth for ioye / and I will  
sing praises vnto him.

The Loide is strength of his people / he  
is the defender a Sauerour of his anointed.

**Deu. xxxi. a** O helpe thy people / geue thy blessing vnto  
thyne: I enterysaunce: sode them / and set them  
vp for euer.

Adeste domino filij dei.

Psalme of Dauid.

**W**herge vnto the Loide / O ye myghty /  
Wherthe vnto the Loide worship and  
singeth.

Heare the Loide the honour of his name /  
and bowe youre selues to the holy maicety of  
the Loide.

**Ex. vii. viij** I is the Loide that commande: h the  
weeres.

**Exod. ix. e** I is the glorious God that maketh the  
thunder: it is the Loide that ruleth the see.

**172. viij. c** The voyce of the Loide is mighty in ope-  
ration / the voyce of the Loide is a glorious  
voyce.

**Ex. xxi. d** The voyce of the Loide breakech the Ce-  
lestiall heeues: the Loide breakech the Ceders  
of Libanus.

He maketh them to styppe like a calfe: Lis-  
banus and Sirion like a yong Unicorne.

The voyce of the Loide breudereth the fla-  
mes of fyre: the voyce of the Loide shaketh  
the wildernes: / yee: the Loide shaketh the wild-  
ernes of Cadon.

The voyce of the Loide moueth the hyndes /  
and discouereth the thicke busche: in his temple  
shall every man speake of his honour.

The Loide shallich the water floude / and  
the Loide remaigneth a kynge for euer.

The Loide shall geue power vnto his peo-  
ple: the Loide shall geue his people the bles-  
sing of peace.

Exaltabo re domine, quoniam.

**Psalme of Dauid.**

O Lord magnifye the / O Loide / how I  
haue feared thee / and not suffered my foot  
to triumphe ouer me.

O Loide my God I cryed vnto the / and  
thou hast heald me.

Thou Loide hast brought my soule out of  
hell: thou hast kept my life: where as they  
go doune to the pytte.

Sing prayse vnto the Loide / O ye saun-  
ces of his: geue thanks vnto him for a reme-  
diance of his holynesse.

For his wrath endureth but the tyme: his  
flynge of an eye: and his pleasure is in life: hea-  
uyn: he may wel endure for a myght: but ioye  
commeth in the morninge.

As for me whan I was in prosperite / I  
sayde: I shall neuer sell mee.

(And why: thou Loide of thy goodnes  
haddest made my hyl so stronge.)

But as soon as thou turnedst thy face fro  
me: I was brought in feare.

Then cryed I vnto the: O Loide: geue  
to the Loide made I my prayer.

What prosperite is there in my bloude / if I  
go doune to corruption?

May the duste geue thanks vnto the: or  
shall we declare thy sayethfulnesse?

Heare: O Loide: and haue mercy vpon  
me: Loide be thou my helper.

And so thou best returned my beautyfynesse in  
to ioye: thou best put of my secedynesse / and  
gyded me with gladnesse.

That my honour myght synge prayse vnto  
the without cessynge: O Loide: my God /  
I will

**I** will geue thanks vnto the for ever,  
In the dominie sperau non confundar.  
The. XXX. A Psalm of Dauid.

**2** **W**hile the Lord I in my trustles me nee  
Doubt be put to confusion / but deliuer me  
in thy righteousnesse.

Beate doune thine eare to me / make haste  
to deliuer me: be thou my stronge rocke / and a  
house of defence: that thou mayst saue me.

For thou art my strong holde and my castell:  
O be thou my gyde / and leade me for thy  
names sake.

**3** **T**hrowe me out of the nette that they haue  
laid piously for me: for thou art my strength.

In the handes I commend my spirit:  
because haste deliuered me O Lord thou God  
of strength.

I hate them that holde of vanities / and my  
trust is in the Lord: I will be glad and reioyce  
in thy mercy: for thou hast confounded my  
trouble: thou haste knowen my soule in ad-  
uersitie.

**4** **T**hou hast not deliuered me ouer in the  
handes of the enemy / but haste feat my feet  
in a large romme.

Haue mercy vpon me O Lord: for I am  
in trouble: myne eye is consumed for very bea-  
uynesse: my soul and my body.

My life is as an olde wyth beaunnesse / as  
my yeares with mourninge.

My strength faileth me / because of myne  
aduersitie: and my bones are corrupce.

I am become a very repaite amonge all  
myne enemies / my neighbours / and they of  
myne enemye: waynaitie are a rayde of me:  
they that see me in the streete conieye them selfe  
fro me.

I am cleue forgotte a out of mind as a dead  
man: I am as a caine like a broken vessill.

**5** **F**or I haue herde the whispering of y mul-  
titude: currey man abbo: reth in they haue gar-  
thered a counsaill together agaynst me / as are  
purposed to take awaye my life.

But my hope is in the O Lord: and I say  
thou art my God.

Whye am I in thy handes: deliuer me from  
the handes of myne enemies: and from theym  
that persecute me.

Shewe thy seruant the light of thy coun-  
sailes: be petye me for thy mercie sake.

Let me not be confounded (O Lord): for  
I call vpon the: let the vngodly rather be put  
to confusion: and brought vnto the hell.

Let the lying lippen be put to silence: which  
cruelly / vngodously / and vnspicfully speake a-  
gaynst the righteous.

O howe great and manyfolde is thy good /  
which thou haste byd for them that feare thet.

O what thinges dungelel thou too pass: for  
them that put they trust in the / euen before /  
fontee of men.

Thou hidest them priuely by thine own pre-  
sence from the piousde men / thou feell the  
secretie in thy tabernacle / from the theye of  
tongue.

Thanks be to the Lord: for he hath shew-  
ed me maruallous great thynges in a strong  
citty.

For when the sodane feare came vpon me /  
I sayde: I am call out of thy sighte.

Therfor thelesse / thou herddest my humble  
prayer: when I cryed vnto the.

O loue the Lord: (call ye his sanctes) for  
the Lord e preferueth the faithfull: and pleasa-  
uously rewardeth be the piousde vter.

**6** **B**e strong therfore / and take a good herre  
vnto you: all ye that putte youre truste in the  
Lord.

Bräu quonum remitte sunt.

The. XXXI. A Psalm of Dauid.

**B**lessed are they / whose vngodlynesse /  
is soare forgouen: and whose synnes are ca-  
red.

Blessed is the man: vnto whom the Lord  
imputeth no synne: in whose spicte there is no  
byle.

For while I helde my tongue: my bone was  
consumed awaye: thowere my voyse compleyn-  
ingre.

And because thy hande was so brauy vps  
me both day and night: my moillure was like  
the dourbe in summer. Sela.

Therefore I confessed my synne vnto the: /  
and hidde not myne vngodlynesse.

I sayde: I will knowe myne offence /  
accuse my selfe vnto the Lord: / and so thou  
forgauest me the wickednesse of my synne.

Sela.

For thou shalt euen sayner make by  
prayer vnto the in due season: therefore shall not  
b uq the

Dial. 11012

Dial. 11013

## The Psalmes

the great watershouldes come nye him.  
**B** Thou arte my defence in the trouble that is come aboute me / O compass thou me aboute also with the ioye of deliuerance. *Psal. 124.*

**Prs. 4. ii.** I will ensoure the / and secure the the waye wherein thou shalt go / I will fasten myne eyes vpon the.

**Job. xi. d** He nor ye now like horses and mules / **Prs. 121. a** which haue no vnderstandinge.  
 Whose mouthes thou must holde with byt and byde / if they will not obeye the.  
 Greate plagues shall the vngodly haue: but who so putteth his trust in the Lord / mercy shall compass him on euery syde.  
 Be glad / O ye righteous / and reioyce in the Lord: / be ioyfull all ye that are true of herte.  
 Exultate iusti in domino.

**The. XXXII. A Psalm of Dauid.**  
**A** Heiorce in the Lord: (T o ye righteous) for it becommeth well the iust to be thankefull.  
*Psal. 135. b*

**Colo. 3. b** Praise the Lord with harpe: syng Psalme vnto him with the lute and instrument of ren stringes.  
**Ephes. 5. b** Synge hym a newe songe / ye / singe lustily vnto him / and with a good courage.  
 For the woide of the Lord is true / and all his woordes are saythfull.  
 He loueth mercy and iudgement: the carth is full of the goodnes of the Lord.  
**Gen. 1. a** By the woide of the Lord were the hea- **Colo. 1. b** uens made: and all the hostes of them by the beaht of his mouth.  
**B** The garbereth the waters together / as it were in a bottell / a layeth vp f dewe in secret.  
**J. b.** Let all the carth feare the Lord: / and let **psal. 134. a** all them that dwell in the world / stande in awe of him.  
**D. c. 1. 1. a** For: loke what he sayeth / it is done: a loke what he commaundeth / it standeth fall.  
**E. 1. a. 1. 1. c** The Lord begetteth the counsayll of the Rhyten to nauight / and turneth the deuices of the people.  
**E. 1. a. 1. 1. b** But the counsayll of the Lord endureth for euer: and the thoughtes of his herte from generation to generation.  
**Psal. 134. c** Blessed are the people that holde the Lord for their God: / blessed are the folke whome he hath chosen to be his heritage.  
**The. Lxxviii. A Psalm of Dauid.**  
**The** Lord rebueth the heanen / and beholdeh all the chylde of men: from his stronge scare he considereth all them / & dwell in the woude.  
**1** Soonly hath sasyoned all the herces of them / and knoweth all their woikes.  
**E. 1. a** A king is not helped by his owne great hoost / neyther is a gyaunt faued thowwe the myght of his owne strenght.  
**D. 1. a** A horse is but a vayne thyng: to save a man / it is not the power of his strenght: he can deliuer him.  
**E. 1. a** Beholde: the eye of the Lord: lokeh vnto them that feare him / and put theyr trust in his mercy.  
**E. 1. a** That he may deliuer theyr soules fro deaht: and to seke them in the deare tyme.  
 Let our soule patiently abyde the Lord: for he is our helpe and thyde.  
**E. 1. a** So shall our carth be reioyce in him / because we haue hoped in his holy name.  
**E. 1. a** Let thy mercy full kindeste (O Lord) be vpon vs: like as we put our trust in the.  
 Benedicam dominum omni tempore.  
**The. XXXIII. A Psalm of Dauid.**  
**S** Will alway geue thakes vnto the Lord: / & his prayse shall euer be in my mouth.  
 My soule shall make her boall in the Lord: the poore opprest shall haue thereof: and be glad.  
**O** prayse the Lord with me / and let vs magnifie his name together.  
**1** I sought the Lord: and he herd me / yee / i. he heard he deliuered me out of all my feare.  
**1** They / he haue an eye vnto him / shalbe ligh- tened / and their faces shall not be shamed.  
**1** This poore man cryed vnto the Lord: / and he herd him / yee: / and deliuered him out of all his troubles.  
**1** The angell of the Lord ptydeh his self: and reuente aboute them that feare him / and he deliuereth them.  
**1** O prayse the Lord: / for he is our helpe and thyde.  
**1** Blessed is the man that trusteth in him.  
**1** O feare the Lord: / for he is our helpe and thyde: / for they that feare him lacke nothinge.  
**1** The ryche shal wante and suffre hunger: / but they which seke the Lord: / shall wante no maner of thinge that is good.  
**1** Come hither: (O ye chylde) / heken vnto me /

my / I will teach you the feare of the Lord.

ps. 4. b

¶ Who fo lyfeth to iuice / and would fayne fe good dayes.

Let him refrayne his tongue from euil / and his lippe that they fpeake no gyle.

Let him charge euil a do good: let him fike peace and iustice.

For the eyes of the Lordde are ouer the righteous / and his eares are open vnto theye prayre.

¶ But the face of the Lord beholderth them / that do euil / to destroye the remembraunce of them out of the earth.

When the righteous crye / the Lord heareth them / and deliuereth them out of all their troubles.

The Lordde is nye them that are contrite in heart / and will helpe such as be of an humble fpirite.

ps. 1. c. 4. b

¶ Great are the troubles of the righteous / but the Lord deliuereth the out of all.

He keepeth al their bones / fo that not one of them be broken.

But misfoules shall slaye the vngodlye / and they that hate the righteous / shall be destroyed.

The Lord deliuereth the foules of his fraunnes: and all they that put their truste in him / shall not offende.

Iudicia domine nocentes me.

¶ Ps. XXIII. A Psalm of David.  
 O Trye thou with the Lord / I stryue with myffynne thou against them that fyght against me.

Laye hande vpon the shyld and fpeare / and stande vp to helpe me.

Whene out thy fwearde / and ftoppe the waye against the that perfecute me / faye vnto my foule: I am thy helpe.

Let the be confounded / and put to fham that fike after my foule: let the be turned backe and brought to confufion / that ymagin myffynne for me.

ps. 1. b

¶ Let them be as the duffe before the winde / and the awngell of the Lordde scatteringe them.

Let them waye the darke a slippery / and the awngell of the Lord to perfecute them.

For they haue piuely layed their net to deffroye me withoute a cause / yet / and made

a pynte for my foule / whiche I neuer defcrued.

¶ Let a fobane destruction come vpon him / by vnto are / and the nette that he hath layed / may fynd a piuely / catch him / felfe: that he may fall into his j. C. c. v. a owne myffynne.

But let my foule be ioyfull in the Lord / a reioyce in his helpe.

¶ All my bones that faye: Lord / who is lyke vnto the / whiche deliuereth the poore fro thefe that are to ftronger for him: yet / the poore and the neddy from his robbere.

Falle witneses are rifen vp / and laye to my charge thinges that I knowe not.

¶ They rewarde me euell for good / to the Difcomforth great Difcomforth of my foule.

¶ Neuertheleffe / when they were fylde / I put on a fackcloth: I humbled my foule with faffynge / and my prayer turned into myne owne bofome.

I behaued myffynne as though it had bene my frende / or my brother / I reuente heauily as one that mourneth for his mother.

¶ But in myne aduerffynne they reioyce / and gather them to gather: yet the very lame come together against me vnto are: makinge mowes at me / and ceffe not.

With the greby and fcoierfull Spocrye / they gnawed vpon me with theye teeth.

¶ Lordde / what wylt thou lode vpon this?

O reffore my foule fro the wycked rumoure of the my ffylnges from the Lyons.

¶ So wylt I geue the thankes in the great Difcomforth congregacion / and praife the amonge manye people.

¶ O let them not triumphe ouer me / that are myne enemyes for naught: O let them not wyckede with their eyes / that hate me withoute a cause.

¶ And why: their comynge is not for peace / but they imagyn falfe wordes against the iuftice of the lande.

¶ They gape vpon me with their mouthes / fayinge: there thefe / we fe it with our eyes.

¶ This thou feyft / O Lord: holde not thy wylg then: go not farr from me / O Lord.

¶ Awake Lord and stande vpon aunge thou my cause my Web / and my Lord.

## The Psalmes

**2** Judge me O Lord my God according to thy righteousness: that they triumphe not ouer me.

O let the not say in their hearts: there there/ so wolde we haue it: O let them not saye I we haue ouercome him.

Let the be put to confusyon and shame/ that reioyce at my trouble: let the be clothed with rebufe and dishonour/ that boaste them selfe against me.

Let them also be glad and reioyce/ that fauoure my righteous dealinge: yee/ let the saye alwaye: blessed be the Lorde / whose hart pleasure is in the prosperite of his seruants.

And as for my minde / it shalbe talkinge of thy righteousnesse / and of thy prayse all the daye longe.

Diximus in deliquis.

The. XXXV. Psalm of Dauid.

**2** Where herce the wech me the wickednesse of the vngodlye / that there is no feare of God before his eyes.

For he dessembleth before his face / so longe tyl his abhominable synne be founde oute.

The wordes of his mouth are vnrighteousnesse and deceaite / he will not be learned to do good.

Eccle. p. 11. b

He imagyneth myschaunce upon his bed / he will come in no good waye / nor refuse the thinge that is euill.

Thy mercy O Lord / reacheth vnto the heauens / and thy faythfulnesse vnto the cloudes.

Eccle. p. 11. d

**2** Thy righteousness stambeth like the strong mountaynes / and thy iudgements like the great heape: thou Lord / piercest both men and beastes.

How precious is thy mercy O God / that the children of men maye put their truste vnder the shadowe of thy winges.

Thy shalbe sanctified with the plenteousnesse of thy house / and thou shalt geue them vnto the of the ryuer of thy pleasures.

Iere. p. 17

For with the is the well of life / and in thy lighte shal we fynde life.

O speede forth thy louinge kindnesse vnto the that knowe the / and thy righteousness vnto them that are true of heart.

O let not the face of pride ouertake me / O

let not the hande of the vngodlye caste me downe.

As for wicked doers they fall / they are cast downe / and are not able to stande.

Noli emulari in malignanibus.

The. XXXVI. Psalm of Dauid.

**2** Let not thy selfe at the vngodlye / be not thou enuious against the euill doctore.

For they shall sone be cut downe like the iudges grass / and be withered euen as the greene floure herbe.

Put thou thy truste in the Lord / and be thou vnwarye good: so shal thou dwell in the lande / and verely it shal fede the.

Delighte thou in the Lord / and he shal geue the thy herbe desire.

Truste thy hope vnto the Lord / and shal set thy hope in him / and he shal bringe it to passe.

Yee he shal make thy righteousness as cleare as the lighte / and thy iustice dealinge as the noone daye.

Hold the styl in the Lord / and abyde patiently vpon him: but geue not thy selfe or one that hath prosperie / and lyueth in abominacion.

Leaue of fro wrath / let go displeasure / let not thy glorye moue the also to do euill.

For wicked doers shalbe rooted oute / but they that patiently abyde the Lord / shal inherite the lande.

Wylt thou yet a lyde whyte / and the vngodlye shal be cleue gone: thou shalt lorde after his place / and he shal be a waye.

But myne iudgement shal possesse the earth / and I shall haue pleasure in myde iustice.

The vngodlye lauch waite for the iust / and graspe the vpon him with his teeth.

But the Lord laugheth at them / so shal he saye for he saye: he that has hope is comyng.

The vngodlye throte out the sworde / and sende their bowe / to caste downe the simple and poore / and to slaye such as go the righteous waye.

Curst be they / their sworde shall go thoro roue they owne feete / and their bowe shal be broken.

Truste in the Lord / that the righteous hath / to better then great riches of the vngodlye.

For the armes of the vngodlye shall be broken.

Dix. p. 17. b  
Eccle. p. 11. d  
Iere. p. 17. b



# The Psalmes

Do me cruel/spake of hys/ and ymagined be-  
ware at the Vape longe.

As for me/ I was lyke a Vras mā/ and herd  
me nor a scoone vnto the foote/

I am become as a man that heareth not/  
and that canne make no resyltaunce with his  
mouth.

**E** For in the Lord is my trust/ thou shalt  
beare me/ O Lord my God.

My desire is that myne enemies trium-  
phe nor ouer me/ for if my foete slippe/ they re-  
ioyce greatly agaynst me.

I am ready to suffre trouble/ and my hea-  
rtesse is cur in my sight.

For I confesse my wickednesse/ and my  
synne greueth me.

But myne enemies lye and are mighty/  
and they that hate me without a cause/ are ma-  
ny in number.

They that rewarde me cruel for good/ speake  
cruel of me/ because I folowe the thinge that  
good is.

For sake me not/ O Lord my God/ O go  
not farre fro me.

Hayle the to helpe me/ O Lord my  
succoure.

Dixi custodiam aias meas, uo nō,

The. XXXVIII. A Psalm of Dauid.

**S**ayd: I wil kepe my voice/ that I of-  
fende not in my tounge.

And so I shut my mouth/ wchyle the vn-  
godly layd waye for me.

I helde my tounge/ I was dumme/ I kepte  
silence/ yee/ euen fro good wordes/ But it was  
payne and greue to me.

My herte was hote within me/ a while I  
was thus musyng/ the fyre hynbled/ so that  
I spake with my tounge.

**P**sa. lxxij. b  
cxvi. j.  
I wolde that me knowe myne ende/ and the  
numbre of my dayes/ that I maie be certeyned  
what I wante.

**J**ob. vii. a  
vii. a  
I beholde/ thou haste made my dayes a  
spaine long/ and my lyfe is as it were nothing  
before the. O howe manye are all men living/  
Ocla.

**L**uce. xii. b  
Yee/ euey man walketh as it were a shad-  
dow/ and visuitteth himsilfe in vaine/ the  
hearer vnderstandeth and can not tell to whome  
he gadereth them.

And now Lord/ wherin shalt I comforte  
me/ my hope is in the.

Deliver me fro all mine offences/ and make  
me nor a scoone vnto the foote.

I kepe silence/ and open not my mouth/ for  
thou shalt done u.

Turne thy plague awaie fro me/ for I am  
consumed thow wchyle I feare of thy hande.

Whan thou purstest man for synne/ thou  
chastensse him/ so that his bewy consume  
awaye/ like as it were a moche. O howe vaine  
are all men/ Ocla.

Hear my prayer o Lorde/ and consoide  
my calling: heare not thy silf/ as though thou  
sawest not my teares.

I for I am a stranger/ and pylgrim with i Pa-  
rtes/ as all my foete/ as he were.

O spare me a lytle/ that I maye rest/ the  
my selfe before I go hence/ as the no more sene.

Expectans expectaui dominum, &c.

The. XXXIX. A Psalm of Dauid.

Wayed patiently for the Lord/ which  
declined him silf vnto me/ and herd my  
callinge.

He brought me out of the horrible pyre/  
out of the myre and claye/ he sette my feete vpon  
the rocke/ and oided my goynges.

He hath put a new songe in my mouth/ e-  
uen a thanksgyunge vnto our God.

Many men singe this/ but feare the Lorde  
de/ and put their trust in him.

I blessed is the man that setteth his hope  
in the Lorde/ and turneth not vnto the  
proude/ and to such as go aboute with  
lyce.

O Lorde my God/ great are thy wonder-  
rous workes which thou hast done/ a in thy  
tongue thou warde wchyle there maie none be  
feneid vnto the.

I wolde declare them/ and speake of the/ B  
But they are so many/ that they can not be  
told.

I sacrifice and offeringe thou woldest  
not haue/ I but a bodye haste thou ordred  
me: burnt offringes and sacrifice for synne  
thou haste not allowed.

Then saide I. Lo/ I come.

In the beginning of Boke iiii written of  
me. that I should tushly thy wil O my God/  
and that am I consent to do/ thyce/ thy lawe  
with in my herte.

Ps. 111  
Eccles. 1  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



**13** Will preache of thy righteousnesse in the  
greate congregation : Lo / I will not ce-  
faine my lyppe o Lord: and that thou  
knowest.

**14** It do nothyd thy righteousnesse in thy  
herde / my ralsyng is of the truth / and sa-  
ving health: I fepe not thy louyng mer-  
cy and sayfulnesse bette from the greate  
congregation.

Turne not thou thy mercy fro me o Lord:  
de/burle thy louyng kindness and truth  
awaye preferre me.

For innumerable troubles are come about  
me: my synne haue take such hold vpon me/  
that I am not able to loke vpon thee: they are mo-  
re in numbre then the beeres of my heade: / my  
herde hath failed me.

**15** O Lord: let it be thy pleasure to deli-  
uer me / make haile (O Lord) to helpe  
me.

Let them be ashamed and confounded / that  
seke after my soule / to destroye it: let them fall  
back ward: / I be put to confuſion / that wispe  
me cruel.

Let them sone be thought to shame / that crie  
oute me: there there.

But let all those that seke the / be ioyfull  
and glad in the : and let all suche as velyce  
in thy saluacion / saye alwaye : the Lord be  
poynd.

As for me / I am poore and in misery / but  
the Lord careth for me.

Thou arte my helper and redemer / make  
me longe targete / o my God.

Beatus qui intelligit Super egeum.

**16** The. XL. Psalm of Dauid.

Beſſed is he that consydeyth the poore:  
in the Lord: / shal deliuer him in the name  
of trouble.

The Lord shall preferre him / and kepe  
him alwaye: shal make him to prosper vpon  
earth: and shal not deliuer him into the will  
of his enemye.

The Lord shall rescue him / when he  
leth sicke vpon his bed: yee / thou makest his  
bed in al his sickness.

Forde: Lord be mercifull vnto me /  
bale my soule / for I haue synned against the.  
Myne enemies haue crie euil vpon me: whā  
hal be theye / and whā shal his name perishe:

Thoughe he came into se / yet meane he  
shall be in his herde / shapynge myschefe vpo  
him selfe.

All they that hate me / runne together  
agaynst me / and ymagyne euill agaynst  
me.

They haue geuen a wycked sentence vns-  
pon me: whā helper / he shall rise vpon  
more.

I yee / curm myne owne familiar frende /  
whome I trusted / which did care my beade /  
hath byt vpon his bele agaynst me.

But be thou mercifull vnto me / o Lord:  
de / rayse thou me vp / and I shall rewarde  
them.

By this I knowe thou fauouryste me /  
that myne enemye shall not triumphe ouer  
me.

Thou haste holden me because of myne  
innocencye / and set me before thy face for  
auer.

O blessed be the Lord God of Isra-  
ell / from hence forth / and for euermore. Amen.

Quem ad modum desiderat eruius ad fontem.

The. XL. Psalm of the dys-  
den of Co: h.

As the herde desyreth the water bro-  
cke / so longeth my soule after thee / o God. I

My soule / is a dryste for Gods / recien for  
the lyuinge God: whā shal I come / and be  
holde the face of God?

My teares are my meate daye and night / I  
saye / I saye vnto me: where is now  
thy God?

Howe whā I thynke there vpon / I poure i. Reg. i. b  
oute my herde by my selfe / for I wol be iaine  
go hence with the mulmede / and passe ouer  
with the vnto the house of God / in the voyce  
of praye and thanksgyunge / amonge iude  
as fepe holy saie.

Why are thou so full of beauesse / o  
my soule / and why arte thou so enuicous  
with in me?

O put thy trust in God / for I will yet  
geue him thanks: for the helpe of his coun-  
tenaunce.

My God / my soule is vexed with in me:  
therefore I remember / the lands of Soudan: /  
and the litle hyl of Hermonim.

## The Psalmes

**2.** **Jonc. 4. a** One pipe calleth another with the voice of thy whistles / all thy waves and water fowres are gone ouer me.

The Lord hath promised his louing kindnesse daily / therefore wil I praise him in the night season / and make my prayer vnto the God of my life.

I wil saie vnto God my stony rocke: Why haste thou so: for when mercurie go I thus heaue up: while the enemy oppresseth me?

While my bones are broken / and while myne enemies cast me in the receiue / why sayinge vnto me: where is now thy God?

Why art thou so heauy / o my soule: why art thou so disquieted within me?

O put thy trust in God / for I wil yet thank him for the helpe of his countenance / and because he is my God.

Iudica me deus. & discerne causam meam.

The XLII. A Psalm of Dauid.

**3.** **Psal. 111. a** Give sentence vpon me / o God / and defende my cause against the vnholy people: Oh deliuer my frid the deccarful / and wicked man.

For thou / o God / arte my strength: why haste thou / but me frid the? Why go I the so heauy / while the enemy oppresseth me?

Oh sende out thy light / and thy truth / that they may lede me / and bringe me vnto thy holy land / and to thy dwellinge.

That I maie go vnto the altar of God / euen vnto the God whiche is my ioye / and pleasure / and vpon the harpe to geue thankes vnto the God my God.

**Psal. 111. a** Why art thou so heauy / o my soule: why art thou so disquieted within me?

O put thy trust in God / for I wil yet thank him because for the helpe of his countenance / and because he is my God.

Deus auribus nostris audiuit.

The XLIII. A Psalm of the children of Asaph.

**4.** **Psal. 112. b** We haue berde with oure eares / o God / oure fathers haue tolde vs / what thou hast hast done in their tyme of olde.

How thou hast diuen out the Heithen by thy hande / and planted the in: to thou hast destroyed the nations / and cast them out.

**Psal. 112. a** For they gat not the lande in possession

thou arte their owne swerde: / neither was it their owne arme that helped them.

But thy right hande / o thine arme / and the light of thy countenance / because thou haddest a sauoure vnto them.

Thou arte the stronge arm of God / thou shalt best helpe vnto Jacob.

Thou wilt be thy self / we ouertrowe oure enemies: and in thy name wil we treade the vnder: that rise vp against vs.

For I wil not truste in my force / it is not my swerde that shall helpe me.

But it is thou that shalt vs from oure enemies / and putteth them to confusion / that hate vs.

We wil alwaie make oure Boaste of God / as a prayse: thy name for euer. Selas.

But now thou shalt vs / and putteth vs to confusion / and gesseth not forth with our booties.

Thou shalt vs to turne oure backs vpon oure enemies / so that they which hate vs / spoyle oure goodes.

Thou shalt vs be euen vpon life / hope / and feare / vs amonge the Heithen.

Thou shalt thy people for naught / and shalt no money for them.

Thou shalt vs to be rebuled of oure neyghbours / to be laughed to scorne / and had in derision / of them that are rounde about vs.

Thou hast made vs a very byword: amonge the Heithen / and that the people shall their heads at vs.

Thy confusion is daily before me / and the shame of my face couereth me.

For the voice of the sclanderer / a blasphemer / for the enemy and aunger.

All this is come vpon vs / and yet haue we not forgotten the / nor behaue oure selues vnfairfully in thy conuauene.

Oure herte is not turned backe / neither oure steepe gone out of thy reue.

That thou shalt vs in the place of the strepent / and couerest vs with the shadowe of death.

If we had forgotten the name of oure God / and holden vp oure handes to any straininge God.

Shoulde not God fynde it out? for he knoweth

knoweth the very secretes of the heart.

**And** But for thy sake we are killed all the daye long/and are counted as sheepe/appointed to be slaine.

**And** **Up** Lord/ why sleepest thou? awake and cast vs not of for euer.

Wherefore bidest thou thy face? whye thou cleane forget our misery/and oppresion?

**And** For quere soule is brought lowe/when vnto the dust/and oure belly cleucth vnto the grounde.

Triste Lord/ helpe vs /and deliuer vs for thy mercy sake.

Et iustitiam cor meum uerbum bonum.

The. XLVIII. A Psalm of the childen of Iosab.

**I** Wherre is dininge of a good matter / I speake of that/ whiche I haue made of the Kinges: My tongue is the penne of a ready writer.

Thou arte the sayrest amonge the children of men/ full of grace are thy lippes / therefore God blesseth thy for euer.

Whyde the truth thy seruaide vpon thy thye/ so thou myghty with wisshippe and reuerence.

Good lucke haue thou with thine honour/ ryde on truth the truth/ mekenesse/ and righteousnesse/ and thy right hande shall teach the wonderful thinges.

Thy arrowes are sharpe/ the people shalbe subdued vnto the Iewen in the middell amonge the Kinges enemies.

**B** Thy seat O God tendereth for euer: the ceptre of thy Kingdome is a right ceptre.

Thou haste loued righteousness/ and hated iniquite: therefore God/ whiche is thy God/ hath annoynd the with the oyle of gladnesse aboue thy shewes.

All thy garniments are sylemyere / Albes a Cassia/ when thou comest out of thine yuerge palaces in thy deuyful gloiy.

Kinges Daughters go in thy goodly aray/ and vpon thy right hande standeth the queene in a vesture of the moost fine golde.

Herzen/ O daughter/ confide and enclie me thine care/ for gette thine owne people/ and thy fathers house.

So shall the Kinge haue pleasure in thy seruaide/ for he is thy Lord/ and thou shalt wisshippe him.

The Daughters of Tyre shal be there with gifts/ the rike amonge the people shal make Disal. xxiij. c their supplicacion before the. E. xxx. xxxij.

The Kinges Daughters is al glorious within/ ppriate her clothing is of wrought golde.

She shalbe broughte vnto the Kinge in rayment of rible woike/ and mayden after her: such as he nexte her shalbe broughte vnto to the.

With ioye a gladnesse shal they be brought/ and go into the Kinges palaice.

In steade of thy fathers thou haste gotten children / whome thou shalt make princes in all landes.

I will remember thy name for one generation to another: therefore shall the people geue thanks vnto the wolde without ende.

Deus noster refugium & uirtus.

The. XLV. A Psalm of the childen of Iosab.

**I** n oure troubles and aduersite / we haue founde that God is oure refuge / oure strength and helpe.

Therefore wyl we not feare/ though the earth shal/ and though the hulles were eard into the middes of the see.

Though the waters of the searagde/ and were neuer so troublous/ and though the mountaynes spoke at the tempest of the same. Ecla.

For there is a stonde/ whiche with his ryoure reioiceth the cnyne of God/ the holy dweling of the hyghest.

God is in the middell of her/ therefore shall she not be remoued/ for God helpep her/ and that right early.

The Leuites are mad/ the Kingdome make much a Ro: but wha he the wyl his voice/ the earth melreth amase.

The Lord of hosties is with vs/ the God of Iacob is oure defense. Ecla.

Comie by her/ and shalbe the woike of the Lord/ wha the instructions be hart brought vpon the earth.

He hath made warres to create in all the wilde/ he hath broken the bowe: he hath snappd

## The Psalmes

knapp'd the speare in fonder / and burns the charrettes in the fyre.

Be thyll then a confesse that I am God / I will be exalted among the Heithen / as I will be exalted vpon earth.

The Lord of hostes is with vs / the God of Jacob is oure defence. *Sela.*  
Omnes gentes plaudite manibus.

The. XLVI. A Psalm of the children of Asaph.

**C**lasppe your handes together / all ye people. And synge vnto God with the voyce of the harfe & synging.

*Psal. xcv. a* For the Lord the mooste bycille is to be feared / and he is the greates synge vpon all the earth.

He shal subdue the people vnder vs / as the Heiþen vnder our feete.

He chaiceth vs for an heritage / the betwye of Jacob whome he loued. *Sela.*

God is gone vp with a merry noyse / as the Lord with the sounde of the trompet.  
O synge prayse / synge prayse vnto God: o synge prayse / synge prayse vnto oure synge.

For God is king of all the earth / so synge prayse vnto him with understandinge.

God is kinge ouer the Heiþen / God syteth in his holy seate.

The princes of the people are gathered together vnto the God of Abraham: for God was sarre hyer exalted then the mighty lordes of the earth.

Magnus dominus & laudabilis nimis.

The. XLVII. A Psalm of the children of Asaph.

**G**reat is the Lord and bycily to be praised / in the cite of oure God / euen vpon his holy hill.

The hill of Zion is like a sayre plant / where of all the land reioyceth: vpon the Northside lieth the cite of the great kinge.

God is wel known in her palaces / that he is the defence of the same.

*q. Par. ff. a* For so / synge are gathered / and gone by together.

They maruailed to se suche thinges: they were astonnyed / & openly cast boune.

Scare came there vpon the and storme / as vpon a woman in her trausle.

Thou shalt breake the ships of the sea / thou row the East wynde.

Lyke as we haue herbe / so fe we in the eye of the Lord of hostes / in the cync of oure God: God upholdeth the same for euer. *Sela.*

We waite for thy louing kindnesse (o God) in the myddest of thy temple.

O God according vnto thy name / so is thy praise vnto the worldes enderith: right hande is full of righte iudgemente.

Why ler the mount of Zion reioyce / and the Psalm Daughters of Iuda be glad / because of thy iudgementes.

Walke aboute Zion / go rounde about her / and telle her towres.

Marse well her walles / set vp her houses / that it maye tolde them that come after.

For this God is oure God for euer a euer: he shal alwaie be oure gyde.

Audite hic omnes gentes.

The. XLVIII. A Psalm of the children of Asaph.

**H**earre this all ye people: ponder it well / all ye that dwell vpon the earth.

Eye and lowe / rache and poore / one with another.

My mouth shal speake of wysdome / as my mynde shal muse of vnderstandinge.

I will inclyne myne eare to the parable: and shewe my varte speche vpon the harpe.

Wherefore shoulde I feare the euill daies / when the wycednesse of my heles edpasseth me rounde aboute?

They that put their truste in their good / a boast them selves in the multitude of their riches.

No man can deliuer his brother / nor make agreement for him vnto God.

For it costeth more to redeme their soules / than so that he must let that alone for euer.

Yee / though he be lye longe / and se nor the graue.

For it shal be sene / that suche wyse men shal dye and perishe together as well as the igno: c. 200

Loke what is in their houses / as continueth still:

still their dwelling places endure fro' one generation to another/ and are called after their owne names vpon the earth.

Neuertheless/ man abydeth not in such honour/ but is compar'd vnto the brute beasts/ and becommeth life vnto them.

This way of theirs is very foolishnes / and yet their posterite praise it with their mouths.

¶ **Scla.** They lye in the hell like sheepe/ & earthe shall graue vpon them / and the righteous shall haue domination of them in the mooring by times/ their strength shall consume/ a hell shall be their dwelling.

¶ **C.** But God shall deliuer my soule fro' the power of hel/ when he receaue me. **Scla.**

¶ He be not thou afraid/ when one is made ryde/ and the glory of his house increaced.

¶ **I.** For he shall carry nothing away with him/ when he dyeth/ neyther shal his pompe follow him.

¶ Why he lyeth / he is counted an happye man/ and so longe as he is in prosperite/ men speake good of hym.

¶ But when he followeth his fathers generation/ he shall neuer sight any more.

¶ When a man is in honour/ and hath no vnderstanding / he is compar'd vnto the brute beasts/ and becommeth life vnto them.

Deus deorum dominus locus est.

The XLIX. A Psalm of Dauid.

¶ **I.** The Lord/ euen the mighty God hath spoken/ a called the world from the rising vp of the Sunne/ vnto the goyng downe of the same.

¶ **I.** Out of Sid appeareth the glorious beauty of God.

¶ Our God shall come/ and not kepe silyence: there goeth before him a consuming fyre / a a mighty rympe/ rounde about him.

¶ He shall call the heauens from aboue/ a the earth/ that he may iudge his people.

¶ Gather my fauours together vnto me/ those that sit mete by the conuenaunt then by any offering.

¶ And the beauenes shall declare his righteousness/ for God is iudge himself. **Scla.**

¶ Heare o my people/ let me speake: let me telle amonge you/ o Israel: I am God/ when thy God.

¶ I reioyse the not because of thy sacrifice / thy burntofferings are alwaye before me.

¶ I will take no bullockes out of thy house / nor noe carres out of thy foldes.

¶ For all the beasts of the felde are mine / a thousandes of carrell vpon the bulles.

¶ I know all the foolca vpon the mountaynes / and the wilde beasts of the felde are in my sight.

¶ If I be hungry I will not tell the: / for the whole world is mine / a al that therein is.

¶ Thinkest thou that I will eate the fleshe of oxen / or drinke the bloude of goates?

¶ Offer vnto God praise / and thy bestowing / and paye thy vowes vnto the mooste bygdell.

¶ And call vpon me in the tyme of trouble / so will I heare the / that thou shalt thanke me.

¶ But vnto the vngodly sayeth God: Why doest thou perade my lawes / and takest my conuenaunt in thy mouth?

¶ Where as thou hast said to be reform'd / and castest my wordes beynde the?

¶ If thou sust a thiefe / thou runnest with him / and art partaker with the aduourers.

¶ Thou iurest thy mouth speake with bress / and thy tongue paynteth deceate.

¶ Thou sittest and speakest agaynst thy brother / and sleaundest thy owne mothers soune.

¶ Therefore doest / whyle I holde my tongue / and thyselfe me roe be euen sude one as thy selfe: but I will requyte the / and set my selfe agaynst the.

¶ Consider this / ye that forget God: lest I plucke you awaye / and there be none to redemer you.

¶ Who so offereth me thanks / and praise / he honoureth me: and this is the way / whereby I will rescue him the saluacion of God.

1. Miserere mei deus, secundum magnam,

The. l. A Psalm of Dauid.

¶ **I.** Give mercy vpon me o God / after thy goodness / a accordinge vnto thy greate mercies / do awaite myne offences.

¶ Wash me well fro my wickednesse / and cleanse me fro my synne.

¶ For I knowlege my faultes / a my synne is euer before me.

¶ Agaynst the onely / agaynst the haue I synned / and done ead in thy sight: / that thou

Psal. xxxix. 1. 2. 3. 4.

Psal. xxxix. 5. 6. 7. 8.

Psal. xxxix. 9. 10. 11. 12.

Psal. xxxix. 13. 14. 15. 16.

Psal. xxxix. 17. 18. 19. 20.

Psal. xxxix. 21. 22. 23. 24.

Psal. xxxix. 25. 26. 27. 28.

Psal. xxxix. 29. 30. 31. 32.

Psal. xxxix. 33. 34. 35. 36.

Psal. xxxix. 37. 38. 39. 40.

Psal. xxxix. 41. 42. 43. 44.

Psal. xxxix. 45. 46. 47. 48.

Psal. xxxix. 49. 50. 51. 52.

Psal. xxxix. 53. 54. 55. 56.

Psal. xxxix. 57. 58. 59. 60.

Psal. xxxix. 61. 62. 63. 64.

Psal. xxxix. 65. 66. 67. 68.

Psal. xxxix. 69. 70. 71. 72.

Psal. xxxix. 73. 74. 75. 76.

Psal. xxxix. 77. 78. 79. 80.

## The Psalmes

mightest be iustified in thy sayings/a shouldest occurme when thou art iudged.

Beholde/I was borne in wickednesse/ and in synne hath my mother conceaued me.

But lo/thou hast a pleasure in the truth/a haile sweed me secret wysdoms.

**Ephe. v. c**  
**i. Pet. iii. c**  
I O reconyle me with Trueth/ and I shall be cleane: wether thou me/ and I shall be wher then synners.

O let me heare of ioye and gladnesse / that the bono which thou haste broken/ maye reioyce.

Turne thy face fro my synnes / and put out all my mysdedes.

**eye. xxxvi. c**  
**Act. i. a**  
I Take me a cleane hert (o God) a renew a right spire within me.

**B** Cast me not away from thy presence/ a take not thy holy spire from me.

O geue me the consouer of thy helpe agayn/ and stablish me with thy fre spire.

Then shall I teache thy wayes vnto I wicked / that synners maye be conuerted vnto the.

Deliver me from bloude guiltinesse o God / thou that arte the God of my health / whar my ruing maye prayse thy righteousnesse.

Open my lippes/ o Lord/ whar my mouth maye shew thy prayse.

**Mt. c. xj. b**  
I For if thou haddest pleasure in sacrifices/ I would geue it the: but I delict not in burnt offerings.

**Mat. xvi. a**  
The Sacrifice of God is a trouble spire / I a broken and a contrite hert (o God) shalt thou not despise.

O be fauourable and gracious vnto Syon/ that the walles of Jerusalem maye be builded.

**Rom. xi. a**  
For then shalte thou be pleased I with the sacrifice of the righteousnesse/ with the burnt offerings and oblations: then shall they laye bullockes vpon thine altar.

Quid gloriaris in malicia qui.

The. l. A Psalm of Dauid.

**I** Wher boastest thou thy selfe/ thou sayant/ that thou canst do mischief?

Where as the goodnesse of God endureth yet dayly.

Thy ruing ymagineth wickednesse / a with lies it curth like a sharpe rasoure.

Thou louest vnguarantyness more then

good/ take of lies more then I righteousnesse.

Thou louest to speake all wordes that maye do hurt/ O thou false ruinge.

Therefore shal God cleane destroy the/ smite the in peeces/ plucke the out of the wellyngs/ and rote the out of the lande of the lyuynge.

Behold.

The righteous shall see this/ and feare/ and B laugh hym to scoone.

Lo this is the man / that toke not God for his strength/ I but trusted vnto the multitude of ryces/ and was myghtye in his wickednesse.

Lo for me/ I am like a grene olyue tree in the house of God: my truste is in the tender mercy of God for euer and euer.

I will alwaye geue thanks vnto the / for that thou hast done: a will hope in thy name/ for thy sacrifices is he it well.

Dixi insipiens in corde suo non est.

The. l. A Psalm of Dauid.

**B** Behold foolish bodie saye in theyr hertes: I Trust/ there is no God.

Corrupte are they / a become abominable in their wickednesse: there is not one that doeth good.

God looked downe from heauen vpon the chyliden of men / to se if there were any that wolde vnderstande/ or seke after God.

I But they are all gone out of the waye/ they are all become vnprofitable: there is none that doeth good/ no not one.

How can they haue vnderstandynge/ that are the workers of wickednesse/ caring vpon my people as it were bread/ a call not vpon God?

They are afrayed where no feare is: for God broken the bones of them that despise the: thou puttist them to confusion/ for God despyseth them.

O whar the saluacyon were geuen vnto Israel out of Syon: O whar the Lord wolde deliuer hya people out of captiuitie.

Then shoulde Jacob reioyce / and Israel shoulde be ryght glad.

Deus in nomine tuo saluum me fac.

The. l. A Psalm of Dauid.

**H**elp me o God/ for thy names sake/ and I deliuer me in thy strength.

Heare my prayer (o God) confesse the.

weidm

Behold.

Deus in nomine tuo saluum me fac.

The. l. A Psalm of Dauid.

**H**elp me o God/ for thy names sake/ and I deliuer me in thy strength.

Heare my prayer (o God) confesse the.

weidm

wordes of my mouth.

For straungers are risen vp agaynst me / and I mighte (which haue no God before they: eyes) seke after my soule. *Sela.*

But to God is my helpe: it is he that vpholdeth my soule.

*u m d e* **T**he shall rewarde euil vnto myne enemies / and in thy wrath shalt thou destroye them.

If I see wyll offeringe wyll I see the / and praye thy name O Lord: because it is so comfortable.

For thou haste deliuered me out of all my trouble: so that myne eye seeth thyne dyspote vpon mine enemies.

*Exaudi deus orationem meam, &c.*

*The. LXXX. A Psalm of Dauid.*

**H**ear my prayer O God / and hyde not thy selfe from my petition.

Take heed vnto me and heare me / how pitteously I mourne and complayne.

The enemy cryeth / and the vngodly cometh on / so fast: for they are mynded to do me some mischief / so maliciously are they set agaynst me.

My heart is brauy within me / & the feare of death is fallen vpon me.

Fearfulness and tremblinge are come vpon me / & an horrible vnde hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a dove: that I myght flye somewhere / and be at rest.

Lo then wold I get me awaye farre off / and remaine in the wyldernes. *Sela.*

I wolde make hast / to escape from the stormy winde and tempest.

*f n b* **D**estroye their tunges (O Lord) and vnde them / for I see vngodlynesse and slewe in the cytye.

**B** These goe daye and nyghte aboute the walles of Iherusalem / and eyes are in the myddeste of it.

Wickednesse is therein / deccate and gyle goe not out of her stretes.

If thou were myn enemy that reuled me / I could heare it: or if one that ought me euill wyll dyd threaten me / I wolde hyde my selfe from hym.

*m n b* **B**ut it is thou my companion / my gyde

and myne owne familiar frende.

We had sweete and secreete communicatione together / and loyngly walkt we together in the house of God.

Let death come hastily vpon them / and let them goe downe quick in to hel: for wickednesse is among them in theyr dwellinges.

To saue me / I will call vnto God / and the Lord shall helpe me.

In the euenyng / morninge / and at noone daye will I mourne and complayne: and he shall heare my voyce.

It is he that deliuereth my soule in peace / & from them that laye waite for me: for they are many agaynst me.

Yea / when God that endureth by euill / shall heare me / and bringe them vnto euill. *Sela.*

For they wyll not turne: & why: they feare not God.

Yea / they laye handes vpon iudee as he that peace wylt him / and so they breake his conuenaunt.

Their mouthes are softer then butter / and yet haue they darayl in theyr mynd: theyr wordes are smoother then oyle / and yet be they very swardec.

I call thy burthen (or care) vpon the Lord: he shall not forsake the / and not leaue the. *Luc. 23. c. 1. p. 2. v. 4*

But as for them / thou O God / shalt cast them downe in to the pyre of destruction.

The bloudy theyr / & deccafull shall not lyue out half theyr dayes. *Ucuer belesse / my truste is in the.*

*Miserere mei deus, quoniam conculcaui.*

*The. LV. A Psalm of Dauid.*

**M**ercifull vnto me O God / for me wylt thou reade me vnto me / they are daily fightinge and roudyng me.

Myne enemies reade me daily vnder their feet: for they be many / that proudly fyghte agaynst me.

*Ucuer belesse / when I am afrayd / I put my truste in the.*

I wyl comfort my self in Gods wordes / yee / I wyl hope in God / and not feare: What can flesh than do vnto me?

They rage me daily in theyr wordes: all that they imagin / is to do me euill.

*i q They*

## The Psalmes

They holde alsogether/and kepe them selfe  
closethy inarche my steppes/how they maye  
catch my soule.

But in wayne/ for it shall escape them : and  
why? thou o Lord/in thy dispicature shalt cast  
downe such people.

**B** Thou tellest my fluttings/ thou puttest my  
reecre in thy bottell/and numbrestethen.  
Whan I fouer I tal vpo the/ myne enemyes  
are put to flyght: wherby I knowe that thou  
erie my God.

In Gods worde wyll I reioyce/ in the  
Lords worde wyll I confoute me.

Yea/in Gods wo I truste/a am not astrayed:  
whar can men then do vnto me?

Vnto the (o God) wyll I pay my voyces/  
vnto the wyll I geue thankes and prayse.

*Ps. cxxij. b*

For thou hast deliuered my soule fro death  
and my feete from fallinge/that I maye walke  
before God in the lyghte of the lyuyng.

Miserere mei deus, miserere mei deus.

The. Lvi. A Psalm of Dauid.

**B** E mercifull vnto me/ (o God) be mer-  
ciful vnto me/ for my soule trusteth in  
thea: vnder y shadow of thy wynges shall be  
my refuge/ vntill wickednesse be ouerpass.  
I call vnto God the most hyghest/ euen  
the God that shall helpe me vp agayne.

*mat. xx. c.*

He shall sende from heauen / and saue me  
from the reftose of hym / that wold swallowe  
me vp. Selā.

This shall God sende for hys mercy / and  
faithfullnesse sake.

I lye with my soule amonge the cruell Lydes:  
euen amonge the chyldren of men/ whose recthe  
are speeres a arrows/ and theyi iunge sharpe  
sawards.

**B** Set vp thy selfe o God/ aboute the heaues/  
and thy gloire aboute all the earth.

They haue layde a nette for my feete/ a pisse  
dourne my soule: they haue digged a pyt before  
me/ and are fallen in to it them selfe. Selā.

*Ps. cxv. a*

Thy herie is ready / (o God) my herie is  
ready to synge and geue prayse.

Truaste (o my glory) vnto the lute and harpe/  
I my selfe wyll awake ryght early.

I wyll geue thankes vnto the (o Lord)  
amonge the people.

I wyll synge prayse vnto the amonge the  
Cythens.

For the greatnes of thy mercy reacheth vnto  
the heaues/ and thy faithfullnesse vnto the  
cloudes.

*Ps. lxi.*

Set vp thy selfe (o God) aboute the hea-  
ues/ and thy gloire aboute all the earth.

Si uere uisq; iustitiam loquimini.

The. Lvii. A Psalm of Dauid.

As your mynbes be vpon ryghteousnesse I  
will vnde the iudge y thyng that is ryght/  
o y sonnes of men.

But ye ymagin in mischief in your bettes/ and  
your handes deale with wickednesse.

The vngodly are seawarde/ euen fro theyi  
mothers wibes: as sone as they be borne/ they  
go astraye and speake lye.

They are as furyous as the serpent / euen  
lyke the deaf Adder / that stoppeth her eares.

*Act. ii.*

That he should not heare the voyce of the  
warmer/ whar he be neuer so wylly.

Break their teeth (o God) in their mou-  
thes/ myne the chaste bottes of the Lyde whelpe  
in sunder/ o Lord.

That they may fall awaye like water that runneth  
vnto a pace / and that when they shoure theyi  
arrows/ they may be broken.

Let them consume awaye like a stowpe/ a like  
the vntimely frute of a woman / and let them  
not see the Sunne.

O curre your thornes be sharpe / the weath  
shall take them awaye quyte lyke a stormy  
wynde.

The ryghteous shall reioyce when he seeth y  
revengeaunce / a shall walke wth his feete in the  
bloude of the vngodly.

So that men shall say: verely/ there is a re-  
uenge for the ryghteous : doubtles ther is a  
God that iudgeth the earth.

Eripe me de inimicis meis deus, & ab.

The. Lviii. A Psalm of Dauid.

Deliver me from myne enemyes / (o my  
God) and defende me from them y crye  
vp agaynst me.

Deliver me from the wicked boers / and  
saue me from the bloude of the men.

For lo/ they lye waynyng for my soule: the  
myghty men are gathered together agaynst  
me without any offence or fauour of me/ o Lord  
be.

They runne and prepare them selfe  
without my fauour: crye/ come thou helpe  
me.



me; and behold.

Stande vp o Lord God of hostes / thou God of Israel / to visit all Synthen: be not mercifull vnto them that offende of malicious wickednesse. *Sela.*

Let them go to and fro; and runne aboute the cyne youngling like dogges.

Behold; they speake against me; with their mouth; swearer; are vnder theyr lippes: for wo reprouch them?

But thou o Lord shalt haue them in derision; thou shalt laugh all Synthen to scorn. My strength do I cōfesse vnto the; for thou o God arte my defender.

God sheweth me his goodnesse plētousl; / God lettech me see my desyre vpon myne enemyes.

Blaspheme them not / lest / my people forget it: but staie them abode with thy power; and put them downe o Lord be our defence.

For the synne of their mouth; for the wickednes of their lippes; and because of their pryde / let them be taken; and why? their preaching is of cursyng and lyce.

Consume them in thy wrath; consume them that they may perishe / a know that it is God; which ruleth in Jacob a n all þ world. *Sela.*

Let them go to and fro; and runne aboute the cyne youngling like dogges.

Let them runne here and there for meate; and grudge when they haue not ynough.

As for me I will synge of thy power; and praise thy mercy betymes in the morninge: for thou arte my defence a refuge in the tyme of my trouble.

Vnto the; so my strength I wyll synge; for thou o God arte my defence; and my mercy full God.

*Deus respiciat nos, & destruat illi.*

The. LIX. A Psalm of Dauid.

God; thou that hast call vs out; and scattered vs abroade; / thou that hast ben so sore displeas'd at vs; comforte vs againe.

Thou that hast remoued the land; and deuised it; / heale the sores theroff; for it shal cry.

Thou hast sctem'd thy people heauy thinges; / thou hast geue vs a drinke of wyne; / that we slumbe withall.

Yet haste thou geuen a token for such as feare the; that they may call it vp in the trecth. *Sela.*

That the beloued myght be deliuer'd; / helpe the with thy ryght hand; and beare me.

God hath spoken in hya Sanctuary; / which thynges reioyceth me; I wyll beude *Psal. cxi. 8*

Sichem; and increate the valley of Sichem.

Galad is myne; / Manassio is myne; / Ephraim is the strength of my head; / Iuda is my captaine.

Noah is my washpote; / ouer Edom will I stretch oute my shoe; / Philistia shall be glad of me.

Who will lide me in the streng citie; / Who will bringe me in to Edom;

Shall not thou do it o God; / thou that hast call vs our; / thou God; / that weneest not oute *Psal. cxi. 8* with oure hostes?

O be thou our helpe in trouble; / for wayn is the helpe of man.

Honore God we shal do great actes; / for it is he that shal treade vnto oure enemies.

*Exaudi deus deprecationem meam.*

The. LX. A Psalm of Dauid.

Heare my crying; / o God; / geue hyde vnto *2* / me to my prayer.

From the endes of the earth wil I call vnto the; when my herte is in trouble; / for me vp vpon an hye rocke.

For thou arte my hope; a stronge tower for me against the enemye.

I will dwell in thy tabernacle for euer; / that I maye be safe vnder þ courting of thy wings. *Sela.*

For thou o Lord; hast herde my desyre; / thou hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the hyngre a longe lyfe; / that hya yeares maye endure; / thou; vnto all generationes.

That he may dwell before God for euer; / Wh let thy louyngt inctry and fashynfulnesse persecute hym.

So will I alwaye synge praises vnto thy name; / that I maye baily performe my *Psal. lxi. 8* vowe.

*Nonne deo subiecta est anima mea?*

The. LXI. A Psalm of Dauid.

Y soule waspeth onely vpon God; / for of *2* / him cometh my helpe.

Truely is my strength; / my saluacion; / my defence; / so that I shall not greatly fall.

## The Psalmes.

How longe will ye ymagine mischief against every man? ye shall be slayne at the fore of you: yee/ as a tottering walle shall ye be/ and lyke a broken hedge.

Theyr deuice is onely how to put him out/ they desire in his eye: they geue good wordes with theyr mouth/ but curse wyth theyr herte. Eccl.

Woe it is the selfe/ my soule abydeyth onely vpon God/ for he is my God.

He onely is my strength/ my saluacion/ my defence: so that I shall not fall.

In God is my saluacion/ my glory/ my might/ and in God is my trust.

**B** Put your trust in him alway/ (ye people) **h. Reg. 1. b**  
**Psal. 137. a** put out youre hertes before him: for God is our hope. Eccl.

To for men they are but vayne/ men are deceafull vpon the wyshtes they are all together lighter then vanitie it self.

Trust not in wronge and robbery/ geue not your selues vnto vaine: if theye increase set not your herte vpon them.

**R. m. 4. a** God spake once a word/ wyse haue I herde the same: that power belongeth vnto God.

That thou Lord art mercifull/ and that thou rewardest every man accordynge to his works.

Deus deus meus ad te de luce vigilo.

The. LXII. A Psalm of Dauid.

**P. cxxii. d** **psal. 137. a** **G**od/ thou art my God: I early wyll I see thee.

My soule thirsteth for thee/ my flesh longeth after thee in a barren and drye land/ where no water is.

Thus do I loke for thee in thy Sanctuary/ that I might beholde the power and glorie: for thy louinge kindnesse is better the lyfe/ my thyppes shall quyte thee.

As longe as I lyue will I magnifie thee/ a lyfe vpon my handes in thy name.

As longe as I lyue will I magnifie thee/ a lyfe vpon my handes in thy name. as it were with maye and faimesse/ when my mouth prayseth thee wyth ioyfull thyppes.

**B** In my bedde wil I remember thee/ as when I wake/ my talkinge shall be of thee.

For thou hast bin my helper/ and vnder the shadowe of thy winges wil I reioyce.

My soule hangeth vpon thee/ thy right hande vpholdeth me.

They see after my soule but in vayne/ for they shall go vnder the earth.

They shall fall in to the sword: and be a prey for force.

But the synge shall reioyce in God: I all **Quint.** they that sweare by him/ shall be commended/ for the mouth of synners shall be stopped.

Exaudi deus vocem meam cum deprecor.

The. LXIII. A Psalm of Dauid.

**H**ear my voyce (O God) in my complaynt/ plesure my lyfe from feare of the enemye.

Hyde me from the gabbering together of the froward: from the heape of the wicked vnto.

Whiche reberte theyi tounge lyfe a sword/ and shute wyth theyr venomous wordes lyfe as with arrowes.

That they maye piously hurte the innocēt/ and sodenly to hit hym without any feare.

They haue deuyed my shewe/ and commened amonge them selfes/ theye they maye saye: I haue synned: thus/ (saye they) wo shall be them.

They ymagyne wickednesse/ and speake it: theye crete amonge them selfes/ every man in the depth of hys herte.

But God shall sodenly shute wyth an arrow/ that they shall be wounded.

Yee/ theye owne tounge shall make them fall: in so muche that wpo so synneth therein/ shall laugh them to scoone.

And all men that see it/ shall saye: theye hath God done: so they shall perceaue that it is his worke.

The righteous shall reioyce in the Lord/ a put his trust in him/ and all they that are true of hert/ shall be glad thereof.

Te decet hymnus deus in Syon, & tibi reddetur.

The. LXIII. A Psalm of Dauid.

**G**od/ thou art praised in Syon/ a vnto I to thee is the worke performed.

Thou hearest the prayer/ therefore cometh all flesh vnto thee.

Oure mysdoes praye agaynst vs/ o/ be thou mercifull vnto oure synnes.

Blessed is the man whome thou dost bless/ and increase vnto thee/ that be maye dwell in thy court: he shall be sanctified with the pleasure of thy house/ euen of thy holy temple.

Beare no accordynge vnto thy wonderfull righte.

righteousnesse / o God oure saluation : thou  
shalt be the hope of all the endes of the earth /  
and of the broode sea.

Which in hye streyghte secretlye shalt I moun-  
taine / and is gyrded aboute with power.

**B** Which styllyth the raginge of the see / the  
roaringe of his waikes / and the woodnesse of  
the people.

They that dwell in the uttermost partes are  
afrayed at thy tokens / thou makest both I morn-  
ninge and eveninge shewes to playe the.

Thou visitest the earth / thou waterest it / and  
makest it very plenteuous.

The ryuer of God is full of waters / thou  
preparatest man hye coine / and thus thou pro-  
uidest for the earth.

Thou warrest her sowtes / thou breakest  
the harde clothes therof : thou makest it soft  
with the stoppes of rayne / and bledest the in-  
crease of it.

Thou counseilst the peare with thy good / and  
thyfytlesleeper vnappe fatnesse.

The dwellinges of the wilderness are so fat  
also / that they vnappe withall : and the litle hils  
are pleasaunt on euery syde.

The foldes are full of shepe / the walleis fildes  
so thycke with coine that they laugh a ioghe.  
Subilate deo omnia terra, psalmum dicit deo.

The. LXV. A Psalm of Dauid.

**A** **G**od be ioyfull in God / Call ye landes / singe  
praises vnto the honoure of hye name /  
make hys praises to be glorious.

Wage vnto God : O howe wonderfull are  
thy workes / that we the greatnesse of thy po-  
wer shall thyn enemies be confounde.

O that all the world wolde worshippe the /  
singe of the / and praise thy name. Scla.

O come hyther and beholde the workes of  
God / which is so wonderfull in his doinges  
amonge the chyldren of men.

**P. E. C.** **M. A. D.** **I** He turned the see in to drye lande / so that  
they went thither / the water on foote : therfore  
will we reioyce in hym.

He ruleth with his power for euer / hye eyes  
beholde the people : the renegates shal not be  
able to caste them selfes. Scla.

O magnific our God / ye people / make the  
voce of hye praise to be heere.

Which holdeth our soule in lyfe / and suste-  
neth not oure feet to slippe.

For thou (o God) haste piewed vs / thou hast  
tried vs / lyke as sfluct vs.

Thou hast brought vs in to captiuitie / and  
layed trouble vpon oure lynces.

Thou hast suffred men to ride ouer our hea-  
des / they went thither to fyre a water / but thou  
hast brought vs out / and refrefred vs.

Therfore wyl I go in to thy house with  
burnt offerings / to paye I my vowes / which  
I promised with my lippes / and spake with  
my mouth when I was in trouble.

I wyl offere vnto the same burnt sacrificers  
with the smoke of rams / I wyl offere bullockes  
and goates. Scla.

O come hyther a herke / all ye I feare God /  
I wil tel you / what he hath done for my soule.

I called vnto hym with my mouth / and  
gaue hym prayes with my tange.

(If I enclue vnto wickednesse with my  
herke / the Lo: D: wyl not heare me.)

Therfore God hath herd me / and confy-  
ded the voyce of my prayer.

Prayse the God / which hath not caste out  
my prayer / nor turned his mercy fro me.

Deus miseratur nostri, & benedixit nobis  
illumina.

The. LXVI. A Psalm of Dauid.

**G**od be successful vnto vs / blesse vs / and  
shewe the lychte of hye countenaunce  
vpon vs. Scla.

That we maye knowe thy waye opd earth /  
thy saluation amonge all heathen.

Let the people praise the / (o God) / ye / let all  
people praise the.

O let the people reioyce and be glad / that  
thou hast gess the folk righteously / and gouer-  
nest the nations vpon earth.

Let the people praise the / (o God) / let all peo-  
ple praise the.

God (euere our owne God) geue vs his  
blessing / that the earth maye bring forth heere  
increace.

God blesse vs / and let all the endes of the  
world feare hym.

Exultat deus, & dispentur inimici eius.

The. LXVII. A Psalm of Dauid.

**L**et God arise / so that his enemies be feare /  
and they that hate him / shall flye / deo. Num. 7. d  
foe him.

Lyke as the smoke vaniseth / so shall  
i. 14. thou

## The Psalmes

thou haue the way: and like as waye methers at the sye: so shall the vngodly perishe at the presence of God.

But the righteous shalbe glad and reioyce before God: they shalbe merry a ioyfull.

Oh singe vnto God / synge psalms vnto his name: magnific him that stebeth about the heauens: whose name is the Lord: and reioyce before him.

Deut. 7. d

The is a father of the fatherlesse: he is a defender of widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in a house: and bringeth the paysoners out of captiuitie in due season: but letteth the renegates continue in searcenesse.

E Job. 34. d

O God: when thou wentest forth before thy people: / when thou wentest thow: we the wilderness. Sel.

E Job. 35. c

The earth shoke: / and the heauens dropped at the presence of God in Sinar: / before the face of God which is the God of Israel.

Judic. v. a

Thou O God sendest a gracious rayne vpon rhine heritage: and refreshest it: whā it is drye.

Thar thy steales maye dwell therein which thou of thy goodnesse haste prepared for the poore.

The Lord shal geue the woide: with great bootes of Heuan: restles.

Jos. 1. b

Kinges with their armies shal fyre: / a they of the householde shal bande the spyle.

It shal be that theye amonge the paleis / the houses forbers shalbe couered with siluer: / a her remiges of the colour of gold.

When the Almighty setteth Kinges vpon the earth: he shalbe cleare euen in S. Barthena.

The hill of Basan is Gods hill: / the hill of Basan is a plentifull hill.

Whye hoppe ye so: ye greate hillcs: / It pleaseth God to dwell vpon this hill: / ye the Lord will abide in it for euer.

The charrettes of God are many. My tymes a thousand: the Lord is amonge them in the holy Sinai.

E

Thou arte gone vpon by the: / thou haste led captiue captiue: / and receiued gyftes for men.

Eph. 11. a

See: / for thyne enemies: / that they might dwell vnto the Lord: God.

Mayst be the Lord: saye: euen the God which helpech vs: and pouerth his benedycion vpon vs. Sel.

The God that is oure Sauoure: / the God the Lord: by whom we escape death.

The God that smiteth his enemies vpon the heades: / and vpon the heere: / scales: / such as go on shil in their wickednesse.

The Lord hath sayde: / some will I bringe agayne fro Basan: / some will I bringe agayne from the depe of the see.

Thar thy fore maye be bypped in the blood of thine enemies: / and thar thy voyces maye lyke it vp.

It is wel sene Co God: how thou goest: / how thou my God and synge goestle in the Sanctuary.

The fingers go before: / and then I ministris amonge the maidens with the timbula.

O geue thanks vnto God the Lord: in O the congregation: for the willes of Israel.

There litle Ben Amin: / the prince of Iu. / da: / the prince of Sabulon: / and the prince of Naphtali: / beare rule amonge them.

The God hath committed strengthe vnto the: / stablish the thinge Co God: / thar thou hast wrought in vs.

For thy temples sake at Jerusalem shal Kinges bringe presentes vnto the.

Reioyce the steales amonge the rebes: / the heape of bullocke with f calves: / those thar diue for money.

Oh scattere the people that dwelite in basan. The princes that come out of Egipte: / the Morians lande shal streake out her bandes vnto God.

Synge vnto God: / ye Kingdomes of the earth: / o synge payse vnto the Lord: / Sel.

Which stretch in the heauens ouer all from the beginning: / Le hee shal send out his voice: / ye lend that a might voyce.

Stretche ye the power vnto God: / his glory is in Israel: / and his might in the cloudes.

God is wonderfull in his Sanctuary: / he is the God of Israel: / he rest geue strengthe and power vnto his people. Blessed be God.

Saluum me fac deus: / quonia in ueritate auge.

The LXXVIIII. Psalm of David.

Helpe



## The Psalmes

**Ps. xxxv. c** **S**ay the Lord Deliuer me / and to help me / **Lo**rd.

Let them be ashamed and confounded that feke after my soule: let them be turned backeward: and put to confusion that wyspe me end.

Let them sone be thoughte to shame: that crye ouer me there there.

But let all those that feke the Blessyful and glad in the: and let all iudge as Deliey in thy saluacion / saye alwaye the **Lo**rd be praised.

**Ps.** For me I am poore and in misery / haist the **God** for to helpe me.

Thou arte my helpe / my redemer and my **God**: of mye no longe varyinge.

In te domine speraui, non confundar.

The LXX. Psalm.

**Ps. xxxv. a** **S**ay the **Lo**rd: I is my trust / let me neuer be put to confusion / but rydde me a Deliuer me thow me thy rightousnesse / encline thine eare vnto me / helpe me.

Be thou my stronger holde: where vnto I may alwaye flye: thou hast promysed to helpe me: so: thou arte my house of defence and my castell.

Deliuer me **Co** my **God** / ouste of the bande of the wicked / ouste of the bande of the vnrighteous and cruel man.

**Ps. xxxv. b** **T**hou **Lo**rd **God**: art the thinge that I long for: thou arte my hope euen fro my youth.

I haue leaned vpon the euer sence I was borne: / thou arte he that toke me oute of my mothers wombe: / therefore is my prayesal way of the.

**3art. a** I am become a wonder vnto the multitude: / for my sure trust is in the.

Wher my mouth be filled with thy praise: and honour all the daye longe.

Cast me not away in nyne olde age: / for sake me not when my strenght fayleth me.

For: myne enemies speake against me / and they that laie waite for my soule / take theyr counsel together / saying: **God** hath forsaken him: / persecute him: / take him: / for there is none to helpe him.

**B** Go not farre fro me **Co** **God**: my **God**: haist the to helpe me.

Let the be confounded and perishe: that

are agaynste my soule: let the be covered with shame and dishonour: / that seke to do me euil.

As for me I wyl patiently abide alwaye / as wyl euer increace thy praise.

My mouth shal speake of thy rightousnesse and sauinge health / all the daye longe: / for I knowe no ende therof.

Let me go in **Co** **Lo**rd **God**: and I wyl make mencion of thy power and rightousnesse onely.

**Thou** **Co** **God**: hast learned me fro my youth vpon mynill name: / therefore wil I tel of thy wonderous workes.

For sake me not **Co** **God**: in mine olde age: / when I am grayheaded: / wnyl I haue spected thine arme vnto children: / and thy power to all them that are yet for to come.

Thy rightousnesse **Co** **God**: is very hye: / thou that dost greake thinges: **Co** **God**: / who is like vnto the?

What greake troubles and aduersitee hast thou shewed me: and yet wyddest thou mine and relesse me: / and broughtest me fro the depe of the earth agayne.

Thou hast brought me to grear honour: / and coisited me on euery syde.

Therefore wil I prayse the / and thy saythfulness **Co** **God**: / playing vpon the lute: / vnto the wil I syng vpon the harpe: / o thou holy one of **Israel**.

My lippes wolde sayne synge praises vnto the: and so wolde my soule / whome thou hast deliuered.

My tounge talketh of thy rightousnesse all the daye longe: / for they are confounded and broughte vnto shame: / that soughte to do euil.

Deus iudicium eum regi da, & iustitiam.

The LXXI. Psalm of Salomon.

**G**ive the syngre thy iudgement: **Co** **God**: / and thy rightousnesse vnto the syngre sonne.

That he maye gouerne thy people: / as coordinge vnto righte: / and defende thy poete.

That the mountaynes maye bringe peace: and the hilles rightousnesse vnto the people.

**Quat**

**Regit**

**Quat**

**Et**

Be that kepe the simple folke by their right/  
Defende the phidzen of the poore/and punyſhe  
the wongeous Doer.

p. 133. v. 16

Thou ſhalt be feared † as longe as the  
Sunne and the Moone endureth/frō one ge-  
neracion to another.

Be ſhal come downe like the rayne in to a  
ſtete of woll/and like the dioppes that do wa-  
ter the earth.

B

In his name ſhall righteousſſe ſtoꝝ ſhe-  
re/and abundance of peace/ſo long as the  
Moone endureth.

p. 133. v. 17  
p. 134. v. 1

This domination ſhalbe frō the one ſe to  
the other/and frō the ſloude unto the wold  
des ende.

They that dwell in the wyldernesse ſhall  
Knele before him/and his enemies ſhall lyſt  
the Buſſe.

p. 134. v. 2  
p. 134. v. 3  
p. 134. v. 4

The fingers of the ſe and of the Iles ſhal  
bunge preſent/ the fynge of Arabya & Ba-  
ba ſhal offre gyfte.

All fynge ſhal worſhip him/ and all they  
then ſhal do him ſeruyce.

For he ſhal deliuer the poore when he crieth/  
and the meady ſhal haue no helpe.

He ſhal be ſauourable to the ſimple a poore/  
he ſhal preferre the ſoules of ſuche as be in ad-  
uerſite.

C

He ſhal deliuer their ſoules frō cry:cyon  
and wongers/and there ſhal their ſloude be in  
his gyfte.

He ſhal ſure/ and vnto him ſhalbe geuen  
golde of Arabiya/ ſiack ſhal be made euer vnto  
him/ a daily ſhal be he preyſed.

There ſhalbe an heape of corne in the earth/  
ſhe upon the bylles/ his fruite ſhall ſhalbe lyſt  
Libanus/ and ſhalbe grene in the tyme lyſt  
graſſe upon the earth.

His name ſhal endure for euer/ his name  
ſhal remaine vnder the Sunne amonge the  
poſtternes/ which ſhalbe bleſſed tho:ow him/  
a al the Keneth ſhal prayſe him.

Bleſſed be the Lord God/ euen the God  
of Iſrael/ I wylde ondy doerly wonderous  
things.

p. 134. v. 5  
p. 135. v. 1

And bleſſed be the name of his mayſty for  
euer/ and come to a fearful end  
Amen. Amen.

Here endeth the prayere of Dauid/  
the ſonne of Iſſe.

Quam bonus deus Iſrael, his qui recto,

Thi. LXXII. A Psalm of Dauid.

How louing is God vnto Iſrael/ to ſaſch

as are of cleane herte.

Wictridles/ my ſete were almoſt gone/ my

treadinges had wel nye ſlypce.

And why? I was greued at the wretched/

to ſe the vngodly in ſuche proſperite.

For they are in no parell of death/ ſar ſand

a full lyſt a palayce.

They come in no miſſion lyſt other folke/  
neither are they plagued like other men.

And this is the cauſe that they are ſo puſt  
up in pride/ and ouerwhelmed wth erudite a  
wnghteousſſe.

Their eyes ſweel for ſameſt/ they do euen  
what they lyſt.

Corrupt are they/ and ſpake blaſphemous  
malicyouſly/ proud and preſumptuous are  
their woide.

They ſtretch forth their mouth vnto the  
heauen/ and their tounge geeth thowre the  
wold.

Therefore ſal the people vnto the/ and they  
reour ſurte they no ſmal aduantage.

† Cuſt/ ſaye they/ thowre ſhall God per

cauſe it: is there knowlege in the moſt  
byſt.

Lo/ theſe are the vngodly/ theſe proſpere in  
the wold/ theſe haue riches in poſſiſion.

† I ſhoulde I then clenſe my herte in vaine/  
(thowght I) and waſſe my handes in in-  
nocencye.

Wherefore ſhoulde I be then puniſhed vau-  
ly/ a be chaſtened euer morning.

For I had almoſt alſo ſaid euen as they/ but  
I then ſhoulde I haue condemnd the ge-  
neracion of my children.

Then thowght I to vnderſtande this/ but  
it was to harde for me.

¶ And I went into the Sanctuary of God/  
and conſidered the ende of theſe men.

¶ Wamely/ how thou haſt ſer them in a ſlip-  
pery place/ that thou maſt caſt them downe  
be ſlinges/ and deſtroys them.

¶ O how ſidely do they conſume/ periſhe/  
and come to a fearful end.

† ¶ Yet ſyke as a thorne when one aw-  
tey/ ſo maſt thou their ymige to vanyſhe  
out of the ane.

Thou.

## The Psalmes

Thus my herres as greued / and it wente  
euen thowre my raynes.

So foolish was I and ignoraunt / and as  
it were a calf befoie the.

Neuertheless / I am away by / thou holdest  
me by my right hande.

Thou ledest me wryth thy counsayll / a after  
warde receauest me vnto glory.

What is there prepared for me in heaue?  
there is nothinge vpon earth / that I desire  
in comparison of the.

My flesh and my hart sayeth / but God  
is the strength of my hart / And my portoun  
for cuer.

For lo they that forsake the / shal perishe / thou  
bestrogest all them that committe fornication  
agaynst the.

But it is good for me / to holde my fall by  
God / to put my trust in the Lord God and  
to speake of all thy workes.

Viquid deus reputabit in finem iratus es.

The. LXXIII. A Psalm of Asaph.

**G**od / wherefore dost thou cast vs so clean  
away? why is thy wrath so bore agaynst  
the shepe of thy pasture?

O thynke vpon thy congregation / to whom  
thou hast purchased from the begynnyng:  
the staf of thine inheritance: / whom thou  
hast redeemed / cuen thys byll of Syon wherein  
thou dwellest.

Trudge vpon them with thy fete / and cast  
them doune to the ground / for thy enemy hath  
destroyed altogether in the Sanctuary.

Thyne aduersaries roare in thy houses / and  
set vp theyr banners for tokenes.

Men may see the axes glister about / like as  
thoue that hew in the wood.

They cut doune all the sylinge worke of the  
Sanctuary with bylles and axes.

**U**nto the Co God / will we geue thanks / I  
see / vnto the myll we geue thanks / and  
senge thy name in so voyce / we will tell of thy  
wonderous workes.

**W**hen I may get a conuenient tyme / I  
shal iudge accordinglye vnto myghte.  
The earth is weake / and all that is therein  
but I beare vp her pylers. *Sela.*

I sayd vnto the madde people: Heele not  
so madly / and to the vngodly: see not vp your  
hoines.

Oh God / how longe shall the aduersary  
do thys dishonoure: how longe shal the ene-

my blasphemie thy name for cuer?

Why withdrauest thou thine hand: why  
pluckest thou not thy ryght hande out of thy  
bosome / to consume thine enemies?

But God is my kynge of olde / & helpe thas  
is done vpon earth he doeth it himselfe.

Thou deuydest the sea thowre thy power: / thou  
brestest the heades of the Dragons in  
the water.

Thou smyttest the heades of *Leuiathan* in *Helio*  
pece / and giest him to be meate for the peo. *Job. 41.*  
ple in the wyldernes.

Thou dygest vp welles and brokes / thou  
dyest vp myghty waters.

The voyce is thine / and the nyghte is thine: /  
thou hast prepared the lightes and the  
Sunne.

Thou hast set all the borders of the earth /  
thou hast made both Sommer and Winter.

Remember this O Lord: how the ene-  
mye rebueth / and how the folythe people  
blasphemie thy name.

O desyre not the soule of thy turtle Dove  
vnto the beaste: and forget not the congrega-  
cyon of the poore for cuer.

Loke vpon thy conuenance / for the bare  
houses of the earth are ful of wickednesse.

O let not the simple go away a thame: /  
for the poore and neaby geue praise vnto thy  
name.

Truste O God / and maynteyne thine owne  
cause / remember how the foolyshe man blas-  
phemeth the Rayls.

Forget not the voyce of thine enemyes / for  
the presumption of them that hate the / increaseth  
euer more and more.

Confitebimur tibi deo / confitebimur tibi / &c.

The. LXXIII. A Psalm of Asaph.

**U**nto the Co God / will we geue thanks / I  
see / vnto the myll we geue thanks / and  
senge thy name in so voyce / we will tell of thy  
wonderous workes.

**W**hen I may get a conuenient tyme / I  
shal iudge accordinglye vnto myghte.  
The earth is weake / and all that is therein  
but I beare vp her pylers. *Sela.*

I sayd vnto the madde people: Heele not  
so madly / and to the vngodly: see not vp your  
hoines.

Oh God / how longe shall the aduersary  
do thys dishonoure: how longe shal the ene-

Uti. xviii. c  
p. 1. c. xviii. c  
Eren. ii. c

iiij. re. p. 10 b  
ij. p. 101.  
E. p. 101. d



speake not with a shiftee.

For promotion cometh neither from the East nor from the West nor yet fro the wyrdernesse.

**B** And why? God is the iudge: he putteth downe one/and setteth up another.

For in the bande of the Lord there is a cuppe full of strong wine/and he poureth out of the same: As for the wicked thereof/all the vngodly of the earth shal drinke the/and succie them out.

But I wyl talke of the God of Iacob/and prayse him for ever.

All the hornes of the vngodly wyl I breake/and the hornes of the righteous shal be exaltd.

Notus in Iudra deus in Israel, magnum.

The LXXXV. A Psalm of Asaph.

**A** Iuda is God knowne by his name in Iherusal in Irael.

As he is his tabernacle/and his dwelling in Sion.

There dwelleth he the arrows of the bow/ the slyde of the swerde/and the whole batterie. **Sela.**

Thou arte of more honour and might then the bulle of robbere.

The proude shal be robbed and slepe they slepe/and the mighty shal be able to do nothinge with their handes.

When thou rebuelt them O God of Iacob/for the charrettes and horsemen shall fall on slepe.

Thou arte fearful for who maye abyde in thy sight/when thou arte angry?

When thou leueth thy iudgement be heard fro heauen/the earth trembleth and is sil.

See/when God anyser to graue iudgement/and to helpe al them that be in aduersite upon earth. **Sela.**

When thou punysshest one man/he muste knowlege that thou arte ready to punyssh the other mo.

Take what ye promise vnto the Lord/ your soure God: that ye kepe it/ al ye that shal do aboute him: bringe presentes vnto him that oughte to be feared.

Which taketh awaye the breath of synners/ and is wonderfull amonge kinges of the earth.

Voce mea ad dominum clamavi, voce ad.

The LXXXVI. A Psalm of Asaph.

**C**ried I vnto God with my voyce/see/and I vnto God cried I with my voyce/and he Psalm. cxxi. a berde me.

In the tyme of my trouble I soughte the Lord/ I berde vpon my handes vnto him in the nighte season/for my soule refused al other comfort.

When I was in beaynnesse/ I thoughte vpon God/when my hearte was vexed/then did I speake. **Sela.**

Thou heldest myne eyes waking/ I was so feble that I coulde not speake.

Then rememberd I the tymes of olde/and the yeares that were past. **Psalm. cxxi. a**

I called to remembraunce my songe in the nighte/ I communed with mine own heart/and I soughte out my spce.

Wyl the Lord cast out for euer/ wyl he be nomore interested?

Is his mercy cleane gone? Is his promise come utterly to an ende for euermore?

But the Lord forgotten to the gracious? or hath he burnt up his louinge kindnesse in displeasure. **Sela.**

At the laste I came to this poynte/ that I thoughte: Why arte thou so fooly the? the righteous bande of the moost byesse canne change al.

Therefore wyl I remember the woikes of the Lord/ and cal to mynde thy wonders of olde tyme.

I wyl speake of all thy woikes/ and my talke shal be of thy wonders.

Why wyl I saye O God/ who is so great and mighty as God?

Thou arte the God that doest wonders/ thou hast declared thy power amonge the people.

Thou with thyne arme hast destroyed thy people/ euen the sonnes of Iacob and Ioseph. **Sela.**

The waters sawe the Lord/ the waters sawe the Lord/ and were afrayed: the deepes were moued.

The thicke cloudes poured out water/ the cloudes thundered/ and thair arrows were aboad.

Thy thunder was heard vnto the

## The Psalmes

the lightninge shone upon the grounde / the earth was moued and shoke withal.

They were warr in the see / and thy pathes in the great waters / yet coulde no man knowe thy secretes.

Thou leddest thy people like a flocke of sheepe / by the hande of Moyses and Aaron.  
Anemie popule meus legem meam.

The LXXXVII. A Psalm of Dauid.

**B**EARE my lawe / O my people / & incline your eares vnto the wordes of my mouth.

I will open my mouth in parables / and speake of thynges of old.

Which we haue herbe and knowen / and suche as our fathers haue tolde vs.

That we should not hyde them fro the children of the generations to come: but to shewe the honour of the Lord / his might / a wonderfull workes that he hath done.

He made a conuenaunt with Jacob / and gaue Israel a lawe / which he commaunded our forefathers to teache their children.

That their posteritie myght knowe it / and the children which were yet vnborn.

To the intent that when they came vp / they might shewe their children the same.

That they also might put their trust in God / as not to forget what he had done / but to keepe his commaundmentes.

And not to be as their forefathers / a forward and curibawse generation: a generation that care not their heritage / a whose heritage was not true to ward God.

Like as the children of Ephraim / whiche beinge barnessed / and carryinge bowes / turned them selfes backe in the tyme of battaile.

They kepte not the conuenaunt of God / a worlde not walke in his lawe.

They forgot what he had done / and the wonderfull workes that he had shewed for them.

What varous thynges did be in the sighte of their fathers / in the lande of Egypt / euen in the side of Soan.

He sendeth the see / and let them goe: he rowe it / and made the waters to stande lyke a wall.

In the daye tyme he led them with a

cloud / and all the nyghte they were with a light of fyre.

He did cleue the hard rockes in the wilderness / and gaue the drinke therof / as it had bene out of the great depth.

He broughte waters out of the stony rocke / so that they guffied oure lyfe the yerto.

Yet for all this they sinned agaynst him / and prouoked the moost byest in the wilderness.

They tempted God in their hartes / and required meate for their lust.

For they spake agaynst God and said: / Yet see / God shall prepare a table in the wilderness: / nisse / shal he?

Lo / so smote the stony rocke / that the watery streames guffied out / and the streames flowed withal: barbow can he gaue bread / a prouide fleshe for his people?

Wha the Lord herbe this / he was reuice: / so the fyre was kindled in Jacob / a beaue displeasure agaynst Israel.

Because they beleued not in God / and put not their trust in his helpe.

So he commaunded the cloudes about / and opened the doores of heauen.

He rayned doune Manna upon them / Led them so: to eate / and gaue them breade from heauen.

When did they eate aungels food / so: he Iak sent them meate ynough.

He caused the East wynde to blowe vnder the heauen / a thowise his power / he brought in the South wynde.

He made the feth to raine upon them / as thicke as fluff / and fetched sooles lyke the sande of the see.

He let it fall amonge their tentes rounde aboute their habitacions.

So they did eat and were filled / so: he gaue them their owne desire: They were not disappointed of their lust.

But while the meate was yet in their mouth / the beaue wrath of God came upon them / so: we the wretchedness of them / and smote doune the chosen men of Israel.

But for all this they sinned yet more / and beleued not his wonderous workes.

Therefore their dayes were consumed

Ps. xxxix. c  
Mat. xix. c

Exod. xii. d  
Deut. xii. b  
Exod. vi. a

Exod. xii. d  
Deut. xii. b

Ex. xxi. b  
De. xx. a

j. Reg. iii. a

Exod. xii. c

Exod. xii. b

Ex. 17. 17  
Nu. 11. 31

1. Co. 10. 4

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

1. Pet. 2. 7

in vanyte / and soderly were their yeeres gone.

When he sawe them / they soughte him / and turned them early vnto God.

They soughte then that God was their succour / and that the hie God was their redemer.

Clawed offe / they did not flatter him in their mouthes / and dissembled with him in their tongue.

For their verte was not whole with him / neither continued in his conuauant.

But he was so merciful that he forgave their misdoings / and destroyed them not.

Yet many a time turned he his wrath away / a worde not suffice his whole displeasur to arise.

¶ **It** is to be considered that they were but fleshy / not a worde that passeth awaye and cometh not againe.

¶ How oft haue they greued him in the wilderness?

¶ How many a time haue they prouoked him in the desert?

They turned backe / and tempted God / as moued the holy one in Israell.

They thought not of his hande / in the day when he deliuered them from the hande of the enemye.

How he had wroughte his myracles in Egypte / and his wonderes in the lande of Soun.

¶ **Howe** he turned their waters into bloude / so that they mighte not drynke of the ryuers.

¶ **Howe** he sent lict amonge them / to eat the flesh / and frogges to destroy them.

¶ **Howe** he gaue their frutes vnto the carreller / and their labour vnto the greashepper.

¶ **Howe** he bette downe their vineyards with hayle stones / and theye Mulbery trees with the frost.

Howe he smote their carrell with hayle stone / and their flockes with hore shonder bolles.

Howe he sente vpon them the furious fesse of his wrath anger and displeasur: w<sup>ch</sup> trouble and fallinge in of euil angelo.

¶ **When** he made awaye to his scarefulins

dignation / and spereed not theys soules from death / yet / and gaue their carrell ouer to the pestilence.

¶ **When** he smote all the fristborne in Egypte / the moost principall and myghtiest in the dwellinges of Ham.

But as for his owne people / he led them forth like shepe / and caried them in the wyle berne like a flocke.

He broughte them oute safely / that they shoulde not feare / and ouerwhelme their enemye with the see.

He caried them vnto the borders of his Sanctuary: euen into this hill / w<sup>ch</sup> he purchased with his right hande.

¶ **He** did caste oute the Hiten before the / caused their lande to be deuided amonge the for an heretage / and made the tribes of Israell to dwell in their tentes.

For al this they tempted and displeasid the mooste hygh God / and seipie not his conuauant.

But turned they: backe / and fell awaye like their foiesathers / flarynge asyde like a broken bow.

And so they greued hym with theyr hie prices / and prouoked hym with theyr ymagines.

¶ **When** God herde this / he was wroth / as roke sore displeasur at Israell.

¶ **So** that he forsoke the tabernacle in Sion / as Iere. viij. & la / euen his habitacion wherin he dwelt amonge men.

¶ **He** deliuered theyr power into captiuitie / and theyr glorie into the enemyes hande.

¶ **He** gaue his people ouer into the swordes / for he was wroth with his heretage.

¶ **The** spie consumed theyr yonge man / and theyr maydens were not giuen to marriage.

¶ **Their** priestes were slayne with the swordes / and there were no wydowes to make lamentacion.

¶ **So** the Lorde swaled eo one oute of slepe / and lyke a gyuante refreshed with wyne.

¶ **He** smote his enemyes in the hynde / as he der portes / and put them to a perpetuall tharce.

Exod. xij. e  
Dysymul

Deu. ij. a  
Josu. vi. a

Iere. viij. &  
la

Ie. xlv. b  
b

Exod. xij. e  
Dysymul

Iere. v. b  
der portes

Ex

# The Psalms

He refused the tabernacle of Joseph / and chose not the tribe of Ephraim.

**Psalms 78** **v. 1** **A**lexander the best of those the tribe of Juda / euen the hill of Zion whiche he loued.

And there he builded his temple on hys / a layed the foundation of it like the grounde / so it might perpetually endure.

**I. Re. 17. c.** **T**he dole of Saul also his seruants / a toke him awaye from the shepheardes.

So he was followinge the yowes great with yonges / he toke him that he mighte see the Jacob his people / and Israell his inheritances.

So he fed them with a fayrfull and true herand ruled them with all the diligence of his power.

**D**rus uenerunt gentes in hereditatem tuam.

**The LXXVIII. A Psalme of Asaph.**

**2** **H**erod/the Herben are fallen into thine heretage thy holy temple haue they despyled / and made Jerusalem an heape of stones.

**I. Pa. 137. v. 1** **T**he dead bodies of thy seruantes haue they giuen vnto the foules of the ayre / to be deuoured / and the fleshe of thy sanctes vnto the bestes of the lande.

**I. Re. 17. c.** **T**heir bloods haue they shed like water on euery syde of Ierusalem / and there was no man to burie them.

**I. Reg. 15. b** **W**e are become an open shame vnto our enemies / a very scorne and derisid vnto them that are rounde about vs.

**I. Re. 15. a** **L**ord how long wilt thou be angrie / shal thy gelousy burne like fyre for euer?

**I. Re. 15. b** **D**oure out thy indignacion vpd the Heithen that knowe the not / and vpon the Kingdome that cal not vpon thy name.

For they haue deuoured Jacob / and layed wast his dwelling place.

**Esai. 64. b** **R**e rememberie not oure olde synnes / but haue mercy vpon vs / and that some / for we are come to greate misery.

**2** **R**eipe vs / O God oure Saueour / for the glorye of thy name / deliuer vs / a forgiue vs oure synnes for thy names sake.

**Psalms 78** **v. 2** **W**herfore shal the Heithen saye / where is now their God?

O let the vengeance of thy seruantes shoute that is shed / be openly shewed vpd the Heithen in oure sight.

O let the fornysshinginge of the prisoners come before the / and according vnto the

power of thine arme / persecute those that are appointed to hysc.

And for the blasphemys wherwith oure neighbours haue blasphemed the / rewarda them / O Lord / haue in thine into their bosome.

So we that be thy people / and shepe of thy pasture / shall geue the thanks for euer / and wil alwaye be thy crying thy prayse forth / more and more.

**Qui regis Israel intendit qui deducit.**

**The LXXIX. A Psalme of Asaph.**

**6** **H**earc thou shepherde of Israell / thou that leddest Jacob like a flocke of shepe / shewe thy selfe that thou synest vpon the Cebusubine.

**7** Before Ephraim Ben Jamin and Manasse sterc vpd thy power and come helpe vs / Turne vs againe / O God / shewe the light of thy countenance / and we shal be whole.

**8** **O** Lord of hostes / how long wilt thou be angry our the prayer of thy people?

**9** Thou hast fedde them with the sheade of plaiues / yee / thou hast giue them plentiuousnesse of teares / to drinke.

Thou hast made vs a very strife vnto oure neighbours / and oure enemies laugh vs to roine.

Turne vs againe / thou God of hostes / shewe the light of thy countenance / and we shal be whole.

Thou haste thought a wyneyarde out of Egipt / thou byddest cast out the Heithen / and plante it.

Thou madest roume for it / and caused it to take roies / that it filled the land.

The hylls were covered with the shadow of it / and so were the stronge Cedre trees with the bowes therof.

She stretched out her shayndes vnto the Bsee / and her bowes vnto the water / Why hast thou then broken downe her thedges / that all they which go by / plucke of her grapes.

The wild Boie out of y wood hath raiured it vp / and the bestialles of the felde haue deuoured it.

Turne the againe / O thou God of hostes / loke vnto me from heanen / behold me / and visit this wyneyarde.

Maintenance / that thy ryght hande hath plained / and / the sonne whome thou madest

**13. b**

**137. v. 1**

**17. c.**

**15. b**

**15. a**

**64. b**

**78. v. 2**

**78. v. 2**

**78. v. 2**

**78. v. 2**

**78. v. 2**

**78. v. 2**

**78. v. 2**

so muche of for thy selfe.

**ps. 117. d.** For why? it is burnt with fyre / and lyeth  
waist: let them persye as the rebule of thy  
waist.

Let thy hande be vpon the man of the  
right hande / and vpon the man whome thou  
madest: so much of for thine owne selfe.

And so will not we go backe from the: oh  
let vs lyue / and we shall call vpon thy name.

Turne vs agayne O Lord God of hostes /  
shewe thy light of thy countenance / and we  
shal be whole.

Exultate deo adiuvari nostro, iubilate deo..

The. LXXX. A Psalm of Asaph.

**A** Singe mercy vnto God which is our  
Strength / make a cherefull noyse vnto the  
God of Jacob.

Take the psalme / bringe hyther the tabret /  
the merry harpe / and lute.

Blowe vp the trumpets in the newe  
Moone / vpon our solempne fest daye.

**ps. f. a** For this is the vs in Isreell / and slawe of  
the God of Jacob.

This he ordeyued in Joseph for a testimo-  
ny / when he came out of Egypte / a had herde  
a strange language.

When he raisd his shoulder from the bur-  
then / and when his hande were deliuerd  
from the pointe.

**ps. a. b.** When thou callest vpon me in trouble /  
I helpe the and herde the: what tyme so  
I shal be / some shal vpon the: I proued the also / at the  
water of strete / Selu.

**B** Heare o my people / for I assure s o Isreell  
if thou wilt beken vnto me.

There shal no straunge God be in the / ney-  
ther shal thou worship any other God.

**ps. b. a** I am s Lord thy God / whiche brought  
the out of the lande of Egypte / vnto thy mouth  
wyde / and I shall fill it.

**ps. c** But my people wolde not heare my voice /  
and Isreell wolde not obey me.

Thou s haue them vp vnto thei owne  
berres lust / and lett them folow their owne  
ymaginations.

Oh that my people wold obey me / for ys Is-  
raell wold walken in my waye.

I shoulde some put vnto thei enemies /  
and turne myne hande agaynst thei aduer-  
saries.

The haters of the Lorde shoulde myste  
Israell / but thei name shoulde endure for euer.  
He shoulde fide them with the fyrest wheat  
floure / and fanthe them / with hony out of beehy / s  
the stony rocke.

Deus Aniu in Synagoga deorum, in me.

The. LXXXI. A Psalm of Asaph.

**G**od standeth in the congregacion of  
the goddes / and is a iudge amonge the  
iudges.

How longe will ye geue wronge iudge / Mich. iii. a  
ment / and accepte the perforce of the yngods / Soph. ii. a  
lye / Selu.

Defende the poore and fatherlesse / the  
sich as be in nede and in necessite haue right.

Redyue the outcaste and poore / and saue the  
hym from the hande of the yngods.

Neuer shal they / they will not be learned  
q vnderstand / but walke on styll in darknesse:  
therefore must all the foundations of the lorde  
be maude.

I haue sayd: ye are goddes / ye all are the  
chyliden of the most high godst.

But ye shal be lyke men / and fell lyke one  
of the ryauentes.

Aske O God / and iudge thou the earth /  
for all they are thine by enheritaunce.

Deus quis similis tui ubi nunc iaceas, neq  
The. LXXXII. A Psalm of Asaph.

**G**odd not thy rage O God / kepe not still  
silence / refrayn not thy selfe O God.

For lo / thy enemies make a inuanyng /  
and they that hate the / rise vp they beade.  
Thei ymagyne craftely agaynst thy people /  
and take cainsayll agaynst thy sercetes ones.

Come / saye they / let vs rote them out fro  
amonge the people / that the name of Isreell  
maye be put out of remembraunce.

For they haue ciste theyi headers together  
with one consente / and are confederate agaynst  
the.

The tabernacles of the Edomites / and Is-  
nachites / the Moabites and Sagarrens.

Geball / Ammon / and Amelch: the Philis-  
tynes with them that dwell at Tyre.

Assur also is ioyned vnto them / and helpe  
the chyliden of Lorb. Selu.

But thou shon to them / as vnto the Ma-  
dianites / vnto Sifiers and vnto Jabin / by  
the dycke of Eyson.



help: thy seruant that putteth his trust in thee.  
Be mercifull vnto me: O Lord: for I call  
daily vpon thee.

Comforte the soule of thy seruant: for vnto  
thee O Lord do I lift vp my soule.

For thou Loide art good and gracious/  
and of greace mercye vnto all them that call  
vpon thee.

Heare eare Loide vnto my prayer: & ponde-  
re my humble desire.

In the tyme of my trouble I call vpon thee/  
for thou hearest me.

Amonge the goddesses there is none like thee  
O Lord: there is not one that can do as thou  
doest.

All nations whome thou hast made / shall  
come and worshippe before thee O Lord / and  
shall glorify thy name.

For thou art greates: thou doest wondrous  
things: thou art God alone.

Lead me in thy way: O Lord: what I maye  
make in thy truth: Let my here vibrate in fear-  
inge thy name.

I thanke thee O Loide my God / and will  
praise thy name for euer.

For greates is thy mercye toward me: / & thou  
hast deliuered my soule out of the deepe bell.

O God: the proud are risen againste me/  
and the congregacion of the mightye seeketh  
after my soule: / as for not the before their eyes.

But thou O Lord God: hast full of com-  
passion and mercy: longe suffering: / greates in  
goodnesse and truth.

Ourne the then vnto me / haue mercye  
vpon me: iuge thy strength vnto thy seruant:  
and helpe the sonne of thy handmayden.

Shewe some token vpon me for good: / that  
they which hate me / maye see: / and be asha-  
med: because thou Loide hast helped me/  
and comforted me.

Fundamenta eius in montibus sanctis,  
The. LXXXVI. A Psalm of the dy-  
drien of Cosab.

Her foundations are vpon the holy hills:  
The Loide loweth the gates of Zion  
more then all the dwellinges of Jacob.

Very excellent things are spoken of thee/  
thou oyr of God. Selā.

I will thinke vpon Rahab and Babylon/  
for that they shall srowe me.

Yet the Philistines also / and they of Tyre  
with the Morians: Lo: there was to be done.

And of Tyre it shalbe reported: / that he was  
done in her / euen the most hyghelle which  
hath buylde her.

The Loide shall cause it to be peached and  
written amonge the people: / that he was borne  
there. Selā.

Therefore the dwellinge for all fingers and  
dancers is in the.

Domine deus saluus mee, in die damari.

The. LXXXVII. A Psalm of the

dydrien of Cosab.

O Loide God my Saucoure: / I cried daye I  
and night before thee.

O let my prayer entre in to thy presence: / en-  
clynge thine eare vnto my callynge.

For my soule is full of trouble: / and my lyfe  
draweth nye vnto hell.

I am counted as one of them that go doune  
vnto the pyre: / I am euen as a man that hath  
no strength.

For amonge the death like vnto them that  
lye in the graue: / which be out of remembrance:  
and are cut awaye from thy burde.

Thou hast layed me in the lowest pitte: / in the  
darknesse: and in the deepe.

Thy indignacion hath harde vpon me: / and  
thou vnest me with all thy furies. Selā.

Thou hast put awaye my acquaintance  
farre fro me: / and made me to be abhorred  
of them: / I am so fast in prison: / that I can not  
get foorth.

My sight hath sought for very trouble: / Loide  
I call daily vpon thee: / and stretch out my hand  
vnto thee.

Thou shalt shewe wondrous amonge the  
Psal. vi. a  
dead.

Can the physicians raise them vp againe?  
that they maye praise thee?

Thy louynge fundresse be shewed in  
the graue: / or thy faithfulness in destruction: b

May thy wondrous woises be founden  
in the darke: / or thy righteousnesse in the lande  
where all thynges are forgotten?

Vnto the I cried O Loide: / and earlye  
with my prayer before thee.

Loide: why puttist thou awaye my soule?  
Wherefore hydst thou thy face fro me?

My strength is gone: for very sore me and  
F q mky/

## The Psalmes

myſery/ with ſearfulneſſe Do I heare thy bur-  
thens.

Thy worſhull diſpleaſure goeth ouer me/  
the feare of thy oppreſſer me.

They come rounde aboute me daye liſe wa-  
ter/and compaſſe me together on euery ſide.

My ſinners and frendes haſt thou put a-  
waye from me/ a wretch awaſeynyn acquaintance.

Miſericordias domini in eternum cantabo.

The. LXXXVIII. A Psalm of  
David when he was ſtricken.

**M**Y T ſong ſhalbe alwaye of the ſourynge  
Pſalm. c. a. Findneſſe of the Lord/ with my mouth  
will I euer be ſhewynge thy faithfulneſſe/ fro  
one generation to another.

For I haue ſayde: mercy ſhalbe ſet vp for  
euery thy faithfulneſſe ſhalbe thou ſtablyſte in  
the heauens.

**I** haue made a conuenant with my cho-  
ſen/ I haue ſwoine vnto David my ſeruaunt.

Thy ſede will I ſtablyſte for euer/ and ſet  
vp thy Throne fro one generation to another.

**O** Lord/ the very heauens ſhall praiſe  
thy wonderous workes/ yee/ and thy faithful-  
neſſe in the congregation of the ſayntes.

For who is he among the cloudes/ that maye  
be compared vnto the Lord?

**Y**ee/ what is he amonge the goddes/ that  
is like vnto the Lord?

God is greatly to be feared in the counſayll  
of the ſayntes/ and to be had in reuerence of  
all them that are aboute him.

**O** Lord God of hoſtes/ who is like vnto  
thee in power/ thy truth is round aboute thee.

**T**hou ſiſteſt the pryde of the ſee/ thou ſiſt  
the waves thereof when they ariſe.

**T**hou breakeſt the proude/ liſt one that is  
wounded/ thou ſcarceſt thyne enemies a-  
brade with thy mightie arme.

The heauens are thine/ the earth is thine/  
thou haſt laid the foundation of the round  
world/ and all that there is in.

**T**hou haſt made the North/ and the South/  
the East/ and the West/ ſhall reioyce in thy  
name.

Thou haſt a mightie arme/ ſtronger is thy  
hande/ and by thee is thy right hande.

Righteousneſſe and equite to the hebrins

cion of thy ſeate/ mercy and truth go before  
thy face.

Bliſſed is the people **O** Lord/ that can  
reioyce in thee/ and walkeſt in the light of thy  
countenance.

Their delight is in thy name all the day long/ &  
and howe thy righteousneſſe they ſhalbe ex-  
alied.

For thou art the glory of their ſtrength/ and  
thou art thy fauoure ſhalte thou liſte vp oure  
horne.

**T**he Lord is our defence/ and the holy  
one of Iſrael is our ſeſence.

Thou ſpakeſt ſometime in viſions vnto thy  
ſayntes/ and ſaydeſt: I ſet laſed helpe vpon  
one that is myghtie/ I haue exalted one cho-  
ſen out of the people.

**I** haue found David my ſeruaunt/ with  
my holy oyle haue I anointed him.

My hande ſhall hold him faſt/ a my arme  
ſhall ſtrengthen him.

The enemy ſhall not ouercome him/ a the  
ſonne of wickedneſſe ſhall not burie him.

**I** ſhal ſmyte doun bye ſore beſore his face/  
and plague them that hate him.

My truth alſo a my mercy ſhalbe with  
him/ and in my name ſhal his horn be exalted.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**H**e ſhall call me: thou art my father/ my  
God/ and the ſtrength of my ſaluacion.

And I will make hym my ſyſtome/ bye  
then the fingers of the earth.

My mercy wyl I ſete for hym for euer  
more/ and my conuenant ſhall ſtande faſt with  
hym.

**H**is ſede wyl I make to endure for euer/  
yee/ and his Throne as the voice of heauen.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.

**I** will ſete bye hande in the ſee/ and his  
right hande in the ſtoudes.



**E** I haue sworne once by my holynesse / that  
I will not faile Dauid.

**Psal. lxxi. a** His side shall endure for euer / and his seat  
also lyke <sup>1</sup> as the Sunne before me.

His shal stide fast for euermore as <sup>2</sup> the Moon /  
and as the saythfull wynter in heauen.

But now thou fo:failest a abhorrest thyn  
anoyned / and art displeasid at him.

Thou hast turned backe the conuenaunt  
of thy seruauit / and caste hys crowne to the  
grounde.

**Psal. lxxi. b** Thou hast ouerthrowen all hys hedgcs / a  
broken downe hys strong holdes.

All they that go by / spoyle hym / he is be-  
come a rebuke onto his neyghbours.

Thou settest vp the ryght hande of hys  
enemies / and makest all his aduersaries to  
reioyce.

Thou haste taken awaye the strengthe of  
his swerde / and gessit hym not victorye in  
the battayll.

Thou hast put out hys glory / and caste hys  
Crown downe to the grounde.

**g** The Bayes of hys youth hast thou shor-  
tened / and covered hym wth dishonour.  
Ecla.

Lord / how longe wilt thou hyde thy self  
for euill / how longe wilt thou burne hys fyre?

O remember howe thoue mytme is / hast  
thou made all men for naught:

**Psal. lxxi. c** What man is he that hurteth / and shall  
not feare.

Maye a man deliuer his owne soule from  
the hande of hell? Ecla.

Loide where are thyn olde louing find-  
nesses / which thou swarest vnto Dauid in  
thy murth?

Remember Lord the rebuke that the mul-  
titude of the people do vnto thy seruantes /  
and howe I haue docten it in my bosome.

Wherewith thyn enemies blasphem the-  
t and scandaune the footesteps of thyn a-  
noyned.

**Psal. lxxi. d** Thankes be to the Loide for euermore  
Amen / Amen.

Domine refugium factus es nobis  
a generatione in gener.

The. LXXXIX. Psalmc. A prayer  
of Moses the man of God.

**Psal. lxxi. e** Oude / thou arte oure refuge from one ge-  
neracion to another.

Before the mountaynes were brought  
forth / or euer the earth and the world were  
made / thou art God from euerlastyng / and  
wouldest wrythout ende.

Thou turnest man to destruction: / againe  
thou sayest: come agayne ye chyldren of  
men.

I for a thousande yeeres in the syght / art <sup>1</sup> **Psal. lxxi. b**  
but as yesterdaye that is past / a like as it were  
a nyght watch.

As soone as thou scatterest them / they are  
euen as a shepe / and adewayce sodenly lyke  
the straffe.

In the mountayne it is greene a groweth <sup>2</sup> **Psal. lxxi. c**  
vp / but in the cunynge it is cut downe / and  
wrythred.

For we consume awaye in thy displeasure /  
and are afraid at thy wofull indigna- <sup>3</sup> **Psal. lxxi. d**  
cion.

Thou settest oure mysdoes before the-  
a oure secreet synnes in the light of thy coun-  
tenaunce.

For when thou arte angry / all oure Bayes  
are gone / we bringe oure yeares to an end  
as it were a tale that is tolde.

The Bayes of oure age are <sup>4</sup> **Psal. lxxi. e**  
and ten: and though men be so stronge that  
they come to <sup>5</sup> **Psal. lxxi. f**  
thrytye yeeres / yet is their  
strengthe then but labour and sorrowe: so  
soone passeth it awaye / and we are gone.

But who regardeth <sup>6</sup> **Psal. lxxi. g**  
thy fearful and terribly displeasure?

O reade vs to numbrie oure Bayes / that <sup>7</sup> **Psal. lxxi. h**  
we maye applie our verbes vnto wysdome.

Turne the agayne (o Loide) at the last / a  
and be gracious vnto thy seruantes.

O lasofie vs wth thy mercy / a that somet  
so shall we reioyce and be glad all the dayes  
of oure lyfe.

Comforte vs agayne / now after the tyme  
that thou hast plagued vs / and so for the yeares  
wherem we haue suffred aduersyn.

Shewe thy seruantes thy mercie / a thys  
chyldren thy glorye.

And the glorious mayntie of the Loide  
oure God be vpon vs: O piopere thou the  
wofe of oure handes vpon vs / o piopere  
thou oure hardy wofe.

## The Psalmes

Qui habitatin aduorio altissimi, in protectione.  
The. XC. Psalm.

**W**ho so dwelleth vnder the defence of the  
moost highest / a bydeth vnder the shad-  
dowe of the almyghy:

He shall saye vnto  $\text{¶}$  **Lord**: my hope / my  
stronge bulw / my **God**: in whome I will truste.  
For he shall deliuer the from the snare of the  
hunte: and from the noysome pesillence.

He shall ouer the vnder hys wynges / that  
thou shalt be safe vnder his fetters: hys  
saythfulnesse a trueth shall be thy shilde and  
bufcker.

So that thou shalt not neede to be afrayed  
for any bygged by nyghte / nor for the arowe  
that flyeth by daye.

For the pesillence that creepeth in the darke-  
nesse / nor for the fyckenesse that destroyeth in  
the noone daye.

A thousande shall fall beside the / and ten  
thousande at thy righthand / but it shall not  
come nyc the.

**W**ith thyne eyes shalt thou behelde / and  
se the reward of the wngodlye.

For thou **Lord**: are my hope / thou haste  
set thy house of defence very hyght.

There shall no euill happen vnto the / ney-  
ther shall any plague come nyc thy dwellinge.

I for he shall geue hys anngelo charge ouer  
the / to kepe the in all thy wayes.

They shall beare the in theyr handes / that  
thou hurte not with thy fore against a stone.

Thou shalt go vpon the **Lyon** and **Abder** /  
the yong: **Lyon** and the **Dragon** shalt thou  
trede vnder thy fete.

Because he hath set his loue vpon me / I  
shall deliuer hym: I shall defende hym / for he  
hath put in my name.

**¶** **What** be callth vpon me / I shall heere  
hym: yee / I am with hym in his trouble /  
where out I will deliuer hym / and bunge  
hym to honoure.

With long lyfe will I satisfie him / and  
shere hym in my saluacion.

Bonum est confiteri domino, & psallere  
nomini tuo alii.

The. XCI. Psalm.

**W**ho is a god thyng / to geue thanks vnto  
thee / **Lord**: and to singe praisse vnto thy  
name / so moost hyghest.

To tell of thy louyng kindnesse carlye in the  
mornyng / a of thy tructhe in thy nyghte season.  
Vpon an instrument of ten stringes / vpo  
the lute / and with a songe vpon the harpe.

For thou **Lord** haste made me glad / tho-  
rough thy workes / and I will reioyce ouer the **Cap.**  
workes of thy handes.

**¶** **Lord**: how glorious are thy workes /  
thy thoughtes are very depe.

In wysse man will not knowe thes / and  
a soule will not vnderstande it.

That the wngodlye are grene as  $\text{¶}$  grass / **Psal.**  
and that all the workes of wyckednesse do slo-  
ryshe to be destroyed for euer.

But thou **Lord**: so moost hyghest / abydest  
wroide without ende.

For lo / thyne enemyes  $\text{¶}$  **Lord**: lo / thine  
enemyes shall perishe / and all the workes of  
wyckednesse shalbe scattered abroad.

But my house shalbe exalted lyke the **Tem-  
ple** of an **Incense** / and shalbe anoynted **frank**  
with freise oyle.

Thyne eye also shall be vpo lyste of myne  
enemyes / and myne care shall beare his desyre  
of the wycked that rise vp against me.

The righteous shall flourish lyke a palme  
tree / and growe lyke a Cedre of **Libanus**.

Such as be plained in the house of the **Lord**  
deide fructfull / plentious and stronge.

That they maye shewe / howe true the **Lord**  
deide my strengthe is / and that there is no  
vngodlye in hym.

1. Dominus regnauit decorem induas et  
induas et do.

The. XCII. Psalm.

**W**hen the **Lord** is fringed / and hath put on glo-  
rious apparel / the **Lord** hath put on his  
apparel / and gyded himself with strength:  
The hath made the rounde woules so stronge / that  
it can not be moued.

From that tyme forth hath / thy feate ben **Esau**  
prepared / thou arte from euerlastyng.

The floudes arise /  $\text{¶}$  **Lord**: the flou-  
des lyse vpon theyr noyse:  $\text{¶}$  floudes lyse vpon theyr  
noyse.

The wanes of the see are myghtie / a rage  
hoynly: / but yet the **Lord** that dwelleth  
on hyghes / is myghter.

Thy testimonies  $\text{¶}$  **Lord**: are very sure /  
holynesse becommeth thyne house for euer.

Dau

Deus ultionum dominus, deus ultionum liber.

The. XCIII. Psalm.

**A** Lord God / 't to whome vengeance  
belongeth: thou God / to whome ven-  
geance belongeth / shewe thy selfe.

Thyf thou iudge of the wau'd / and rewarde  
the proude after their deseruinge.

Loide / 't howe longe shall the vngodly /  
howe longe shall the vngodly triumphet

Howe longe shall all wicked doers speake so  
disdaunfully / & make such proude boasting:

They smyte doune thy people (o Loide)  
and trouble thyne heretage.

They murdure the wydowes & the straun-  
ger / and put the fatherlesse to deary.

And yet they saye: T Curse the Loide seith  
he: and not the God of Jacob regardeth it not.

Take heed ye vnwise amonge the people: o  
take heed ye foolish / when will ye vnderstande

That which pleased the eare / shall be not heard:  
that which made the eye / shall not be se'

He that nurtureth the Gythen / and rear-  
eth a child a man knowlegeth / shall not be punished:

The Loide knoweth the thoughtes of  
men: what they are but wayne.

Thou shalt see the man / whome thou earnest  
to curse: and reachest him in thy lewe.

That thou mayest geue hym patience in  
time of aduersitye / vntill the pyne be dygged  
up for the vngodly.

So: the Loide wyll not saye his people /  
neither wyll he forsake his inheritance.

And why: iudgement shall be turned as  
gayne vnto righteous / iustesse / and all such as be  
true of heart shall followe it.

Who riseth up with me agaynst the wic-  
ked: who taketh my parte agaynst the euill  
deceit?

If the Loide had not helped me / my soule  
had almost bene put to syletice.

When I sayde: my foot hath slipped thy  
mercy: o Loide: helde my vp.

In the multitude of the sorowes that I  
had in myn herte / thy compassions haue refreshed  
my soule.

Wilt thou haue any thinge to do with the  
sle of wickednesse: which imagyneth mischief  
in the lames?

They gather them together agaynst the  
soule of the righteous / and add: ympne the in-

nocent sloude.

But the Loide is my refuge / my God is  
the strength of my conscience.

He shall receyue them they: wickednesse /  
and bestowe them in they: owne malice: yet  
the Loide our God shall bestowe them.

Venite exultemus domino, subiuemus deo  
saluatori nostro.

The. XCIII. Psalm.

Come let vs praise the Loide: 't let vs  
herely reioyce in the strength of oure  
saluacion.

Let vs come before his presence with thank-  
speakyng / and shewe our selfe glad in hym  
with Psalmes.

For the Loide is a greate God / & a greate  
king: about all goddes.

In hye hande are all the cornes of the earth /  
and the strength of the: bylles to hys abode.

These is his / so: he made it / and his hande  
des prepared the bye lande.

O come: let vs worshype and bowe doune  
oure selues: let vs knele before the Loide oure  
maker.

For he is oure God: we / we are the  
people of his pasture / and the shepe of hye  
Pastoure: a hande.

To day if ye wyl heare hye voyce /  
harden not youre hartes / as when ye pro-  
uoked in tyme of temptacion in the wylder-  
nesse.

Where youre fathers tempted me / proued  
me / and saue my wycke.

Fourtye yeres longe was I grieved with  
that generacion / and sayde they: euer erre in  
they: hartes: they verely haue not knowen my  
waye.

Therfore swaie I vnto the in my wrath: /  
that they shoulde not entre in to my rest.

Canite dominus canicum nouum,  
canticum domino.

The. XCV. Psalm.

Singe vnto the Loide: a new song: /  
singe vnto the Loide: all the whole earth: /  
singe vnto the Loide: / and prayse hye  
name: be tellyng of his saluacion from daye  
to daye.

Declare his honoure amonge the Gythe /  
and hye wonders amonge all people.

For the Loide is greete / and can not  
be: as they saye.

Declare his honoure amonge the Gythe /  
and hye wonders amonge all people.

For the Loide is greete / and can not  
be: as they saye.

Declare his honoure amonge the Gythe /  
and hye wonders amonge all people.

For the Loide is greete / and can not  
be: as they saye.

## The Psalms.

worshely he prayeth: he is more to be feared then all goddes.

As for all the goddes of the *Heithen* / they be but *Idoles* / burnt in the *Lord* that made the beaueus.

Thanksgyunge and worshipp are before hym / power and honour are in his *Sanc* mary.

**Ps. cxviii. a** *W*rythe vnto the *Lord* / Coys fire dedes of the *Heithen* / wrythe vnto the *Lord* worshipp and strength.

Wrythe vnto the *Lord* the honour of his name / bunge presented / and come in to his court.

**B** *O* worshype the *Lord* in the bewty of holynesse: for the rebble earth stande in awe of hym.

Let it out amongst the *Heithen* / that the *Lord* is King: that it is he which hath made the rounde world / so faste harit can not be mooued / and howe that he shall iudge the people rightwously.

Let the beaueus reioyce / and let the earth be glad: let the see make a noyse / yee / and all that therein is.

Let the felde be ioyfull / and all that is in it / let all the trece of the wood leape for ioy before the *Lord*.

For he commeth for he commeth to iudge the earth: yee / with righteousnesse: shall he iudge the world: and the people with his tructh.

a. Dominus regnauit, exultet terra, laetentur.

The. *XCVI.* Psalm.

**Ps. cxix. a** *T*he *Lord* is King: the earth maye be glad therof: yee / the multitude of the *Iles* maye be glad therof.

Cloudes and darckenesse are round about him / righteousness and iudgement are the habitacon of his seate.

There goeth a fye before him / to burne up his enemye on every syde.

His lighteninges geue thyme vnto the world: the earth scith it and is afraied.

**3 idie v-a** *T*he helles melte lyke wate at the presence of the *Lord*: at the presence of the *Lord* of the whole earth.

**Ps. cxviii. a** *T*he very beaueus declare his righteousness: and all people se his glory.

**Ps. cxix. 9** Confounded be all they that worshipp *Idoles*: and *T* delate in their *Idoles*: worship

him all ye goddes.

*T*hen heareth of it and reioyceth: yee / all *B* the *Southerns* of *Juda* are glad / because of *Psalm* thy iudgementes: *O* *Lord*.

For thou *Lord* art the moost hyell ouer all the earth: / thou art exalted farre aboue all goddes.

*O* ye that loue the *Lord*: se that ye hate the thinge which is euill: the *Lord* preferreth the foules of hys sacrifice / he shall deliuer them from the hand of the vn goddy.

There is spourge vp a light for the righteous / and a ioyfull gladnesse for such as be true herred.

*R*eioyce therefore in the *Lord* ye righteous: and geue thanks for a remembraunce of hys holynesse.

a. Cantus domino cantica noua, quia mirabilia.

The. *XCVII.* Psalm.

**S**ing vnto the *Lord* a new song: / for he hath done maruylous thinges. *Psalm* *W*ith hys own right hande and with his holy arme hath he gotten the victory.

The *Lord* hath declared his sauinge health: and hys rightousnesse: hath he openly shewed in the syghte of the *Heithen*.

He hath remembred hys mercy: and truth *Genesis* towards the house of *Israel*: so that all the endes of the world se the saluacion of oure *Psalm* *God*.

Shewe youre self ioyfull vnto the *Lord* all ye londes: singe reioyce: and geue thanks.

*D*raye the *Lord* upon the harpe: singe to the harpe with a *Psalm* of thanksgyunge.

With trumpettes also and shawme: *B* shewe youre selves ioyfull before the *Lord* the King.

*L*et the see make a noyse and all that therein is: yee / the whole world: and all that dwell therein.

Let the floudes clappe theyr handes / and let all the helles be ioyfull together.

Before the *Lord*: for he is come to iudge the earth.

Yee / with rightousnesse shall he iudge the world: and the people with equite.

a. Dominus regnauit in altanum populi, qui.

The. *XCVIII.* Psalm.

The

**2** The Lord is King: he the people neuer  
so vnpaunent: he hymeth vpon the Cheru-  
bims: he the earth neuer so vnuicque.

The Lord is greater in Syon: and byghe  
about all people.

O let men giue thanks vnto thy greater a  
wonderfull name: for it is holy.

The Kinges power loueth iudgment: thou  
preparest equite / thou executest iudgement a  
nghteousnesse in Jacob.

O magnifie the Lord oure God / fall  
a doune before hye / I fore stole / sai he byo holy.

**B** Moses and Aaron amonge his piuelles: a  
Samuel amonge such as call vpon his name:  
these called vpon the Lord: and he herde  
them.

**Ps. xl. a** They speake vnto them out of the cloudy pile:  
**Reg. 4** ler: for they feare bys testimonies / a the lawe  
that he gaue them.

Thou bestidest the Lord oure God: thou  
forgauest them o God: and punishedest theyr  
owne inuencions.

O magnifie the Lord oure God / and  
worshippe hym vpon his holy hill / for the  
Lord oure God is holy.

1. Iubilat deo omnia terra. seruite domino.  
The. XCIX. Psalmie.

**2** O Baioyfull in God (all ye landes) serue  
the Lord with gladnesse: come before  
his presence with ioye.

**Ps. xliij. b** Theye iure that the Lord is God: he is  
**Ps. xliij. b** be that hath made vs: and not we oure selues:  
we are but bys people / and the shepe of his  
pasture.

O go youre waye in to his gates the with  
thanks giuynge / and in to his courtes with  
praise: be thankfull vnto hym / and speake  
good of his name.

**Ps. cxlv. a** For the Lord is gracious: / his mercy is  
**Ps. cxlv. a** euerlasting / and his truth endureth from  
generation to generation.

Miserordiam & iustitiam canabim tibi.

The. C. Psalmie. Thankesge-  
uyng of Dauid.

**2** I songs halbe of mercy and iudge-  
**Ps. cxlvij. a** ment: vnto the Lord my I singe.  
O let me haue vnderstandinge in the waye  
of godlynesse: onely the tyme that thou come  
vnto me: and so shall I walke in my house  
with an innocenc here.

I will saie no wicked thinge in hand / I  
haue the synne of vnfaithfulnesse / it shall not  
cleue vnto me.

I fromwarde hence shall departe from me / I  
will not knowe a wicked persone.

Who so pyquely scaldeth his neighbour /  
hym will I destroye.

Who so hath a proude lorde: and an hye sto-  
macke: I maye not awaye with him.

Myne eyes shall lere for such a one as saith  
full in the lorde: that they maye dwell with mee  
and who so ledeyth a godly lyfe / shall be my  
seruaunt.

There shall no vceatfull persone dwell in  
my house: he that retheth lyce: shall not tary in  
my sight.

I shall none destroye al the vngodlye of the  
land: that al wicked doers maye be rored out  
of the cytie of the Lord.

Domine exaudi orationem meam.  
& clamor meus.

The C. Psalmie.

**H**ere my prayer O Lord: And let my I  
cryenge come vnto the. Psalm. cxliij. a

Hyde not thy face from me in the tyme of my  
trouble: encline thine eares vnto me when I  
call: O heare me: and that ryght soone.

For my wayes are consumed awaye like  
smoke: and my bones are burnt vp as it were  
a she: ande.

My herte is smytten downe / and wysche-  
red lyke grassse / so that I forget to eate my  
bread.

For the voyce of my cryingng: my bone wyl  
screech cleare to my fleshe. Eren. iij. b

I am become lyke a Pellycane in the wyl-  
dernes: and like an Owle in a broken wal.

I wele: an am eue as it were a Sparowe:  
syrnyng alone vpon the house topp.

Myne enemies reuyle me al the daye long:  
they laugh me to scorne: and are sworne to-  
gether against me.

I eate albes with my bread / and mingle  
my thynte with wyngye.

And that because of the indignation and  
wrath / for thou hast taken me vp / and cast  
me awaye.

My wayes are gone like a shadowe: and I  
am wychedred lyke grassse.

But thou O Lord: endurest for euer!

# The Psalmes

The CII. A Psalm of Dauid.

and thy remembrance thou wilt ouer all generations.

Tryfe therfore and haue mercy vpon Syn / for it is tyme to haue mercy vpon her / trye thy tyme is come.

¶ Ps. 137  
3. c. 3. p. b  
¶ Ps. 137  
3. c. 3. p. a  
¶ Ps. 137  
3. c. 3. p. b

¶ And why thy seruantes beare a loue to her stones / a it puneth them to se her in the dust.

The Reythe shal feare thy name O Lord / and all the kynges of the earthe thy name.

For the Lord shal bysyde vp Syn / and shal appeare in his glory.

He turned him onto the prayer of the poore Desyre / and Despych not thy Desyre.

¶ Psal. 137  
3. c. 3. p. b

This shalbe written for those that come after / that the people which shalbe boune / maye praye the Lord.

¶ Psal. 137  
3. c. 3. p. b

¶ For he loketh downe from his Sanctuarie / ouer the heauen to see the Lord behold the earth.

That he maye heare the mournyngs of such as be in captiuite / and deliuer the chyldren of death.

That they maye preache the name of the Lord in Zion / and his wofull wepe at Jerusalem.

¶ When the people are gathered together / and the kyngdomes also to serue the Lord.

¶

¶ He hath broughte downe my strength in my yowenes / and shortened my dayes.

¶ Yet wyl I saye O my God / take me not awaye in the myddel of myne age / as for thy yeres / they endure througout all generations.

¶ Psal. 137  
3. c. 3. p. b

¶ Thou Lord in the beginning hast layed the foundation of the earth / and the heauens are the worke of thy handes.

¶ Psal. 137  
3. c. 3. p. b

¶ They shal pryncthe / but thou shalt endure / they al shal waxe olde as doth a garment / and as a vesture shalt thou chaunge them / a they shalbe chaunged.

¶ But thou art the same / a thy yeres shal not faile.

¶ The chyldren of thy seruantes shal conuance / and thyr side shal prosper in thy sight.

¶ Benedic anima mea domino, & omnia quae intra,

¶ Praise the Lord O my soule / and all that is within me / praise his holy name: Praise the Lord O my soule / and for gette not all his benefites.

¶ Whiche forgueth all thy synnes / and healeth all thine infirmities.

¶ Whiche saueth thy lyfe from Desyre / Psa. 137  
3. c. 3. p. b  
cyon / and crouneth the with mercy and louyng kyndnesse.

¶ Whiche satisfieth thy Desyre with good thynges / makyng the yonge and lully as an Agyle.

¶ The Lord executeth righteoussesse and iudgement / so all them that suffre wronge.

¶ He shewed his waye vnto Moses / and his woikes vnto the chyldren of Israel.

¶ The Lord is full of compassion / and mercy / longe suffering / and of great goodnesse.

¶ He wyl not alwaye be chydnyng / neyther wyl he kepe his anger for euer.

¶ He hath not dealt with vs after our synnes / nor rewarde vs accordyng to our wyckednesse.

¶ For loke howe highe the heauen is in comparison of the earth / so greates is his mercy also towards them that feare hym.

¶ Hee bowe wyde the East from the West / so farre hath he set our synnes from vs.

¶ Dealke as a father pyttith his owne chyldren / when so the Lord is merciful vnto them that feare hym.

¶ So he knoweth wheres we be made / t he pleaseth to remember that we are but dust.

¶ That a man in his tyme is but as grass / a floure / as a floure of the felde.

¶ For as soon as the wynde goeth ouer it / it is gone / and the place therof knoweth it no more.

¶ But the merciful goodnesse of the Lord endureth for euer and euer / vpon them that feare him / and his righteoussesse vpon theyr chylders chyldren.

¶ Such as kepe his conuenance / and thinke vpon his commaundementes / do them.

¶ The Lord hath prepared his seate in heauen / and his kyngdom ruler ouer all.

¶ Praise the Lord ye angels of his

psal

that be myghtie in strength / supplying his  
commandement / that man may heare the  
voyce of his wordes.

O praise the Lord all ye his hostes / ye  
seruauntes of his / that do his pleasure.

O praise good of the Lord all ye wor-  
shippers of his / in every place of his Dominion /  
praise thou the Lord / o my soule.  
a Benedic anima mea domino domine Deus,

The CIII Psalm

**P**Raise the Lord o my soule / O Lord  
my God / thou art become exceeding  
glorious / thou art clothed with maiesty and  
honour.

Thou deckest thyselfe with light / so it were  
with a garment / thou spidest oute the haue  
lyfe a curtayne.

Thou boldest it about with waters / thou  
makest the cloudes thy charret / and goest vpon  
the wynges of the wynde.

Thou makest thyne aungels spere / and  
thy ministres flammes of fyre.

Thou hast layd the earth vpon her founda-  
cion / that it neuer moueth at any tyme.

Thou coverest with the depe lyfe so  
with a garment / so that the waters stande  
about the hylls.

But at thy rebuke they flye / at the voyce  
of thy thonder they are afraied.

Thou art the hylls bene alofte / and the val-  
leys beneath in thy place / whiche thou hast  
appointed for them.

Thou hast set them they boundes / whiche  
they maye not passe / that they turne not a gain  
to couer the earth.

Thou causist the welles to spring up a-  
monge the valleyes / and the waters runne a-  
monge the hylls.

That all the bestes of the wilde maye haue  
vnter / and that the wilde asses maye quenche  
theyr thirste.

About vpon the hylls haue the footes of  
the eye: theyr habitation / and singe amonge  
the braunches.

Thou warrest the hylls from about /  
the earth is filled with the frutes of thy  
wo:les.

Thou bringest forth grass for the cattell /  
and greene herbe for theyr feede of man.

Thou bringest foode out of the earthes

to make glad the herte of man / oyle and  
make hym a chearfull countenance / and  
bread to strengthe man here.

The trees of the Lord are ful of sapper /  
cuen the trees of Libanus whiche be hath  
planted.

There make the hydes theyr nestes /  
and the fyre trees are a dwellynge for the  
stocke.

The hylls are a refuge for the wilde goa-  
tes / and so are the stony rockes for the co-  
nues.

Thou hast appointed the Moone for  
certayne season / the Sunne knoweth his  
goynge Doune.

Thou makest darkenesse / that it maye be  
nyght / wherein all the bestes of the forest  
do moue.

Yea / and the yonge Lions whiche roare a-  
fter the praye / and seek theyr meate at Gods.

But when the Sunne ariseth / they get  
them awaye together / and laye them doune  
in theyr dens.

Then goeth man forth for his worke / and  
to till his lande vntill the euenynge.

O Lord / how manifeste are thy wo:les /  
right wysly hast thou made them all / yee / the  
earth is full of thy dres.

So is the greate and wide see also / where-  
in are thynges creepynge innumerable / both  
small and greate bestes.

There go the shippes ouer / and there is  
that Leuiathan / whome thou hast made / to  
take his passynge thern.

They waste el vpon the / that thou mayest  
gane them meate in due season.

When thou guesst them / they gather it:  
whan thou openest theyr hand / they are fyl-  
led with good.

But when thou hidest thy face / they are  
fowerfull: Yf thou takest awaye theyr  
dres / they dye / and are turned agayne to  
theyr duste.

Agayne / whan thou crest thy dres / they go  
forth / they are made / and so thou renewest the  
face of the earth.

The glorious maiesty of the Lord endue-  
reth his cur / and the Lord reioyceth in his  
wo:les.

The earth trembleth at the lobe of D<sup>is</sup> /  
him

Ge. xxiij. b  
Iudi. xij. b

Gen. iij. b

Psalm

Psalm

Psalm

Psalm

Psalm

Psalm

Psalm

Psalm

Psalm

Psalm

# The Psalmes

him / he death but touch the hylls and they  
smoke.

I will singe vnto the Lord as long  
as I liue / I wil praise my God while I haue  
my beinge.

What my wordes myght please him / for  
my ioye is in the Lord.

To for synners / they shalbe consumed  
oure of the earth / and the vngodly shall come  
to an ende: but I praye thou the Lord /  
o my soule.

Psal. 144. a

1. Confiteamini domino, & inuocate nomen eius,  
The. CIII. Psalmc.

**G**ive thanks vnto the Lord / and cal  
I. Pa. 101. b  
E. 12. 14. a  
upon his name: let the people what thin  
ghe he hath done.

O let your songes be of him: praise him /  
and let your tallynge be of all his wonder  
ous wo:kes.

Give his holy name a good report / let their  
hearts reioyce that see the Lord.

Seeke the Lord and his strength / like his  
face euermore.

Remember the maruylous wo:kes that  
he hath done / his wonders and the iudge  
mente of his mighte.

O ye side of Abraham his seruaunt / ye chil  
dren of Jacob his chosyn.

**B**e to the Lord our God / whose punish  
mente are shewen out at the world.

He is alwaye my full of his conuenaunt /  
and promise that he made to a thousande ge  
neracions.

Gen. 17. a  
Gen. 22. a  
Gen. 28. a  
I see the conuenaunt that he made with  
"Oe. 11. 1. a  
Abraham" and the oath that he swore vnto  
Isaac.

I And appoynted the same vnto Jacob  
for a law / and to Issaial for an euerlastynge  
Testament.

Saying vnto the wil I geue the lande of  
Eanaan / the lorde of your heretage.

When there was yet but a few of the / and  
they straungers therein.

What tyme as they wente from one na  
tion to another / from one Kingdome to ano  
ther.

Gen. 31. d  
and 32. a  
The suffered no man to hurte the / but re  
proued euen Kinges for their sake.

Touche not myne appoynted / do my prope  
tes no harme.

Moreouer he called for a Berry vpon E  
the lande / and destroyed all the prouision of  
the lande.

But he had sente a man before them / Gen. 37  
euen Joseph whiche was sold to be a Bonde  
seruaunt.

They hurt his eye in the stocke / the yon  
peared his herte.

Vntill the tyme that his woode came /  
and fill the woode of the Lord had tryed  
him.

Then sente the kynge and caused him to Gen. 41  
be deliuered / the pyner of the people had let  
him go.

He made him Lord of his house / and ru  
ler of all his substance.

That he myght enforme his pyner  
after his wyll / and teache his Senatours  
wyrdome.

Israel also came into Egypt / and Jacob Gen. 37  
was a stranger in the lande of Ham.

But he entreach his people exceeding  
ly / and made them stronger then their ene  
mies.

Whose herce turned / so that they hated  
his people / and deale vnruly with his ser  
uaunts.

Then sent he Moses his seruaunt / a  
whome he had chosyn.

These dyd his toke amange the / a won  
der in the lande of Ham.

He sent Barneffell and it was Barke / for  
they were not obedient vnto his wo:ke.

He turned their waters into cloude / and  
stewe their fyre.

Their lande brought forth frogges / yet  
euen in their Kinges chaumbers.

He spake the wo:de / and there came al  
manner of fyre in al their quarters.

He gaue the baile stones for rayne / a flamm  
me of fyre in their lande.

He smote their vineyardes and fyggere  
s / and destroyed the trees that were in their  
coastes.

He spake the wo:de / and there came  
hoppers and caterpillers innumerable.

These dyd ete vp al the grasse in their land  
and deuoured the frutes of theyr grounde.

He smote al the fysh borne in their lande  
euen the whete of al their substance.

He



He thought the fourth with slauer and gold/ there was not one fuble persone among their trybe.

Egypte was glad of their departyng/ for they were afraid of them.

He spied out a cloude to be a covering/ a fyre to geue light in the night season.

As their desire there came quales/ and he fylled the wish threade of heauen.

He opened the rock of stone/ and the waters frowd out: so that ryuers ranne in the wilderness.

For why? he remembred his holy promys/ whiche he had made vnto Abraham his seruante.

Thus he brought forth his people with ioye/ and his choyce with gladnesse.

And gaue the the landes of the Heathen/ where they toke the labours of the people in possission.

That they might kepe his statutes/ and obserue his lawes. Alleluia.

1. Confitemini domino quoniam bonus.

The CV. Psalmc Alleluia.

Where thanks onto the Lorde/ for he is so gracious/ and his mercy endureth for euer.

Who can expresse the noble actes of the Lorde/ for them fourth at his prayse?

Blessed are they that alway kepe iudgement and righteousnesse.

Remedie vnto the Lorde/ accordinge to the fauoure that thou bestest vnto thy people: o wise vs with thy sauynge death.

That we might see the pleasure of thy choyse/ that we might reioyce in the gladnesse of thy people/ and geue thanks with thine endurance.

We haue sinned with oure fathers/ we haue done amysse/ we haue desite wickedly.

Oure fathers regarded not thy wonders in Egypte/ they kepte not thy greate goodnesse in remembrance. But were disobedient at the seruice at the read see.

Nevertheless he helped the for his names sake/ that he might make his power to be knowne.

He rebuked the read see/ and it was drenched: so he led the throuwe the Repe as in a wilderness.

Thus he saued them fro the bande of the hater/ and deliuered them fro the bande of the enemy.

As for those that troubled the/ the more were overwhelmed the/ there was not one of them left.

Then belated they in his woide/ and they songe praise vnto him.

But within a while they forgot his workes/ and wolde not abide his counsaile.

A lust came vpon the in the wilderness/ thus a so that they temptred God in the desert.

Yet he gaue the their desire/ and sente the ynough at their willes.

They angered Moses in the tentes/ and Zaron the sancte of the Lorde.

So the earth opened and swallowed vp Dathan/ and couered the congregacion of Abiram.

The fyre was kindled in their company/ the flame burnt vp the ongody.

They made a calfe in Horeb/ a worshippe of the molten ymage.

Thus they turned his glory into the similitude of a calfe/ that eateth haye.

They forgot God their Sauioure/ whiche had done so great thinges in Egypte.

Wonderous wofes in the land of Canaan/ fearful thinges in the read see.

So he sayde he wolde haue destroyed the/ had not Moses his choyce stonde before him in that gappet to turne away his wofull indignacion/ lest he shoulde destroye them.

Yet/ they thoughte some of thar pleases/ saunt landes/ and gaue no credence vnto his woide.

But murmured in their tentes/ and berked not vnto the voyce of the Lorde.

Then lyst he vp his hande against the/ to ouerthrowe the in the wilderness.

To cast out their sede among nations/ and to scatter them in the landes.

They ioyned the selles vnto Baal Peor/ thus a did care the offeringes of the dead.

Thus they prouoked him vnto anger with their owne inuencions/ and the plague was greate amonge them.

Then fode vp Phineas and executed iustice/ and so the plague ceased.

And that was counted vnto hym for Gen. xv. b ryghtheous.

# The Psalmes

righteousnesse/ amonge all posterities for evermore.

**Deut. 1. f**  
14. c. 11. f  
They angered hym also at the waters of styfes/ so that Moyses was punyshed for their sake.

**Deut. vii. a**  
and 14. a  
Because they prouided his Spyrte/ and he tolde the plainly with his lippes.

**Judic. 4. a**  
1. Reg. 10. a  
Weisber destroyed they the Heiben/ as the Lord commaunded them.

**Judic. 4. b**  
But were maigled amonge the Heiben/ and learned their troike.

**Deu. 32. c**  
1. c. 21. c  
In so much that they worshipped their ymagyns/ whiche turned to their owne decaye.

**Leuit. 17. a**  
17. c. 1. a  
They offered their sonnes and their daughters vnto deuils.

**De. 32. b**  
17. c. 1. b  
And shed the innocent bloude of their sonnes and of their daughters/ whome they offered vnto the images of Canaan/ so that the lande was defyled with bloude.

**and 14. 4**  
Thus were they slayed with their owne workes/ and wrote a whorynge with theyr owne inuencions.

Therefore was the wrath of the Lord kindled against his people/ in so muche that he aboyred his owne enuinciance.

And gaue them ouer into the bande of the Heiben/ and they that hated the were lobered to see them.

**f**  
Their enemies oppressed the/ and had the in subiection.

Many a tyme had he deliuered them/ but they prouoked hym with their owne inuencions/ and were broughte vnto their wretchednesse.

Neuertheless/ whan he sawe their aduersities/ he dothe their complaince.

He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

**Deu. 32. a**  
17. c. 1. a  
He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

He thoughte vpon his conuenant/ and pitied the/ accordinge vnto the multitude of his mercies.

**Luce. 1. f**  
1. c. 1. f  
Blessed be the Lord God of Israel/ from euerlastynge/ and worlde with out ende/ and let all people saye: Amen.

3. Cōfitemini domino quoniam bonus, quoniam in

**Salutatio.** The Cvi. Psalm.

**G**raue thankes vnto the Lorde/ for he is gracious/ and his mercy endureth for euer.

Let them giue thankes whome the Lorde hath redeemed/ and deliuered from the bande of the enemy.

And gathered them oute of the landes/ from the East/ to the West/ from the North/ and from the South.

They wente astray in the wylder nesse/ in an vntrouen waye/ and founde no eyne to helpe in.

Hunger and thyrst/ and their soules faimred in them.

So they cried vnto the Lord in their trouble/ he deliuered the from their distresse.

He led them forth by the ryght waye/ that they myghte go to the cyne where they dwelt.

O that men wolde prayse the goodnesse of the Lorde/ and the wonders that he doeth for the children of men.

For he sanctified the empny soule/ and filled the hungry soule with good.

Such as are in barrenesse/ and in the shadowe of death/ he bringe safte bounde in myrrour and gion.

Because they were not obedient to the commaundmentes of God/ but lightly regarded the counsaill of the moost byghst.

Their herte was vexed with labour/ they fel downe/ and there was none to helpe them.

So they cryed vnto the Lorde in their trouble/ and he deliuered them oute of their distresse.

He thoughte them out of barrenesse/ and out of the shadowe of death/ and shate their bandes in sender.

O that men wolde praise the goodnesse of the Lorde/ and the wonders that he doeth for the children of men.

For he hath broken the gates of Barresse/ and senten the Barres of sion insunder.

Foolish men were plagued for their offences/ and because of their wickednesse.

Their soule aboyred al maner of man/ they were euen hard at deathes dore.

So they cryed vnto the Lorde in their

trouble.

So they cryed vnto the Lorde in their

trouble.

1. c. 1. f  
1. c. 1. f  
1. c. 1. f

1. c. 1. f  
1. c. 1. f

trouble/and he deliuered them out of theyr distresse.

**h m b** The first his woide and healed them/and  
**psuab** saued them fro distressyon.

**sa ad** O that men wolde praise the goodnesse of  
 the Lord/and the wonders that he doeth for  
 the children of men.

**de pi c** That they wolde offre vnto him the sacri-  
 fice of thankesgiving/ and tel out his won-  
**de a** ders with gladnesse.

They shal go doune to the see in shyp-  
 pres/ and occupie their busynesse in great  
 waters.

**deia** These men se the woide of the Lord/and  
 his wonders in the depe.

**deia b** For at his woide/the storme winde ary-  
 seth/and lisyeth vp the waves thereof.

They are caried vp to the heauen/and boue  
 agayne to the depe/their soule makyeth  
 a way in the trouble.

**d** They rele to and fro/they slacke lyke a rick  
 len man / and arc at their wittes ende.

So they cry vnto the Lord in their  
 trouble/and he deliuereth them out of theyr  
 distresse.

**deia c** He maketh the storme to cease/so that the  
 waves are still.

Then are they glad/because they be at rest/  
 and so be bringed the vnto the hauen where  
 they wolde be.

O that men wolde praise the goodnesse of  
 the Lord/and the wonders that he doeth  
 for the children of men.

That they wolde exalte him in the congreg-  
 gion of the people/and praise him in the  
 synagoge of the elders.

**deia d** Which turneth the foudes in to drie led/  
 and vied vp the water springes.

**deia e** A fruitfull lande maketh he barren/for the  
 wickednesse of the that dwell therein.

**e** Agayne he maketh the wyrdnesse a floure  
 of bryng water/and water springes of a drie  
 grounde.

There he setteth the hungrye/that they may  
 bulde them a cite to dwell in.

That they maye seme their grounde/  
 plante wyneyardys / to yelde them frutes of  
 increase.

He blisseth the so that they multiplye ex-  
 ceadingly / and suffereth not their cattel to be  
 waste.

When they are mysfynd / and brought  
 lowe thowre opprission / thowre anye  
 gne trouble.

Thowgh he suffre them to be cruel intreated  
 thowre ryauntes / or let the wandie out of  
 the waye in the wildernesse.

Yet helpe he the poore out of myserye at  
 the last/and maketh him an householde lyke  
 a flocke of shepe.

The righteous wyl confesse this/and re-  
 ioyce: the mouth of all wickednesse shal be  
 stopped.

Who so is wyse/and pondereth these thynges  
 well/shal understand the louinge syno-  
 nisme of the Lord.

Paratum cor meum deus, parati cor meum,  
 The. CVII. A Psalm of Dauid.

**G**od/my herte is ready to synge and to  
 geue prayse.

I wate/so my gloiy amale lute and harpe  
 I my selfe wyl awake right earlye.

I wyl geue thankes vnto the Lord / as  
 amonge the people/I wyl synge prayse vnto  
 the amonge the heithen.

For the greatnesse of thy mercy is by gher  
 then the heaunnes / and thy faithfullnesse reas-  
 cheth vnto the cloudes.

Set vp thy selfe O God/aboue the heaues/  
 as thy gloiy aboue al the earth.

That thy beloued maye be deliuered:  
 hope them with thine ryght hande / and  
 heare me.

I God hath spok in his Sanctuarye (which  
 thynges reioyseth me.)

I wyl reuoyde Sion/and meete oute the  
 valleye of Sion.

Balaad is myne/Manasse is myne / Le-  
 phiim is the strengthe of my brade / Iuda is  
 my captayne.

Noab is my wastepone / ouer Ebon  
 wyl I strende out my shuc / Phylista shall  
 be glad of me.

Who wyl kide me into the stronge tyme?  
 Who wyl bringe me into Edom?

Shalt not thou do it O God/which haste  
 cast vs oute/thou God/that weneust not soue  
 with our hostles.

O be thou oure helpe in trouble / for wayne  
 is the helpe of man.

Thowre God we shall be great increa-  
 se:

for

## The Psalmes

for it is he that shall treade downe oure ene-  
myes.

*Deus laudem meam ne tacueris, quia.*  
The. CVIII. A Psalm of Dauid.

**B**lessed not thy tongue, O God of my praise  
For the mouth of the vngodly/yea / a  
the mouth of the peccator is opened vnto me /  
and speak against me with false tongues.

They compass me aboute with wordes  
of hatred / and fighte against me without a  
cause.

For the loue that I had vnto the / they take  
now my contrary parte / but I trauaile me selfe  
vnto praise.

Thus they rewarde me euil for good / and  
hatted for my good wil.

*Leui. xxv. e*  
*De. xxv. e*  
*2 Zach. 1. 4*  
Let an vngodlye man be the ruler ouer  
him / and let Sathan stande at his righte  
hande.

When sentence is geuen vpon him / let him  
be condemned / and let his prayer be turned  
into synne.

*Joh. xv. b*  
*2 Tim. 1. 5*  
Let his dayes be fewe / and his bishoprick  
another tale.

Let his children be fatherlesse / and his wife  
a widowe.

Let his children be vagaboundes / a begger  
they shal be: let them see it / as they that be  
destroyed.

Let the gawdroner consume all that he  
hath / and let straungers spoyle his la-  
bour.

Let there be no man to pyrry hym / nor  
to haue compassion vpon his fatherlesse  
childen.

Let his ende be destruction / and in the  
nexte generacion let his name be cleane put  
out.

Let the wretchednesse of his fathers be had  
in remembrance in the sighte of the Lor-  
de / and let not the synne of his mother be  
done awaye.

Let them be alwaye before the Lord / but  
as for the memorial of the selfe / let it perish  
from out of the earth.

And that because his mynde was not  
to do good / but persecuted the poore helpe-  
lesse / and hym that was vexed at the herte to  
slaye him.

**E**ius delicta was in cursynge / and therefore

shal it happen vnto him / he shal not blessing  
and shal be farre from him.

He clothed himselfe with cursynge lyke  
as with a garment: yea / it wente in to his  
bowels lyke water / and lyke oyle into his  
bones.

Let it be vnto him as the clothe that he hath  
vpon him / and as the gyrdle that he is gyrd-  
led withal.

Let it thus happen from the Lord: vnto  
myne enemies / and to those that speak euil  
against my soule.

But deale thou with me / O Lord God /  
accordinge vnto thy name / for swete is thy  
mercy.

O deliuer me / for I am helpelesse and poore /  
and my herte is wounded with me.

I go hence lyke the shadowe that de-  
parteth / and am dyscuyt awaye as the gref-  
shopper.

My knees are weak through fastynge / my O  
fleshe is vnto me for want of sustenance.

I am become a rebuke vnto the / they loke  
vpon me and shake their heades.

Helpe me O Lord my God / oh saue me  
for thy mercyes sake.

That they maye knowe / how that this is  
thy hande / and that thou hast done it.

Though they curse yet blessinge and let the be  
confounded / that rise vp against me / but let  
thy seruants reioyce.

Let mine aduersaries be clothed with the  
owne shame / as with a clothe.

As for me / I wil geue thanks vnto the  
Lord with my mouth / and praise him  
amonge the multitude.

For he standeth at the right hande of the Poor  
poore / to saue him from synne as condemnit  
his soule.

*Dixit dominus domino meo, sedes  
dexteris meis.*

The. CIX. A Psalm of Dauid.

He Lord saye vnto my Lord: O my  
thou on my right hande / onnyll I make ista-  
mine enemies thy foete.

The Lord shal sende the rodde of thy pow-  
er out of Sion / he thou ruler euen in thy ene-  
myes.

In the daye of thy power / shall thy people  
offre the freuolofferinge with an holy  
spirit.

happeth the dewe of thy birth is of the wombe of the mourninge.

**Psal. lxxviii.** The Lord swaue / and will not repent: Thou art a pitiful forsaier after the order of Michasdech.

The Lord vpon thy right hand / shal smyte euen kynges in the face of his wrath.

He shalbe iudge amonge the heathen / he shall fill them with dead bodies / a synge in funber the heades ouer thynters contricion.

He shall dyncke of the booke in that waye / therefore shall he lyfe vp bys heade.

1. Confitebor tibi domine in uoto corde meo.

The. CXX. Psalm. Halleluya.

**Psal. lxxviii.** I will geue thanks vnto the Lord with my rebell heart: secretly amonge the synners full / and in the congregacion.

The woices of the Lordde are greate / soughe oute of all them that haue pleasure therein.

His woice is woorthy to be praised / and had in honoure / and his rightcoussesse endureth for euer.

The mercyfull and gracious Lordde hath so done his marauelous woices / y they ought to be had in remembraunce.

**Psal. lxxviii.** The geueth meate vnto the that feare him / he is euer mynde full of hye conuauant.

He sweareth his people the power of his woices / that he maye geue them the heritage of the heathen.

The woices of hye bandes are verrye / and iudgementall his commaundementes are true.

They stande fast for euer and euer / and are done in tructh and equite.

**Psal. lxxviii.** The first redemption vnto his people he hath commaunded his conuauant for euer: holy and recurent is his name.

He feare of the Lord is the beginnyng of wysdomme / a good vnderstandyng haue all they that do therafter: the praise of y endueth for euer.

**Psal. lxxviii.** Bonus uir qui timet dominum, Halleluya. The. CXXI. Psalm.

Blessed is the man that feareth the Lord / and hath greate delite in his commaundementes.

His side shalbe myghty upon earth / the generacion of the faithfull shalbe blessed. Mytes and plentifullesse shalbe in hye

house / a hye rightcoussesse endureth for euer.

Vnto the godly there aryseth vp lyghte in the darkenesse: the is mercyfull / louyng and righteous.

Well is hym that is mercyfull / and lenyng and poudreth his woices with discrecion.

For he shall neuer be moued / the righteous shalbe had in an euertlasting remembrance.

He will not be afrayed for any euill thynges / his herte standeth fast / and beleueth in the Lordde.

His herte is stable / he wyl not be cnet vnryll be fe hye desyre vpon his enemyes.

He hath sparred abroad / and geuen to the poore / his rightcoussesse remayned for euer / his hoine shalbe exalted with honoure.

The vngodly shall feare / and he shall greue hym: he shall gnaue with his teeth / and consume awaye: and the desyre of the vngodly shall perishe.

Laudate pueri dominum, laudate nomen.

The. CXXII. Psalm.

Prayse the Lordde (Vtr scrutautes) O prayse the name of the Lordde.

Blessed be the name of the Lordde / from this tyme forth for euermore.

The Lordde's name is woorthy to be praised / from the risinge vp of the Sunne vnto the settinge vnto of the same.

The Lordde is hyge aboue all heathen / and his glory aboute the heauens.

Who is lyfe vnto the Lordde our God / hath his dwellinge so hyge: whiche humbleth hymself / to beholde that is in heauē and earth.

Which taketh vp / synple out of the dust / and lyfeth the poore out of the myre.

That he maye set him amonge the pynnes / euen amonge the pynnes of his people.

Whiche maketh the baren woman to kepe house / and to be a ioyfull mother of chyldren. In exiu Israel de Egipto domus Halleluya. The. CXXIII. Psalm.

Sanct Israel came out of Egipte / and the house of Jacob from amonge that straunge people.

Juda was his Sanctuary / Israel was his minion.

## The Psalmes.

Exo. xiiij. e  
\* Jos. iij. d

† The sea same that / and fled: \* Jordan turned backe.

The mountaines (stipped like rāmes) / and the little hillcs like yonge shepe.

What asyde the (o house) that thou scest / dost stand thou Jordan / that thou turnedest backe?

Ye mountaines / that ye (stipped like rāmes) / and ye little hillcs like yonge shepe?

The earth trembled at the presence of the Lord / at the presence of the God of Jacob.

Exo. xxij. b  
\* Num. xx. d

Which turned the harde rocke into a springe / and dyngc water / and the styne stoue in to a springe wellc.

¶ Here the Hebrews beginne the CXV. Psalmc.

**B**lor unto vs (o Lord) not unto vs / but unto thy name geue the praye / for thy louinge mercy and saythfulnesse.

D. i. xvij. b

† Wherefore shall the Hebrēns saye: where is now their God.

To for our God he is in heauen / he doeth whatsoeuer it pleaseth hym.

Their ymagcs are but syluer & golde / euen the worke of mens handes.

D. i. cxxij. c  
Esa. xl. d  
Iere. x. a

† They haue mouthes / and speake not / eyes haue they / but they see not.

They haue eares / and heare not / noses haue they / but they smell not.

They haue handes / and haubte not / feete haue they / but they can not go: nether can they speake / as tho they thyote.

They that miske them / are lyke vnto them / as so are all suche as put their trust in them.

But let Israel truste in the Lord / for he is their succoure and defence.

Psal. lxx. c

¶ Let the house of Aaron put their trust in the Lord / for he is their succoure and defence.

They that feare the Lord / let them put their trust in the Lord: / for he is their succoure and defence.

The Lord is mynde full of vs / and blefseth vs / he blefseth the house of Israel / he blefseth the house of Aaron.

Ye the blefseth al them that feare the Lord / both small and greate.

The Lord encrease you more and more: you and youre chyldren.

For ye are the blefset of the Lord / which made heauen and earth.

All the whole beaums are the Lordes / but the earth hath he geuen vnto the chyldren of men.

† The dead praye not the (o Lord) neps / ther all they that go downe in to silence.

But we wyll praye the Lord / from this tyme forth for euer more.

Dilexi quoniam exaudiet dominus uocem orationis.

¶ The CXIII. Psalmc.

¶ I am well pleased / that the Lord hath vnderborne the voyce of my prayer.

That he hath enclined hys care vnto me / therefore wyll I call vpon him as longe as I lyue.

† The snares of death compassed me round / I was aboute / the paines of hell gat holde vpon me / I founde trouble and dreaghtfulnesse.

He called I vpon the name of the Lord: o Lord / deliuer my soule.

Gracious is the Lord & ryghteous / yet our God in mercy full.

The Lord preferreth the simple / I was dreaght downe / and he helped me.

Turne againe then vnto thy rest / (o my soule) for the Lord hath geuen the thy desire.

And why? / thou hast deliuered my soule from death / myne eyes from teares / and my feete from fallinge.

I wyll walke before the Lord / in the lade of the lyuynge.

Credidi, propter quod locutus sum: ego.

¶ The CXV. Psalmc.

This Psalmc vs the Hebrews ioyne vnto it that goeth before / and it is with them the CXVI. Psalmc.

¶ I belued / and therefore haue I spoken / I sayd beinge austed: \* Al men are lyars.

What rewardc shall I geue vnto the Lord / for all the benefites that he hath done vnto me?

I wyll receaue the cuppe of saluacyon / and call vpon the name of the Lord.

I wyll praye my vowes in the presence of all hys people / ryght deare in the syghte of the Lord is the death of his saintes.

O Lord / I am thy seruaut / I am thy seruaut.

seruants/and the sonne of thy handmaydes/  
thou haste broken my bondes in sunder.

**Ps. xli. c.** I will offer the sacrifice of thankesge-  
winge/and will call oppon the name of the  
Lorde.

I will paye my vowes vnto the Lorde in  
the signe of his people /in the courtes of the  
Lordes house /euen in the middell of the/o  
Ierusalem.

Laudate dominum omnes gentes, laudate eum.  
Galleleya. The. CXXVI. Psalme

**Ps. xli. c.** Praise the Lorde al ye gentles /laude  
him all ye people.

for hys mercifull kindnesse is euer more  
and more towarde vs /and the truth of the  
Lorde endureth for euer.

Confitemini domino quoniam bonus, quoniam.  
Galleleya. The. CXXVII. Psalme.

**Ps. xli. c.** O geue thanks vnto the Lorde/for he  
is gracious/ and hys mercy endureth  
for euer.

**Ps. xli. c.** Let Iſrad now confesse / that hys mercy  
endureth for euer.

**Ps. xli. c.** Let the house of Aaron confesse /that hys  
mercy endureth for euer.

For all them now that feare the Lorde  
confesse /that hys mercy endureth for euer.

I called vpon the Lorde in trouble /and  
the Lorde herde me at large.

**Ps. xli. a** The Lorde is my helpe / I wil not feare  
what man doeth vnto me.

The Lorde is my helpe /and I shal fe my  
desire vpon myne enemyes.

It is better to trust in the Lorde /then to  
put any confidence in man.

It is better to trust in the Lorde /then to put  
any confidence in princes.

All theye e opposed me round aboute /but  
in the name of the Lorde I will destroye the.

They kepe me in on euery syde / but in the  
name of the Lorde I will destroye them.

**B** They came aboute me lyke byes / and were  
as whope as the sye in the rhouce / but in the  
name of the Lorde I will destroye them.

They rebul at me that I mighte fal / but the  
Lorde was my helpe.

**Ps. xli. a** The Lorde is my strengthe / a my songe /  
and is become my saluacion.

The voyce of ioye / and myrth is in the dwell-  
inges of the ryghteous / for the ryght bande of

the Lorde hath gotten the victorie.

The ryghte hande of the Lorde hath the piece  
mince / the ryghte bande of the Lorde hath  
gotten the victorie.

I shall not dye / but lyue / and declare the  
workes of the Lorde.

The Lorde hath chastened and correct me /  
but he hath not geuen me ouer vnto death.

Open me the gates of righteousnesse / that I  
maye go there throuwe / and geue thanks  
vnto the Lorde.

This is the voyce of the Lorde / the ryghte-  
ous shall entre in throuwe in.

I thanke the / that thou hast herde me / and  
art become my saluacion.

The same stone which the builders reſu-  
ſed / is become the heade stone in the corner. Act. iii. a

This was the Lordes doinge / and it is / Pit. ii. a  
maruylous in oure eyes.

This is the daye which the Lorde hath  
made / let vs reioyce and be glad in it.

Helpe now O Lorde / O Lorde sende vs  
now prosperete.

Blessed be he that commeth in the name  
of the Lorde / we wysh the you good lucke / ye  
that be of the house of the Lorde.

God is the Lorde / and hath shewed vs  
lyghte / O garnyshe the solempne feaste with  
grene bizandines / euen vnto the hoines of the  
altare.

Thou arte my God / and I will thanke the  
thou arte my God / and I will praise the.

O geue thanks vnto the Lorde / for he is  
gracious / and hys mercy endureth for euer.

Beati in maculati in via, qui ambulauit.  
The. CXXVIII. Psalme.

Blessed are those that be vndefiled in the  
ways / whiche walke in the lame of the  
Lorde.

Blessed are they that kepe his testimonies  
and sike him with their hole hert.

Whiche walke in his waies / and do no wy-  
pednesse.

Thou hast geuen straye charge to kepe  
thy commaundementes.

O that my wayes were stablyshed to kepe  
thy statutes.

So shoulde I not be confounded / whyle I  
haue respecte vnto all thy commaundementes.

I O I will

## The psalmes

I will thanke the wysh an vnfaigned herte/  
because I am learned in the iudgements of  
thy righteousnesse.

I will kepe thy statutes/ o forsake me not  
wrtelye.

Verb. 2

Where wntesthall I singe a yonge mē clefse byn  
B waye: When by rulyngc humselfe after thy  
wode.

With my whole herte do I like the / O let  
me not go wronge oute of thy commaunde-  
mentes.

Thy wordes haue I byd wythin my herte/  
that I shoulde not synne againste the.

Disayd be thou o Lorde/O teache me thy  
statutes.

With my lippes wyl I be tellyngc oute all  
the iudgements of thy mouth.

I haue an greare desyre in the waye of thy  
testimonies/as in all maner of ryche.

I will cerrye my selfe in thy commaun-  
dementes / and haue respecte vnto thy forte-  
pathe.

My desyre shall be in thy statutes / I wyl  
not forsake thy wordes.

Gimel. 1

O do well vnto thy seruauit / that I maye  
lyue and kepe thy wordes.

Open thou myne eyes / and so shall I spie  
oute wondrous thynges in thy lawe.

I am a straunger vpon the earth/O hyde  
not thy commaundementes fro me.

My soule bicaketh oute/for the very seruente  
desyre that I haue alwaye vnto thy iudges-  
mentes.

Thou rebuldeste the proude / curst are they  
that departe from thy commaundementes.

O turne fro me shame and rebulc / for I  
kepe thy testimonies.

Since also syt and speake againste me/ but  
thy seruauit is occupid in thy statutes.

In thy testimonies is my desyre / they are  
my counsaillers.

Dalet. 7

Thy soule cleueth to the duste/O quicken  
Psal. lxxij. c thou me accordyngc to thy wode.

I forgottege my wayes / and thou herdest  
me/o reache me then thy statutes.

Makc me to vnderstande the waye of thy  
commaundementes/ and so shal I talke of thy

wonderous workes.

My soule melteth awaye for very heauy  
nesse/ for me vp accordyngc vnto thy wode.

Take fro me the waye of lyingc / a graunte  
me thy lawe.

I haue chosin the waye of truthe / thy iud-  
gements haue I layed before me.

I sticke vnto thy testimonies/o Lorde con-  
fonde me not.

I wyl runne the waye of thy commaun-  
dementes / whan thou hast comforted my herte.

Et. 7

Teache me o Lorde the waye of thy statu-  
tes/ and I shall kepe it vnto the ende.

O geue me vnderstandinge and I shall  
kepe thy lawe / yee / I shall kepe it with my  
wbole herte.

Rede me in the path of thy commaunde-  
mentes/ for that is my desyre.

Endyne myne herte vnto thy testimonies/  
and not to couctousnesse.

O turne awaye myne eyes / lest / they be-  
holde vanste/a quicken thou me in thy waye.

O stablyshe thy wode in thy seruauit/ that  
I maye feare the.

Take awaye the rebulc / that I am afrayed  
off/ for thy iudgements are amiable.

Beholde/ my desyre is in thy commaunde-  
mentes/o quicken me in thy righteousnesse.

Pa. 7

Let thy lousyngc mercy come vnto me (o f  
Lorde) / and thy saluacion accordyngc vnto  
thy wode.

That I maye geue answerc vnto my blis-  
phemes/ for my trust is in thy wode.

O take not the wode of truthe wrtelye out  
of my mouth / for my hope is in thy iudges-  
mentes.

So shall I alwaye kepe thy lawe / yee/ for  
sure and cuer.

And I wyl walke at lybertye/ for I like thy  
commaundementes.

I wyl speake of thy testimonies / tūc before  
kinge/ and wyl not be ashamed.

My desyre shall be in thy commaundemen-  
tes/ which I loue.

My handes also wyl I lyste vp vnto thy  
commaundementes / which I loue / and my  
tallyngc shall be of thy statutes.

Jan. 7

O thynke



**W** O thinke vpon thy seruante as adoringe  
thy woide / wherein thou hast caused me to  
put my trust.

For so to ray adfore in my trouble / yee / thy  
woide quickeneth me.

The proude haue me greatly in derision /  
yet sheweth not I from thy lawe.

I remember thy clemencye iudgemente  
tes / Co Lord & an ain comforte.

I am hardly afrayed for y vngodly / that  
forake thy lawe.

Thy statutes are my songes in the house of  
my pylgrymage.

I thynke vpon thy name Co Lord in the  
nyght season / and fepe thy lawe.

It is myne owne / for I fepe thy commaun-  
dementes.

berth. A

**B** I Thou arte my portyon Co Lord I am  
purpose to fepe thy lawe.

I make mine humble pention in thy pres-  
sence with my whole herte / to be mercifull vnto  
me accordinge vnto thy woide.

I cal myne own wayes to remembrance /  
and turne my feete in to thy reffinoyces.

I make hast / and prolonge not the tyme  
to fepe thy commaundementes.

The congregacions of the vngodly haue  
robbed me / but I forget not thy lawe.

**Al** I my nyght stande I vp to geue than-  
kes vnto the / for the iudgemente of thy ryght  
accouffte.

I am a companion of all the that feare the /  
and fepe thy commaundementes.

**Th** The carde Co Lord is full of thy mercy /  
O teach me thy statutes.

U

**I** O Lord / thou haste dealth frendlyc with  
thy seruante / accordinge vnto thy woide.

O teach me kyndnesse / nouriture and  
knowledge / for I beleue thy commaun-  
dementes.

Before I was troubled / I went wrong /  
but now I fepe thy woide.

**I** Thou art good and frendly / O teach me  
thy statutes.

The proud ynagyn lyce vpon me / but I  
fepe thy commaundementes with my whole  
herte.

Their herte is as fat as bawne / but my des-

yre is in thy lawe.

It is good for me / I haue bene in trouble /  
that I maye learne thy statutes.

The lawe of thy mouth is sweeter vnto me /  
then thousande of golde and siluer.

Job. 23

**I** Thy handes haue made me / a fashioned  
me / O geue me understandinge / that I maye  
learne thy commaundementes.

Gene. 1  
Job. 34

They that feare the / wyl be glad when they  
se me / because I put my truste in thy woide.

I knowe Co Lord / that thy iudgemente  
tes are ryght / and that thou of verye fairful-  
nesse / hast caused me to be troubled.

O let thy mercifull kyndnesse be my com-  
forte / accordinge to the promise that thou hast  
made vnto thy seruante.

O let thy louyng mercyes come vnto me  
that I maye lyue / for thy lawe is my deliue-  
rance.

Let y proude be confounded / whiche hadde  
so falsly agaynst me.

But let such as feare the / and knowe thy tes-  
timonyes / be turned vnto me.

O let my herte be vnto thy statutes /  
that I be not ashamed.

Eph. 2

My soule longeth for thy saluacion / for my  
truste is in thy woide.

Myne eyes lode sore for thy woide / sayinge /  
O when wilt thou comforte me?

For I am become lyke a borde in y synne /  
yet do not I forget thy statutes.

Howe many are the dayes of thy seru-  
nant? When wilt thou be auenged of myne  
aduersaryes?

psa. xxxviii  
137. 6

The proude haue digged pitces for me /  
which are not after thy lawe.

All thy commaundementes are true / they  
persecute me falsly / O be thou my helpe.

They haue almost made an ende of me  
vpon carthe / but I forsake not thy commaun-  
dementes.

O quyet me after thy louyng kyndnesse /  
and so shall I fepe the testimonys of thy  
mouthe.

Lamed. 5

O Lord / thy woide endureth for euer  
in heauen.

psa. xxxviii  
and. 101. 4

Thy truste also remaineth from one ge-  
neracion to another / thou hast layed the foun-  
dacion and steele

1. 14. dacion and steele

## The Psalmes

dacion of the earth / and it abyeth.

They continue this daye according to thine ordinaunces: for all thynges serue the.

If my deliue were not in thy lawe / I shoulde perishe in my trouble.

I will neuer forget thy commaundements: for with them thou quickenest me.

I am thine: oh helpe me: for I like thy commaundementes.

The vngodly laye waye for me to destroye me: but I confide in thy testimonies.

It is that all thynges come to an ende / but thy commaundement is exceeding broad.

Mem. 2

**¶** O what a loue haue I vnto thy lawe: all the daye longe is my talkinge of it.

Thou thowest thy commaundement hast made me wiser then myne enemies: for it is cuer by me.

**Deut. iiii. a** I haue more vnderstanding then all my teachers: for thy testimonies are my studie.

Yee: I am wiser then the aged: for I kepe thy commaundementes.

I refrayne my feet from euery euill waye: that I maye kepe thy wordes.

I shewe not from thy iudgementes: for thou teachest me.

**¶** O how sweete are thy wordes vnto my throat: for mee: the honey vnto my mouth.

**¶** Thowest thy commaundementes: I get vnderstandinge: therefore haue I all falsc wayes.

Num. 1

**¶** Thy worde is a lantern vnto my feet: and a light vnto my pathes.

I haue sworne and am stedfastly purposed: to kepe the iudgementes of thy righteousnesse.

I am troubled about measure: quicken me to Lorde: according vnto thy worde.

Let the freewill offeringes of my mouth please thee: (O Lorde) and teach me thy iudgementes.

**¶** My soule is alwaye in my hande: yet do not I forget thy lawe.

The vngodly haue layed a snare for me: but yet I shal not be taken from thy commaundementes.

Thy testimonies haue I claymed as myne heritage: for cuer / and why: they are the very waye of my helpe.

I applye myne herte to fulfill thy statutes alwaye: euen vnto the ende.

Sanc. 2

I haue the vngodly / but thy lawe do I love.

Thou arte my defense: and thy lorde / my truste is in thy worde.

Awaye from me wyced / I will kepe the commaundementes of my God.

O stablyshe me according vnto thy worde: that I maye lyue: and let me not be disposited of my hope.

Hold thou me vp / and I shal be safe: yet I shall cuer be talkinge of thy statutes.

Thou treadest doune all them that departe from thy statutes: for they ynuaige but deceate.

Thou puttest awaye all the vngodlye of the earth: lyke drosse: therefore loue I thy testimonies.

My flesh trembleth for feare of thee: and I am afrayed of thy iudgementes.

Ier. 1

I deale with the thinge that is lawfull and I am afrayed of thy iudgementes.

Ier. 2

I deale with the thinge that is lawfull and I am afrayed of thy iudgementes.

Be thou sweete for thy seruante: to do hym good: that the proude do me no wrong.

Myne eyes are wasted awaye with longing for thy health: and for the worde of thy righteousness.

O deale with thy seruante: according vnto thy louinge mercy: and teach me thy statutes.

I am thy seruante: O graunte me vnderstandyng: that I maye knowe thy testimonies.

It is tyme for thee O Lorde: to laye to thine hande: for they haue destroyed thy lawe.

For I loue thy commaundementes aboue golde: and precious stone.

Therefore holde I straghte all thy commaundementes: and all falsc wayes I vicerly abhorre.

Pse. 119

Thy testimonies are wonderfull: therefore doeth my soule kepe them.

When thy worde goeth forth: it sheweth lighte and vnderstandinge: euen vnto babes.

I open my mouth: and declare in my bierch: for I desire thy commaundementes.

O lorde

O loke thou vpon me / and be mercifull / as  
thou wilst to do vnto those that loue thy name.

Oude my goynges after thy woide / that  
no wytednesse raygnen in me.

O deliuer me from the wrongeous dealings  
of me / and so that I kepe thy commaun-  
dementes.

Shewe the lghte of thy countenance  
vnto thy seruauit / and learne me thy sta-  
tures.

Myne eyes guffe out with water / because  
men kepe not thy lawe.

Psal. 119.

**S** Rychtuous art thou (O Lorde) and true  
is thy iudgement.

The testimonie that thou haste commaun-  
ded / are exceeding ryghtuous and true.

I My selfe hath euen consumed me / because  
myne enemies haue forgotten thy woide.

Thy woide is tryed to the uttermoost / and  
thy seruante loueth it.

I am final and of no repuration / yet do not  
I forget thy commaundementes.

Thy ryghteousnesse is an euerlastinge righ-  
teousnesse / and thy lawe is true.

Trouble and heauynesse haue taken holde  
vpon me / yet to my delite in thy commaunde-  
mentes.

The ryghteousnesse of thy testimonies is  
euerlastinge / o graunte me vnderstandyng /  
and I shall lye.

Psal. 119.

**T** I call with my whole herte / heare me (O  
Lorde) I will kepe thy statutes.

Yee euen vpon the do I call helpe me / and  
I shall kepe thy testimonies.

Earlye in the morninge do I crye vnto the /  
for in thy woide is my truste.

Myne eyes peneuene the nyght watchen /  
that I might be occupied in thy woide.

Heare my voyce (O Lorde) accordyng  
vnto thy louyng kindnesse / quyen me accordy-  
ng as thou arte wont.

They drewe nye that of me / they persecute  
me / and are farr from thy lawe.

Be thou nye at hande also / (O Lorde) for  
thy promyses are faythfull.

As conceyninge thy testimonies / I haue  
knowen euer since the begynnyng / that thou  
hast grounded them for euere.

Reu. 7.

O confide myne aduersite / and deliuer  
me / for I do not forget thy lawe.

Mainteyne thou my cause and defende me /  
quyen me accordyng vnto thy woide.

Healthe is farr from the vngodly / for they  
regarde not thy statutes.

Great is thy mercy / (O Lorde) quyen  
me as thou arte wont.

Many there are that trouble me / and pers-  
secute me / yet do not I sweare from thy testi-  
monies.

I greueh me / when I see that the trans-  
gressours kepe not thy lawe.

Confide (O Lorde) how I loue thy com-  
maundementes / O quyen me with thy lo-  
uyng kindnesse.

Thy woide is true from euerlastyng / all  
the iudgements of thy ryghteousnesse endure  
for euermore.

Sin. 10.

The princes persecute me without cause /  
E but my herte standeth in awe of thy woide.

I am so glad of thy woide / as one that ser-  
ueth greates lordes.

As for lyce / I hate and abhorre them / but  
thy lawe do I loue.

Seven tymes a daye do I praye the / be-  
cause of thy ryghteous iudgements.

Great is the peace that they haue whiche  
loue thy lawe / and they are not offended at it.

Lorde / Blese for thy sauynge health / and  
do after thy commaundementes.

My soule kepeth thy testimonies / and lo-  
ueth them exceedingly.

I kepe thy commaundementes and testi-  
monies / for all my wayes are before the.

Thou. 11.

Let my aduysite come before the (O Lorde)  
de greue my vnderstandyng / accordyng vnto  
to thy woide.

O let my supplicacion come before the / be-  
liuer me accordyng to thy promys.

My lippes shall speake of thy prayse / seinge  
thou haste taught me thy statutes.

Yee / my tounge shall synge of thy woide / for  
all thy commaundementes are righte.

Let thy hande helpe me / for I haue chosyn  
thy commaundementes.

I longe for thy saluacion (O Lorde) and



**A** They that put their trust in the Lord  
 shall be as the mount Zion: which  
 maye not be remoued / but standeth faste for  
 euer.

The hilles stande aboute Jerusalem / euen  
 so standeth the Lord round aboute his peo-  
 ple / sith this time forth for euermore.

That the robbe of the vn godlye come noe  
 into the lot of y<sup>e</sup> righteous / sith / the righteous  
 put their hande vnto wickednesse.

So well'so the Lord vnto those that be good  
 and true of hearte.

To for such as turne backe vnto their own  
 wickednesse / the Lord shall lede them forth  
 with the euill doers: † But peace be vpon  
 Israel.

In conuincendo dominus captiuam  
 Sion, facti.

The CXXV. Psalme.

**A**gainst the Lord turneth againe the cap-  
 tivitye of Zion / then shall we be like  
 vnto them that dreame.

Then shall oure mouth be filled with laugh-  
 ter / our minge with ioye.

Then shall it be said amonge the hea-  
 then: the Lord hath done greate thinges  
 for them.

For the Lord hath done great thinges for  
 vs already / wherof we reioyce.

Turne oure captiuitie (o Lord) as the ri-  
 uers in the South.

† They that sowe in teares / shall reape  
 in ioye.

As that nowe goeth his waye wepyng /  
 and searcheth forth good seede / shall come as  
 garny with ioye / and bringe his sheaves  
 with him.

Nisi dominus edificauerit domum.

The CXXVI. A Psalme of Solomon.

**A**ltho' the Lord builde the house / their  
 labour is but lost that builde it.

Wherof the Lord kepe the cite / watch  
 men watch but in vaine.

† It is but lost labour that ye ryse vp ear-  
 ly / and take no rest / but care the bread of care-  
 fulnesse: for loke to whome it pleaseth him /  
 he geueth it in slepe.

As children and the frute of the wombe  
 be are an heritage and gyfte that cometh  
 of the Lord.

Like as the eowen in the banke of the  
 ghaute / euen so are the yonge children.

Happie is the man / that hath his que-  
 ser full of them: they shall not be ashamed /  
 when they speake with their enemyes in the  
 gate.

Beati omnes qui sument dominum,  
 qui ambulat.

The CXXVII. Psalme.

**B**lessed are al they that feare the Lord /  
 and walke in his waye.

For thou shalt eate the laboures of thine  
 own handes: o well is the happye arte thou.

Thy wife shall be as a frutefull vine vpon  
 the walles of thy house.

Thy children like the oliue tree and the  
 roude aboute thy table.

For thus shall the man be blessed that fea-  
 reth the Lord.

† The Lord shall so blesse the oute of Sir-  
 on / that thou shalt feare Jerusalem in prosperite  
 all thy life longe.

† Ye / that thou shalt se thy children chy-  
 ldris / and peace vpon Israel.

Speres pugnauerunt me i iouenute mea.

The CXXVIII. Psalme.

**A**ny tyme haue they foughte againste  
 me fro my youth vpon / maye Israel now  
 saye.

† Ye / many a tyme haue they foughte a-  
 gainst me fro my youth vp. But they haue not  
 ouercome me.

The plowers plowd vpon my backe / and  
 made longe furrowes.

But the righteous Lorde hath betwene the  
 yoke of the vn godly in pecces.

Let them be confounded and turned backe  
 wards / as many as haue euil wil at Zion.

† Let them be euen as the haye vpon the  
 bonse toppes / whiche withereth before it be  
 pluckt vp.

Wherof the mower filleth not his hande /  
 neyther be thar byndeth vp the sheaves / his  
 bofome.

So that they which go by / saye not so much  
 as the Lord prosper you / we wish you good-  
 lucke in the name of the Lord.

De profundis clamauit ad deum.

The CXXIX. Psalme.

† = Our

# The psalmes

**3** **H**ear of the Depe call I vnto the Lord  
 Lord heare my voyce.

Oh let thine eares conserue well the voyce  
 of my complainte.

**J**h. i. a  
**Psal. cxiij. a.**

† If thou Lord, wilt be extreme to  
 marke what is done amisse, Oh Lord who  
 maye abyde it.

But there is mercy with thee, thou maist  
 be feared.

I loke for the Lord, my soule doeth waite  
 for him, and in his word is my trust.

My soule doeth patiently abyde the  
 Lord, / from the one morninge to the o-  
 ther.

Let Israel trust in the Lord, / for with  
 the Lord there is mercy and plenteous re-  
 demption.

**Esai. xliij. b.**

† And he shall redeme Israel from all his  
 synnes.

Domine, non est exultatum cor meum,  
 neq. stultum.

The CXXX. A Psalm of Dauid.

**Eccl. iij. c.**

**3** **L**ORD, I am not hye minded, / I haue  
 no proude looke.

† I do not exercise my selfe in great ma-  
 iestie, whiche are to hye for me.

But I refrayne my soule and kepe it  
 lowe, lyke as a chylde that is weened from  
 his mother, yee, / my soule is euen as a wee-  
 ned chylde.

Let Israel trust in the Lord, / from this  
 time forth for euermore.

Memoriam domine Dauid, & omnes mans.

The CXXXI. Psalm.

**ij. R. cxiij. d.**  
**† ps. cxiij. d.**

**3** **L**ORD, I remembre Dauid and all his  
 trouble.

Howe he swore vnto the Lord, / and  
 vowed a voyce vnto the myghty one of Ja-  
 cob: I wil not come within the tabernacle of  
 my house, / no: climme into my bedde.

I wil not suffer mine eyes to slepe, / no: mine  
 eye liddes to slumbe.

Until I fynde out a place for the Lord,  
 an habitation for the myghty one of Jacob.

Lo, here he dwelleth, as in pharia, / a founde  
 it in the wood.

We will go into his tabernacle, / and fall  
 downe before his feete.

**ij. Par. vj. g.**

† I will call the Lord, / into thy restinge place,  
 thou and the Ark of thy strength.

† Let thy priestes be clothed with righteous-  
 nesse, / and let thy sauntes reioyce.

For thy seruaunte Dauid sake, turne not  
 away the presence of thine anointed.

The Lord hath made a faithfull oath  
 vnto Dauid, / and he shall not forgiue  
 from it.

† Of the fruite of thy body shall I see vpon  
 thy scale.

If thy children wil kepe my conuenaunt,  
 and my testimony that I shall learne them,  
 their children also shall see vpon thy scale for  
 euermore.

For the Lord hath chosen Sion, / to be  
 an habitation for himselfe, he hath be chosen  
 her.

This shall be my rest, here wil I dwell, / for I  
 haue a desire therin.

I wil blesse her vitales with increase, / and  
 I wil sanctifie her power with breade.

I wil breke her priestes, / with beards, / and  
 her sauntes shall reioyce and be glad.

There shall I see the voyce of Dauid to  
 say, / I haue obtained a lantern for myne  
 anointed.

As for his enemies, / I shall clothe them  
 with shame, / but vpon hymselfe shall his  
 crowne glorye.

Ecce quam bonum, & quam iocundum,  
 habitare fratres.

The CXXXII. A Psalm of Dauid.

**3** **B**eholde, / how good and wysfall a thing  
 it is, / when to dwel together in vntite.

It is lyke that precious oymment vpon  
 the head, / that ranne downe vnto the beard,  
 vnto Arons beard, / and wente downe  
 the skirtes of his clothinge.

Lyke the dewe of Hermon, / which fel vpon  
 the hill of Sion.

For there the Lord promised his blessing,  
 and ys for euermore.

Ecce nunc benedicite domino, omnes serui.

The CXXXIII. Psalm.

**3** **B**eholde, / O pray: the Lord, all ye ser-  
 uantes of the Lord, / for by myghte  
 stande in the house of the Lord.

O lift vp your handes in the Sanctuary,  
 and praise the Lord.

† The Lord that made heauen and earth,  
 blesse the out of Sion.

**Esai. lxvi.**

**Ephe. vj.**

**B**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

**ij. R. cxiij. d.**

Laudate nomen domini, laudate serui.

The CXXXIII. Psalm.

**P**raise ye name of the Lord: praise it ye seruantes of the Lord.

Ye that stande in the house of the Lord/in the courtes of the house of our God.

O praise the Lord: for the Lord is gracious: he singe praises vnto his name / for it is lowly.

For why: the Lord hath chosen Iacob vnto hym selfe: and Israel for his owne possession.

For I knowe that the Lord is great: and that our Lord is aboue all goddes.

Whateuer the Lord pleaseth: that doeth he in heauen and in earth: in the see and in all thee places.

He singeth forth the cloudes from the endes of the world: he turneth the lightninges vnto raine: he singeth the windes out of their recesses.

Whiche smote the fysshbone of Egypte: both of man and beast.

He hath sent tokens and wonders into the muddiest of the earth: landes of Egypte: vpon Pharao and all his seruantes.

Whiche smote diuerso naciones: and slew mighty Kinges.

Sibon the Kinge of the Amoritae: the Kinge of Basan: and all the Kingdomes of Canaan.

And gaue their lande for an heritage: for an heritage vnto Israel his people.

The name of the Lord endureth for euer: so doeth thy memorial (o Lord): from one generation to another.

For the Lord will avenge his people: and hee gracious vnto his seruantes.

As for the synagoges of the Sythen: they are but silver and golde: the worke of mens handes.

They haue mouthes: and speake not: eyes haue they: but they see not.

They haue eares: and yet they heare not: neither is there any breath in their mouthes.

They that make them: are lyke vnto them: and so are all they that put theyr trust in them.

Praise the Lord: ye house of Israel: praise the Lord in the house of Aaron.

Praise the Lord: ye house of Leui: ye that

fear the Lord: praise the Lord.

Praised be the Lord out of Zion: which dwelleth at Jerusalem.

For he hath said: quoniam bonus sum: quoniam in se.

Psalter. The CXXXV. Psalm.

O thou thankes vnto the Lord: for hee is gracious: and his mercy endureth for euer.

O thou thankes vnto the Lord: for hee hath chosen Iacob vnto hym selfe: and Israel for his owne possession.

For I knowe that the Lord is great: and that our Lord is aboue all goddes.

Whateuer the Lord pleaseth: that doeth he in heauen and in earth: in the see and in all thee places.

Whiche onely doeth greate wonders: for his mercy endureth for euer.

Whiche by his wisdom made the heauens: for his mercy endureth for euer.

Whiche laied out the earth about the waters: for his mercy endureth for euer.

Whiche hath made greate lightes: for his mercy endureth for euer.

The Sunne to rule the daie: for his mercy endureth for euer.

The Moone and the starres to gouerne the night: for his mercy endureth for euer.

Whiche smote Egypt with their fysshbone: for his mercy endureth for euer.

And brought out Israel frō amonge thee: for his mercy endureth for euer.

With a mighty hande and a stretched out arme: for his mercy endureth for euer.

Whiche deuided the reed see into partes: for his mercy endureth for euer.

And made Israel to go thow the muddiest of it: for his mercy endureth for euer.

But as for Pharao and his besse: hee overthrew them in the reed see: for his mercy endureth for euer.

Whiche led his people thow the wilderness: for his mercy endureth for euer.

Whiche smote greate Kinges: for his mercy endureth for euer.

Hee: and slew mighty Kinges: for his mercy endureth for euer.

Sibon King of the Amoritae: for his mercy endureth for euer.

And Og the King of Basan: for his mercy endureth for euer.

And gaue awaye their lande for an heritage: for his mercy endureth for euer.

147. r. j. a

147. v. a

147. v. c

147. v. d

147. v. e

147. v. f

147. v. g

147. v. h

147. v. i

147. v. j

147. v. k

147. v. l

147. v. m

147. v. n

147. v. o

147. v. p

147. v. q

147. v. r

147. v. s

147. v. t

147. v. u

147. v. v

147. v. w

147. v. x

147. v. y

147. v. z

147. v. a

## The Psalmes

When for an heritage vnto Israel his seruants/ for his mercy endureth for euer.

**Iud. ii. 14.** **1** Whiche remembreth vs/ when we are in trouble/ for his mercy endureth for euer.

**\*Psal. ciiij. d** **2** Whiche giveth foode vnto all fleshe/ for his mercy endureth for euer.

O geue thanke vnto the God of heauen/ for his mercy endureth for euer.

Super flumina Babylonis, illic sedimus & flauimus.

The CXXXVI. Psalm.

**B**y the waters of Babylon we sat downe/ and wept/ when we remembered Zion.

**Ecce. i. a** **2** As for our harpes/ we hangd the vp vpon the willye trees that are therein.

**and iij b** Then they that led vs away captiue/ required of vs a song/ and melody in our heauynesse/ synge vs one of the songes of Zion.

**Mar. viij. a** **3** Home shal we synge the Lordes songe in a strange lande.

If I forget thee O Jerusalem/ let my right hande be forgotten.

If I do not remember thee/ let my tongue cleue to the rofe of my mouth/ yee/ if I preferre not Jerusalem in my mirth.

**Iere. xlix. b** **1** Remember the chyldren of Edom/ O Lord/ in the daye of Jerusalem/ howe they said/ vnto vs/ when we were in the grounde.

**Iez. c. xxx. b** **2** Thou ghyer of Babylon/ thou shalt come to misery/ thy selfe/ happy shal be that reuwardeth the as thou hast serued vs.

**Iez. c. lviij. c** **3** Blessed shal be that salety thy chyldren/ and thowert the against the stones.

1. Confitebor tibi domine in toto corde meo. quoniam.

The CXXXVII. Psalm of Dauid.

**2** O geue thanke vnto the Lord/ with my whole heart/ euen before the gods/ wil I synge psalms vnto the.

**Psal. v. a** **3** I wil worshippe towarde thy holy temple/ and praise thy name/ because of thy louynge kindeste and true the: for thou haste magnified thy worde/ accordinge vnto thy greate name.

When I call vpon the/ thou hearest me/ and endowest my soule with muche strength.

All the kyngees of the earth shall prayse the O Lord/ when they heare the voyce

des of thy mouth.

Yee/ they shall synge in the wayes of the Lord/ that greate is the glorie of the Lord.

**1** For though the Lord be bygh/ yet hath he respecte vnto the lowlye: as for the proude/ he beholderth him a farre of.

Though I walke in the myddest of trouble/ yet shalt thou refresh me: thou shalt stretch forth thine hande vpon the furious/ nest of mine enemies/ and thy right hande shal saue me.

The Lord shal make good for me/ yee/ thy mercy O Lord/ endureth for euer: **1** Despyse not then the worke of thine owne hande.

Domine probasti me, & cognouisti me.

The CXXXVIII. Psalm of Dauid.

**1** The Lord/ thou searchest me out/ and knowest me.

Thou knowest my downe sittinge/ a mine wepyng/ thou understandest my thoughtes a farre of.

Thou art aboute my path/ and aboute my bedde/ and spyest out all my wayes.

For lo/ there is not a reide in my tongue/ but thou O Lord/ knowest it altogether.

Thou hast fastened me as a bynde/ and thou hast laced thine hands vpon me.

Such knowledge is to wonderfull/ and excellent for me/ I can not aryue vnto it.

**2** Whyther shall I go when from thy spiere: O whyther shall I flye from thy spiere: **3**

If I clymme vp into heauen/ thou art there: if I go downe to hell/ thou art there also.

If I take the wynges of the morninge/ and remaine in the uttermost parte of the see.

Euen there also shall thy hande leade me/ and thy right hande shal holde me.

If I saye: peraduenture the darkenesse shall couer me/ then shall my nighte be turned to daye.

Yee/ the darkenesse is no darkenesse with the/ but the nyght is as cleare as the daye: the darkenesse and lighte are both a life.

For my raynes are thine/ thou hast covered me in my mothers wombe.



I will geue thanks vnto thee / for I am  
wonderously made: maruailous are thy  
workes / and that my soule knoweth ryght  
well.

My bones are not hid from thee / though  
I be made secretly / and fashioned beneath in  
the earth.

Thine eyes se myne vnperfectnesse / they  
staide all myren in thy hope: my dayes  
were fashioned / when as yet there was not  
one of them.

**C** How feare are thy counsaile vnto me o  
God: O how greare is the summe of them:  
If I tell them / they are no in number  
when the sande: when I wake vp / I am pic-  
sent with thee.

With thou not / saye the wycked (Oy God) /  
that the blowdyspittie myghte departe fro  
me.

For they speake vnrighthe of thee / thine ene-  
mies spaire the selfes presumptionly.

I hate them (Lorde) that hate thee: and  
I maye not awaye with those that rise vp a-  
gainst thee.

Yee: I hate thee righte fore: therefore are they  
myne enemies.

**Ps. 138** I crye vnto thee O God: and like the grounde of  
myne herite: proue me / and examine my  
thoughtes.

Loke well / if there be any waye of wyck-  
ednesse in mee / and lode me in the waye euers  
lastinge.

Eripe me domine ab homine malo, a  
uiro iniquo eripe.

The. CXXXIX. A Psalme of Dauid.

**Q** Deliuere me (o Lorde) from the euill  
men: oh preferre me fro the wicked me-  
Which imagine mischief in their herites / a  
steere vp steeke all the daye longe.

They sharpen their tunges like a ser-  
pent: Adders poyson is vnder their lippes.  
Sela.

Repe me (O Lorde) from the bande of  
the vngodlye / preserue me from the wyck-  
ed men: whiche are purposed to ouerthrowe  
my goynges.

The proud haue laide a snare for me / and  
spred a net abroad with eardes / yee: and set  
trappes in my waye. Sela.

But my sayinge is vnto the Lorde: thou

arte my God: heare the voyce of my prayer  
Lorde.

O Lorde God / the strengthe of my be-  
aith / thou haste eured my heade in daye of  
battayll.

Let not the vngodly haue his desire: (o Lor-  
de) let him not haue his purpose / lest they be  
to proude. Sela.

Let the mischief of their eare lippes fall  
vpon the heade of them / that compassie me  
aboute.

Let whore burning coales fall vpon them /  
let them be cast in to the fire: and in to the pit /  
that they neuer rise vp againe.

A man full of wordes that not prosper eue  
erth: a malicious and wicked persone shall be  
hunted a myghte and destroyed.

Sure I am that the Lorde wyll avenge  
the poore: and maineyn the cause of the helpe-  
lesse.

The righteous also shall geue thanks vnto  
thy name: and the iuste shall continue in  
thy syghte.

Domine clamauit ad te: exaudi me, intende uocem  
meam.

The CXL. A Psalme of Dauid.  
Lorde: and consider my voyce / when I crye  
vnto thee.

Let my prayer be set forth in thy sighte as  
the innocence: and let the burning vp of my hart  
be as an eueringe sacrifice.

Let a watch (o Lorde) before my mouth: / let  
yee: a watch at the dore of my lippes.

O let not mine here be enclined to any tuel  
thinges: to be minded as the vngodly: or wie-  
ked men: lest I care of such thinges as please  
them.

Let the righteous reuerberate me: myne friends  
and reproue me: so wil I take it: as though  
he had poured oyle vpon my heade: it shall not  
hurte my heade: yee: I wil paye yet for their  
wickednesse.

Their iudges stambe at the stone: yet heare  
they my wordes: that they be iustfull.

Our bones be scattered before the pye: like  
as when one graueth and diggeth vp the  
grounde.

But myne eyes lode vnto thee / o Lorde  
God: in the is my truste: oh cast not our  
my soule.

## The Psalmes

Take me from the snare whiche they haue laid for in: and frō the rapple of the wicked voers.

Let the vngodly fall into their ownelnetes together: vntil I be gone by them.  
 A. Voce mea ad dominum clamau, uoce.

The CXLII. A Psalm of Dauid.

**A**sserue vnto the Lord with my voice: yee/ **B**een vnto the Lord do I make my supplication.

Spoure out my complainne before him / as sheweth him my trouble.

Whan my spiete is in heauynesse / for thou knowest my path: in the waye where in I walke / haue they puerly laid a snare for me.

I lolt: vpon my righte hande / and se there is no man that wyl knowe me.

I haue no place to stie vnto / no man careth for my soule.

Therefore do I erie vnto the (o Lord) and saie: thou art my hope and my portoun / in the lande of the liuinge.

Confide in my complainte: for I am thoughte very lowe.

Oh Belouer me fro my persecuters: for they are to stronge for me.

Bringe my soule out of pryson: that I maie geue thanks vnto thy name: whos thinge if thou wilt: graunte me: then shal the righteous resorte vnto my company.  
 A. Domine exaudi orationem meam, auribus.

The CXLIII. A Psalm of Dauid.

**H**earc my prayer: o Lord: confide in my distress: auersee me for thy tructhe and righteousness sake.

And entre not into iudgement with thy seruants: for in thy sight shal no man liuinge be iustified.

For the enemye persecuteth my soule: he synyeth my lyfe: vnto the grounde: he layeth me in the darkenesse / as the deadmen of the world.

Therefore is my spiete vexed within me: and my herte withyn me is desolate.

Yee do I remembre the tynned songe / I muske vpon all thy woefes: yee / I exercey: my self in the woefes of thy hande.

I stretche my handes vnto the / my soule cryeth vnto the out of the thy: sic lande. Ocla-

Reare me: o Lord: and that sone / for my spiete waxeth sayne: hyde not thy face fro me: lest I be like vnto them that go down into the graue.

Oh let me heare thy louinge kindnesse by times in the morninges: for in thine my trust: shewe thou me the waye: that I should walke in: for I lift vp my soule vnto the.

Deliuere me: o Lord: fro myne enemyes / for I resorte vnto the.

Teache me to do the thinge that pleaseth the / for thou arte my God: let thy louinge spiete lode me forth vnto the lande of righteousness.

Quicken me: o Lord: for thy names sake: and for thy righteousness sake bring my soule out of trouble.

And of thy goodnesse scatter mine enemyes abroade: and bestrewe al them that vex my soule: for I am thy seruant.

Benedictus dominus meus ex, qui docet.

The CXLIII. A Psalm of Dauid.

**R**estitue the Lord my refuge: I reuich I teacheth my handes to warre: and my fingers to syngie.

My hope and my castell / my defence and my Belouer / my shilde in whome I trust / whos governeth the people that is vnder me.

Lord: what is man: that thou hast such respecte vnto him: Or the sonne of man: that thou so regardest him?

Man is like a thinge of naughte: / his daies passe awaye like a shadowe.

Bowe thy heauens to Lord: and come downe: touch the mountanes: that they may smolke withall.

Sende forth the lychtyninge and scatter them: shute oute thine arrowes and consume them.

Sende downe thine hande frō above: deliuere me: and take me oute of the greates waters: frō the hande of straung children.

Whos mouth talketh of vanitie: and thir righte hande is a righte hande of falshode.

That I maie singe a newe songe vnto the: o God: and singe praises vnto the vnto a ten stringed lute.

Thou that geuest victory vnto thynges: and hast deliuered Dauid thy seruante frō the parril of the sword.

Eauē

Dis. xi. a

Job. iij. b  
 xv. b. xxx. a

Dis. lxxij. a

Dis. lxxij. a

4. xi. 17.

Dis. vi.

Save me and deliuer me fro the bande of  
straying children / whose mouthe talketh of  
vanitie / and their right hande is a right hand  
of all deceit.

**h. p. 14. a.** That our innocencie maie growe up as the  
yonge plantes / and that our daughtres  
maye be as the polished corners of the  
temple.

Our garners maie be full and plente-  
uous with all manner of store: that our shepe  
maie bunge forth thousandes / and hundred  
thousandes in eue villages.

That our oken maie be stronge to labour /  
that there be no mischaunce / no decay / and no  
explaininge in our steres.

**h. p. 14. b.** Happie are the people that be in such a  
case: yee blessed are the people / which haue  
the Lord for their God.

Exultabo in deus meus rex. & benedicam.

The CXLIII. Psalm of David.

**h. p. 14. c.** **W**ill magnifie the (to my God and King)  
I will praise thy name for euer and e-  
uer.

Lucy daie will I geue thanks vnto the /  
praise thy name for euer and euer.

Great is the Lord and maruailous /  
worthy to be praised: there is no ende of his  
greatnesse.

One generation shall praise thy workes vnto  
another / and declare thy power.

As for me I will talke of thy won-  
derfull glorie / thy praise and wondrous  
workes.

So that men shall speake of the mighte  
of thy maruailous actes / and tel of thy great-  
nesse.

The memoriall of thy aboundant kinde-  
nesse shall be shewed / and me shall singe of thy  
righteousnesse.

**h. p. 14. d.** The Lord is gracious and merciful /  
suffering and of great goodnesse.

The Lord is louinge vnto euerie man /  
his mercy is ouer all his workes.

All thy workes praise the Lord / and thy  
saintes geue thanks vnto the.

They shewe the glory of thy kingdom / and  
talk of thy power.

That thy power / thy glorie and mighte  
and mighte of thy kingdom / mighte be knowne  
vnto men.

Thy kingdom is an euerlasting Kingdome /  
dome / thy dominion endureth for euer / and  
al ages.

The Lord upholdeth al such as shoulde  
fall / and lifeth vp al those that be downe.  
The eyes of al waite vpon the / and thou gra-  
nest the their meate in due season.

Thou openest thine hande / and fillest al  
things with plenteousnesse.

The Lord is righteous in al his waies /  
and holy in al his workes.

The Lord is nye vnto all them that  
call vpon him / yee / all such as call vpon him  
faithfully.

He filleth the desire of the that feare him /  
he heareth their crye / and helpeth them.

The Lord preferueth al that loue him /  
but feareth aboade al the on godly.

My mouthe shall praise the praise of the  
Lord. And let all flesh geue thanks vnto  
his holy name / for euer and euer.

Lauda anima mea dominum / laudabo.

Halleluia. The CXLV. Psalm.

**h. p. 14. e.** Praise the Lord (to my soule) / while I  
live / I will praise the Lord / yee / as long  
as I haue any being / I will singe praise  
vnto my God.

Do not put your trust in princes / nor in  
the child of man / for there is no helpe in them.

For when the wrath of men goeth forth /  
they shall inuent againe to his earth / and so all  
his thoughtes perish.

Blessed is he that hath the God of Iac-  
ob for his helpe / and whose hope is in the  
Lord his God.

Which made heauen and earth / the sea /  
and all that there is in / which keepeth his pro-  
mise for euer.

Which helpeth them to right that suffer  
wrong / which feedeth the hungry.

The Lord toucheth men out of prison / the  
Lord toucheth sight to the blinde.

The Lord helpeth the vp that are fallen /  
the Lord toucheth the righteous.

The Lord careth for the strangers / he de-  
fendeth the fatherlesse and widowe: as for the  
waye of the on godly / he turneth it upside  
downe.

The Lord thy God (O Zion) is Kinge for  
euer / and theroowte all generationes  
Laudabo.

## The Psalmes

Laudate dominum, quoniam bonus est psalmus.

*Gallidua. The. CXLVI. Psalm.*

**W**HAYE the Lord; for it is a good thinge to singe praises vnto our God: yee, / a ioyfull and pleasaunt thinge is it to be thankesfull.

The Lord shall buyde vp Ierusalem / and gather to greter the outcastes of Israel.

He healeth the contrite in hert; / and bindeth vp their woundes.

*Esai. l. b* He telleth the number of the starres; / and calleth them all by their names.

Great is our Lord; / and great is his power; / wch/so wy/dome is infinite.

**B**The Lord setteth vp the meke; / and bringeth the ragodly doune to the grounde.

*i. Epi. id. c* He singe vnto the Lord with thankes; / geyng; / synging praises vpon the harp vnto our God.

Which couereth the brauen with cloude; / prepareth rayne for the earth; / and maketh the gresse to growe vpon the mountaine.

*Psal. cii. b* Which geureth fodder vnto the cattell; / and feedeth the yonge rauens that call vpon him.

*Job xxxiij. d* He hath no pleasure in the strengthe of an horse; / neither delereth he in any mans legges.

But the Lord es delereth in the that feare him; / and putteth their trust in his mercy.

Lauda Ierusalem dominum, lauda deum.

*The. CXLVII. Psalm.*

This Psalm is do the Hebrews ioyne vnto it that goeth before.

**W**HAYE the Lord o Ierusalem; / playse the God o Zion.

For he maketh full the barres of thy gates; / and blesteth thy chyldren within the.

He maketh peace in thy borders; / a stillerth the warre the flour of wheat.

*Gen. i. a* He sendeth forth his commaundement vpon earth; / his voyde runneth swyfte.

He geureth snowe lyke wolle; / and scattereth the hoiefrost lyke asse.

He casteth forth the hye yse lyke moisele; / who is able to abyde bye frost?

He sendeth out his voyde; / and mesterth them; the bloweryth with his wynde; / a the waters flowe.

He sheweth his voyde vnto Iacob; / his statutes and ordinaunces vnto Israel.

He hath not dealt so wth the heithens; /

neither haue they knowlege of his lawes.

Laudate dominum de caelis; laudate eum.

*Gallidua. The. CXLVIII. Psalm.*

**P**RAISE the Lord of heauen; / praise him in the brighte.

Praise him al ye aungels of his; / praise him al his host.

Praise him Sonne and Moone; / praise him al ye starres and light.

Praise him al ye heauens; / and ye waters that be vnder the heauen.

Let them playse the name of the Lord; / for he commaunded; / and they were made.

He hath made them faste for euer; / and euer; / he hath geuen them a lawe which shal not be broken.

Praise the Lord vpon earth; / ye wals; / syes and all vnto.

Fyre and haile; / snowe and vapore; / wynde and storme; / full; / synging hym.

Mountaines and al hills; / fruitefull trees; / and al shere.

Beastes and al cattel; / wormes and fethered foole.

Kinges of the earth; / and al people; / princes and al iudges of the worlde.

Yongemen and maidens; / olde men and chyldren; / let them playse the name of the Lord; / for his name onely is excellent; / and his praise aboue heauen and earth.

He exalteth the borne of his people; / al his sanctes shal playse him; the chylde of Israel; / euen the people that seruet him.

*Gallidua. Cantate domino canticum nouum, laus.*

*The. CXLIX. Psalm. Gallidua.*

**S**INGE vnto the Lord a newe song; / let the congregation of sanctes playse him.

Let Israel reioice in him; that made him; / and let the chylde of Zion be ioyful in their kinge.

Let them playse his name in the bancket; / let them synging praises vnto him with tabornes and harpe.

For the Lord hath pleasure in his people; / and he sheweth the meke herted.

Let the sanctes be ioyfull wth glorie; / let them reioice in their beddes.

Let the playes of God be in their mouth; / and sharpe wordes in their handes.

*Et*

*Et*

*Et*

To be avenged of the Heathen / and to re-  
buse the people.

To bynde their Hynges in cheynes / as their  
nobles wyth lynkes of syon.

¶ That they may be avenged of them / as  
it is written: such honoure haue all his sayn-  
tes. Halleluya.

Laudate dominum in sanctis eius.

The Cl. Psalme. Halleluya.

¶ Praise ye the Lord in his sanctuary: praise  
him in the firmament of his power.

Praise him in his noble acttes: praise hym  
in his excellent greatnesse.

Praise him in the sounde of the trumpet:  
praise hym vpon the lute and harpe.

Praise him in the cymbals and daunce/  
praise hym vpon the stringes and pipe.

Praise hym vpon the welcited cymbals/  
praise hym vpon the loud cymbals.

Let euery thyng that hath breath praise the  
Lorde. Halleluya.

The ende of the Psalter.

## The Prouer- bes of Salomon.

These are the Prouerbes of Sa-  
lomon the sonne of Dauid hyng of Israell:  
to learne wysdome / in instruction / vnderstan-  
dyng / iudicence / ryghteousnesse / iudgement  
and equite. That the very babes myght haue  
wys / and that yonge men myght haue know-  
lege and vnderstanding. By hearynge the  
wysse men shal come to more wysdome: and  
by experyence he shal be more apte to vnder-  
stande a parable / and the interpretation therof:  
the wordes of the wysse / and the varte speches  
of the same.

¶ The feare of the Lorde is the begyn-  
nyng of wysdom. But folowes Despise wys-  
dom and instruction.

The first Chapter.



¶ My sonne: beare thy fathers Te-  
stament: and forsake not  
his lawe of thy mother: for  
that shal bring grace vnto  
thy heade: and shall be  
a chere aboute thy necke.

¶ My sonne: confesse not  
vnto synners: / if they enuise thee / a saye: come  
with vs / let vs laye waste for blood / a lurke  
piously for the innocent: we thow a cause:  
let vs stealeome them vp lyke the bell / let vs  
deuoure them quicke and whole: as those that  
go down in to the yte. So shall we fynde all  
maner of costly ryches / and fill our houses  
with spyes. Caste in thy lot among vs / we  
shall haue all one purse.

¶ My sonne: walke not thou with them / re-  
frayn thy fute from theyr wayes. For they  
fore runne to euill / and are haistie to shed  
bloude. But in waynes the net layed forth  
before the byrdes eyes. Fee / they them selfes  
laye waste one for anothers blood: and one of  
them wold slay another. These are the wayes  
of all synne as be covetous: that one wold re-  
uise anothers lyfe.

¶ Wysdome crieth without / and putteth  
forth her voyce in the stretes. She calleth be-  
fore the congregacion in the open gates / and  
between her wordes thow the cyne saying:  
O ye children / how longe will ye loue child-  
ishnesse: how longe will the scoones delue  
in scornage: and the vnwysse be enemies vnto  
to knowlege: O turne you vnto my correc-  
tion: lo / I wil expresse my minde vnto you /  
and make you vnderstande my wordes.  
¶ Ceinge then that I haue called / and ye re-  
fuse it: I haue stretched out my hande / and  
no man regarded it: but al my counsaile haue  
ye despised: for my corrections ar naughte.

¶ Therefore shal I also laugh in your destruc-  
cion: and mocke you: when the thinge shal  
ye feare cometh vpon you: euen when the  
thinge that ye be afraid of shal lye in sodenly  
like a thome: and youre misery like a tempest  
ye / when trouble and heauynesse cometh  
vpon you. Then shal they call vpon mee: but  
I will not heare: they shall see me: ceerlesse: but  
they shall not fynde me. And that because  
as they

## The Proverbes of Salomon.

they haue knowledge / and receaued not the feare of the Lord: / but abhorred my counsaill / and despysed my correccion. Therefore shall they care the frutes of theyr owne wayes / and be filled with their owne counsaill: for the turninge awaye of the wyse / shall slaye the / and the prosperite of soules shall be by thei owne Despection. ¶ But who so berkeneth vnto me / shall dwell safely / and haue ynough without any feare of euell.

### The II. Chapter.

¶ My sonne / if thou wilt receaue my wordes / and kepe my commaundementes by the / that thine care maye hearken vnto wysdome / applie thine heere then to vnderstandinge. For if thou criest after wysdome / and callst for knowledge: if thou seekest after her as after money / and siggest for her as for treasure: Then shall thou vnderstande the feare of the Lord: and finde the knowlege of God. ¶ For it is the Lord that geueth wysdome / our of his mouth cometh knowlege and vnderstandinge. He preserueth the welfare of the righteous / and defendeth them that walke innocently: he kepech them in the right path / and preserueth the waye of his sayntes. Then shall thou vnderstande righteousnesse / iudgement and equite / see / and euery good path. If wysdome entre in to thine heere / and thy soule delite in knowlege: then shall counsaill preserue the / and vnderstandinge shall kepe the. ¶ Ther thou mayest be deliuered from the euill weye / and from the man that speaketh from deede thinges. From such as leaue the hyge strete / and walke in the waye of barrennesse: whiche receyuen in doinge euell / and delire in vncle thinges: whose wayes are crooked / and their pathes slaundersous.

Pro. v. a  
and r4 a

¶ Ther thou mayest be deliuered also / from the straunge woman / and from her that is nothyng downe: whiche geueth sweete wordes / forsaketh the boudbande of her youth / a forgetteth the commauntment of her God. For her house is enclined vnto death / and her pathes vnto hel. All they that go in vnto her / come not againe / neither take they holde of the waye of life.

¶ That thou mayest walke in the good waye / and kepe the pathes of the righteous. For the iuste shall dwell in the lande / and the innocen-

tes / shall remaine in it: but the vngodly shall be rored out of the lande / and the wicked heere shall be taken out of it.

### The III. Chapter.

¶ My sonne / if thou forget my commaundementes / thoue here / sepe my commaundementes. For they shall prolonge the yeres / and feares of thy lyfe / and bring the peace. Let mercy and faithfullnesse: neuer goe from the / binde them aboute thy necke / and weye them in the rebble of thine heere. So shalt thou finde fauoure a good vnderstandinge in the syghte of God and men. Put thy trust in the Lord: with all thine heere / and leaue not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him / and he shall orde thy goynge. ¶ Be not wyse in thine owne conceite: ¶ But feare the Lord: and departe from euill: so shall thy nauell be whole / and thy bones stronge.

¶ Honour the Lord with thy substance / B and with the fristlinge of all thy increace: / so shall thy barnes be filled with pleneausnesse / and thy presses shall stowe ouer with sheete wyne. ¶ My sonne / despyse not the chasteninge of the Lord: / neither sainte when thou arte rebused of him. For whome the Lord loueth / him he chasteneth: and yett deliuereth him / euen as a father in his owne sonne. Well to him that findech wysdome / and opreneth vnderstandinge: / for the gettinge of it is better then any marchaunty of siluer / and the profite of it is better then gylde. ¶ Wysdome is more worth then precious stones / and all the thinges that thou canst desyre / are not to be compared vnto her. Upon her right hande is longe lyfe / and vpon her left hande is ryche and honour.

¶ Her wayes are pleasant wayes / and all her pathes are peaceable. She is a tree of life to them that laye holde vpon her / and blessed are they that kepe her faste.

¶ With wysdome hath the Lord layed the foundacyon of the earthe / and thowre vnderstandinge hath he stablyshed the heauens. Thowt hye wysdome the deptye brake vp / and the cloudes despye beuene the dew. My sonne / let not thine eynes be part stens thine eyes / but kepe my lawe and

Eccl. a. c  
Eccl. a. a  
and r4 c  
3. b. xviii  
b  
Eccl. ii. b  
iii. v.

Caule

Eccl. i.

Rom. ii.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

Eccl. i.

my counsaill: so shall it be life vnto thy soule/  
and grace vnto thy mouth.

Then shalt thou walke safely in thy waye/  
and thy fore shall not stumble. If thou sleepest/  
thou shalt not be afrayed: but shalt take thy  
refle and sleepe securely. ¶ Thou shalt not neede  
to be afrayed of any sodaine feare: neyther for  
the violent rushing in of the vngodly when  
it commeth.

For the Lord shall be by thy side / and kepe  
thy fore that thou be not taken. Refuse not to  
do good vnto him that shoulde haue it: so lidge  
as an thyne hande is able to do it. Saye not vnto  
thy neyghboure: go thy waye / and come  
again: to morow wil I geue thee: where as  
thou hast now to geue him. Intende not hurte  
vnto thy neyghboure / for he hopeth to  
dwell in rest by the. Strive not lyghly with  
any man: where as he hath done the no harme.  
¶ Followe not a wylful man / and chuse none  
of hye waies: for the Lord chaseth the  
frowarde: but hye secret is amonge the righ-  
teous. The curse of the Lord is in the house  
of the vngodly: but he bleisseth the dwellinges  
of the righteous.

As for the scoonfull: he shall laugh them to  
scorne: but he shall geue grace vnto the lowly.  
The myse shall haue honour in possession: but  
shame is the promotion that foules shal haue.

## The III. Chapter.

**H**earc to ye children) the fatherly exhorta-  
tion: and take good hede / that ye maye lea-  
rne wisdom. Yee / I shall geue you a good  
rewarde: if ye will not forsake my lawe. For  
whan I my self was my fathers heare sonne:  
and tenderly beloved of my mother: he taught  
me also: sayinge: ¶ Let thine heere receaue my  
wordes: kepe my commaundementes: and  
thou shalt liue.

Get the wisdom / get the understandinge:  
forget not the wordes of my mouthe: and  
shunke not from them. Forsake her not: and  
she shall preserve thee: loue her / and she shall  
kepe the. The chiefe pointe of wisdom is: that  
thou be willinge to opene wisdom: and be-  
fore all thy goodes to get the understandinge.

¶ Make muche of her / and she shall promote  
thee: Yee: if thou embraicest her: she shall bringe  
thee vnto honour.

¶ She shall make the a gracious head: and

garme: the wylly & eroume of glory. Heare my  
sonne: and receaue my wordes: that the yeares  
of thy life maye be many. I will shewe the the  
waye of wisdom: and lede the in the righte  
pathe. So that if thou gost therrin: there  
shalt thou strayntesse: hynder the: / and whan  
thou runnest / thou shalt not fall. Take fast  
holde of doctrine: let her not go: feare her / for  
she is thy life.

¶ Come not in the path of the vngodly: and  
walke not in the waye of the wicked.

Esquert / and go northren: be part aside /  
and passe ouer by it. For: they can not slope: ex-  
cept they haue first done some myschaunce: ney-  
ther take they any rest / except they haue first  
done some harme. For they are the bread of  
wickednesse: and drinke the wyne of brobery.  
The path of the righteous shyneth as a lighte:  
and is eur laughter and brighte vnto the  
perfecte daye. But the way of the vngodly is  
as the darkenesse / wherein men fall if they  
be ware.

¶ My sonne: marke my wordes: / a charye  
thyne care vnto my sayings. ¶ Let them not  
departe from thine eyes: kepe the euen in the  
middle of thine heere. For they are lyfe vnto  
all thyse: that find them: a health vnto all their  
bodys. Kepe thine heere wyth all diligence:  
for ther vpon hangeth lyfe. Put awaye from  
the a froward mouth: and let the lippen of  
scandaler be farre from the. Let thine eyes be-  
holde the thinge that is righte: and let thine  
eye lokede loke straght before the.

¶ Don'te the path of thy fere: / so shall all thy  
waye be sure. ¶ Turne not aside: number to the  
righte: do not the lesse: but wyshholde thy  
fore from euill.

## The V. Chapter.

**M**y sonne: geue hede vnto my wisdom: /  
and borte thine care vnto my pience:  
that thou mayest regarde good counsaill: and  
that thy lippen may kepe murtoure. ¶ For the  
lippen of an harlot are a droppinge burny edbe:  
and her throte is softer then oyle. Wary at the  
last: she is as bitter as wormewood: / as a harpe  
as a thredde of scard. Her sete go down vnto  
to death: and her steeppes pearse thoro: me  
to hel. She regardeth not the path of lyfe: / so  
vnstedfast are her wayes: / that thou canst not  
knowe them. Heare me therefore: (o my sonne)

## The Pionerbes of Salomon.

and departe not fro the wordes of my mouth.  
 Kcpe thy waye farre from her / and come not  
 n thyne the voice of her heuise. For thou geue  
 not thyne honour vnto another / and thy reas-  
 on to the cruelle. For other men be not filled  
 with thy goodes / and that thy labour come  
 not in a strainge house. Yee that thou mouene  
 not at the last / when thou hast spent thy body  
 and goodes / and then saye: Alas / why haue  
 I nauoured / why dyd my hart despyse con-  
 fidence? Wherefore was not I obedient vnto  
 the voyce of my teacher: and pretended not  
 vnto them that informed me? I am come  
 almost into all my fortune / in the myddle  
 of the multitude and congregacion. Some  
 of the water of thine owne well: and of the  
 ryners that runne out of thine owne springe.  
 Let thy welthe flowe oute abroade / that  
 there may be ryners of water in the streete.  
 But let them be onely thine owne / and not  
 straungers to with the. Let thy welthe be bless-  
 ed / and be gyled with the wyse of thy youth. I  
 Loeue to the hynde / and frendlye to the Kooe:  
 for her bestes alwaye satisfie the / and holde  
 the euer contente with her loue. My soune /  
 why wilt thou haue pleasure in an harlot / and  
 embrace the bosome of another woman? For  
 every mans wayes are open in the sight of  
 the Lord: / he pondereth all theye goynges.  
 For the wyckednesse of the vngodly shall catch  
 hym selfe / and with the snares of hye owne  
 synnes shall he be trapped. Because he wolde  
 not be reformed he shall dye: for hye greues  
 soely himselfe he shall be destroyed.

### The VI. Chapter.

**W**hye if thou be surtye for thy neigh-  
 bour / thou hast fastened thine hande  
 with another mans. Yee thou art bounde with  
 thine owne wordes / and taken with thine  
 owne speche. Therefore (my sonne) do this:  
 Discharge thy selfe: thou arte come in to thy  
 neighbours daunger. Go thy waye then  
 soone / and interete the neighbours: let not  
 thine eyes sleepe / nor thine eye lyddes slome  
 her. Suche thy selfe as a do from the hande /  
 and so a hynde from the hande of the souler.  
 Do to the cimeter thou floure: / carye her  
 wayes / and learne to be wyse. She hath no  
 fyde / no teacher / no leader: yet in the summer  
 she ploweth her meate / and gathereth her

foode together in the harveste. How longe  
 wylt thou sleepe thou sloughish man? Wilt  
 thou arise out of thy sleepe? Yee / sleepe on  
 thy lute / slomber a litle / fold thyne handes  
 together yet a litle / that thou maist sleepe: for  
 thou shalt pouerte come vnto the so one that re-  
 uerchly by the weye / and necessitye lyfe a wea-  
 pened man. A dissensibylge person / a wicked  
 man goeth with a froward mouth / he wyck-  
 eth with hye eyes / he secretlye with his feete /  
 he poynteth with his fingers: he is euer ima-  
 geynyng myschefe / and frowardnesse: in his  
 herte / and causeth disorde. Therefore shall his  
 destruction come hastilye vpon hym / suddenlye  
 shall he be al to broken / and not be heeled.

There be fyve thynges which the Lord  
 hateth / and the sixth he utterlye abhorreth:  
 1 A proude loker / 2 a dissimbling tounge / han-  
 dro that shed innocent blood / an heretike  
 goeth aboute with wycked ymaginacions /  
 4 feite that be swyke in runnyng: to do mys-  
 chiefe / a false wytnesse that byngyth vpon hye  
 and sude one as sereth dysorde amonge  
 brethren. My sonne / kepe thyne faders com-  
 mandementes / and forsake not the loue of  
 thy mother. Put them vp together in thine  
 herte / and bynde them aboute thy necke. That  
 they maye lede the where thou goest / persure  
 the when thou art a slepe / and that when  
 thou awakeste / thou mayest talke of them.  
 For the commaundment is a lantern / and  
 the lawe a light: yee / chastenynge and  
 nurture to the waye of lyfe / that they maye  
 kepe the from the euill woman / and from  
 the flatterynge tounge of the harlot: that thou  
 lust not after her dewy in thine breest / and  
 lest / thou be taken with her sayes: for she  
 An harlot wyl make a man to begge bys bread:  
 but a married woman wyl burne for the per-  
 cious lyfe. May a man take fyre in his bosom /  
 and his clothes not be burnt? Or can one go  
 vpon hote coales / and his fete not be burnt?  
 Alen so / whoeuer goeth in to hye neigh-  
 bours wyse / and toucheth her / can not be un-  
 gyltye. Men do not utterlye despyse a thefe:  
 that stealeth to satisfye his soule: when he is  
 hungre: but he maye be gotten: he is readye  
 agayn: seven tymes as much / or cloe in it: he  
 recompence with all the good of his house.  
 But who so committeth aduortice with a

Ecclij. b

3b xxxi. a  
a xxxi. c

Pro. xxxi. b  
x. c. f. f. c

Pro. xxii. b  
x. c.

Psal. lvi.  
Do. vi.  
Pro. xvi.

Psal. cxi.  
Dicut. a  
and vi.



woman / he is a foule / and buyeth his life  
to vitious. He geueth hym self also shame  
and dishonour / such as shall neuer be pur  
out. For the gelousy and wrath of the man  
will not be intreated / no / though thou wol  
dest offre hym greate gyftes to make amends  
des. he will not receive them.

The VII. Chapter.

**W**isdom / kepe my wordes / and laye vp  
Reu. xi. a my commaundementes and my lawe / euen  
Iam. xi. d as the apple of thyne eye / and thou shalt  
luc. have life. Wynde them vpon thy fingers / and  
write them in the table of thyne herte.

Pro. 10  
10. 11

Saye vnto wisdom: thou arte my syster / and  
call vnderstandinge thy first woman: / that  
she may kepe the sight the strange woman /  
and fro the harlot which geueth swete wordes  
des. for out of the windowe of my house I  
loked thowost the trallace / and beheld the sim  
ple people: / and amonge other yonge folke /  
I spied one yonge foule goying ouer the stre  
et / by the corner in the waye towards the  
backe house in the waylyghte of the eues

**B**unge / whan it beganne now to be nyght  
and darke. And beholde / there stode byn a  
woman in an hardones apparell / a deccar  
ful woman and an vnstedfast woman: whose  
feet could not abyde in the house / now so she  
without / now in the streete lurketh in euery  
corner. She caughte the yong mans / kissed him /  
and was not ashamed / sayinge: I had a vow  
to paye / and this daye I performe it. Ther  
fore came I forth to meete the / that I myght  
like thy face / and so I haue founde the. I  
haue deckt my bedde with coneyngs and  
clothes of Egypte. My bed haue I made to  
smell of Myrrour / Aloes / and Cinamon. Come  
let vs lye together / and take oure pleasure tyll  
it be daye ligh.

Pro. 10  
10. 11

For the good man is not at home / he is  
gone farre off. He hath taken the bagge of  
money with him / whan he can tel whan he com  
meth home. / This with many swete wordes  
she ouercame him / a with her flatteringe  
lyppes she wonne hym.

Immediately he sold wech her / as it were  
an ore led to the slaughter. And lyke as it  
were to the stockes / where foules are punyssh  
ed / so longe tyl she hath wounded his ly

uer with her darke: lyke as of a byrd baysted  
to the snare / nor knowinge that the perill of  
hys lyfe lyeth there vpon. Hane me now  
therefore / O my soune / and marke / the wordes  
of my mouth.

Let not thyne hert wander in her trapes /  
and be not thou decaud in her parties.

For many one hath the wounded / and cast  
soune / yee / many a stragg mā hath she slane.  
Her house is the waye vnto hel / where men  
go doune to the chawndire of deard.

The VIII. Chapter.

**D**o not / saye thou crye: doeth not vnder  
derstandinge putte forth her voyces / Stand  
deth she not in the byghe places in the streetes  
and wayes. Doeth she not crye before / the whole  
crite / and in the gates where men go out and  
in. / This is you / ye men / sayeth she / whome  
I cal. Vnto you / ye chylde of men / lyfte  
I vp my voyce. Take hede vnto knowlege o  
ye ignorant / be wyse in heet oye foules.  
Beuiccare / for I will speake of greate mat  
ters / and open my lippes to all thynges that  
be ryghte. For my throte shalbe talkinge of  
the truch / and my lippes abhoire vngodly  
nesse. All the wordes of my mouth are ryght  
eous / there is no frowardnesse / nor fals hede  
therein. They are all playne / to such as will  
vnderstande / and ryghte to them that seke  
knowlege. / Because my doctrine is true /  
I am not falsner / and knowlege is more than  
syne gold. / For wisdom is more worth  
than precious stones / yee / all the thynges  
that thou canst desire / are not to be comparid  
vnto it.

**I** wisdom haue my dwellinge with  
knowlege / and prudent counsaill is mine  
owne. With me is the store of the Lo:dis / and  
the eschuyng of euill. As for pryde / wisdom  
an euill waye / and a mouth that speaketh  
rethved thynges / I viterly abhoire them. I  
can geue counsaill and be a gyde. I haue vnder  
derstandinge. I haue strengthe.

**I** thowome me / saynges saynges: thowome  
me / pryces make iust lawes. Thowome me /  
loides beare rule / and al iudges of the earth  
execute iudgement. I am louyng vnto these  
charloue me / and thyng that like me early /  
I will fynde me.

Kynde and honour are with me / yee /  
m is ellis

## The Proverbs of Salomon.

allent goodnesse and ryghteousnesse. My  
frute is better than golde and precious stone/  
and myne emerauce more worth than fyne sil-  
uer. I walke in the way of ryghteousnesse/ and in  
the streete of iudgement. Ther I may sende  
prosperitye to those that loue me / a to emerauce  
their treasure.

**E** The LoRDe hym selfe had me in possession  
in the begynnyng of his wayes / or euer he  
beganne to walke afore myne. I haue ben  
ordayned from euerlasting and from the be-  
gynnyng: or euer the earth was made. When  
I was borne: there were neither depthes nor  
springes / fwater. Before the foundations of  
the mountaynes were layed/ yee/ before all hyl-  
les was I boue. The earth and all that is vpon  
the earth was not yet made / no / nor the  
grounde it selfe. I sae: when he made the hea-  
uens: I was present: when he set the depthes  
in ordre: when he banded the cloudes about:  
when he fastened the springes of the depe-  
t. When he bounde the see within certayne bon-  
des / that the water should not go ouer theyr  
markes. When he layed the foundacions of  
the earth: I was with him ordayning all thyng-  
es/ deliuyryng dayly and reioyryng alway be-  
fore hym. So for the rounde compass of his  
wonder: I make it voyfull: I for my delyce is to  
be amonge the chyldren of mynna.

**S** Therefore hearken vnto me: O ye chyldren. You  
blessed are they that kepe my wayes.  
O gene care vnto narrowe the wyse/ and re-  
fusk it not. Blessed is the man that heareth me/  
watchyng dayly at my gates / and greeing at  
attendauce at the postes of my doore.

**S** For who so fynderth me / fynderth lyfe / and  
shall obtayne fauoure of the LoRDe. But  
who so offendeth agaynst me / hurtheth his  
owne soule. All they that hate me / are the lo-  
uers of deathe.

**S** The IX. Chapter.  
Whosoone hath builded her selfe an house/  
and henen out seven pillars: she hath  
slayghted / poured out her wyne / and pap-  
ered her table. She hath sate forth: her may-  
dens to crye vpon the hysell place of the cytie:  
Who is it ignorant / let hym come byther.  
And to the unwyse she saide: O come on your  
way / cate my bread / and drinke my wyne/  
whiche I haue poured out for you: forsaake

norauice / and ye shall lyue: and se that ye go  
in the waye of vnderstandinge.

Who so reioyureth a scornful person / gre-  
teth hymselfe dishonour: and he that rebuketh  
the vngodly / stayneth hymselfe.

Reproue not a scooner / lest / be ome the cruel  
wyll: but rebuke a wyse man / and he wyll loue  
thee. Beie a discrete man but an occasion / and  
he wyll be the rescuer: teache a ryghteous man /

and he wyll emerauce. The feare of the LoRDe Job  
is the begynnyng of wysdome / a the know-  
ledge of holy thynges is vnderstandinge. For  
whome in thy dayes shall be prolonged / and  
the yeeres of thy lyfe shall be many. If thou be  
wyse: thy wyse doings shall do thy selfe good: but  
if thou thinkest seeme therof / it shall be thine  
owne harme. A foolysh restlesse woman / full  
of wordes: and iudic one as hath no know-  
ledge / stretcheth in the doores of her house vpon  
a stole aboute in the eyne / so call such as go by  
and walke heare in their wayes. Who so is  
ignorant / sayth he: let hym come byther /  
and to the unwyse she sayth: stolen waters are  
sweete / and the bread that is pynely care / hath  
a good rayse.

But they consider not that death is there/  
and that her gyles go daunce to hell.

**The X. Chapter.**  
These are the Proverbes of  
Salomon.

**A** Wise sonne maketh a glad father / but a  
vnyl discrete sonne is the heauynesse of Dow-  
m-ers mother.

Treatures that are wickedly gotten / pro-  
fyte nothinge: but ryghteousnesse deliuereth  
from deathe.

The LoRDe wyll not let the soule of the  
ryghteous suffre hunger / but he purchaseth the  
vngodly from his destrye.

An ydle hande maketh poore / but a quicke  
labouryng hande maketh ryche.

Who so gathereth in Sommer is wyse: but  
he that is slough in haruest / mangeth hymself  
to confusion.

Louyng and fauourable is the face of the  
ryghteous / but the forehead of the vngodly  
is full thame and presumpuous.

**The XI. Chapter.**  
The LoRDe wyll not let the soule of the  
ryghteous suffre hunger / but he purchaseth the  
vngodly from his destrye.

An ydle hande maketh poore / but a quicke  
labouryng hande maketh ryche.

Who so gathereth in Sommer is wyse: but  
he that is slough in haruest / mangeth hymself  
to confusion.

Louyng and fauourable is the face of the  
ryghteous / but the forehead of the vngodly  
is full thame and presumpuous.

**The XII. Chapter.**  
The LoRDe wyll not let the soule of the  
ryghteous suffre hunger / but he purchaseth the  
vngodly from his destrye.

An ydle hande maketh poore / but a quicke  
labouryng hande maketh ryche.

Who so gathereth in Sommer is wyse: but  
he that is slough in haruest / mangeth hymself  
to confusion.

Eccl. xviii  
b

Eccl. xviii  
b

Job xviii  
b

S. ph. ii. d

2

Job xviii  
b

Eccl. xviii  
b

Job xviii  
b

S. ph. ii. d

2

124. 71. c

† The memoriall of the iust shall haue a good report: / but the name of the vngodly shall sink.

A wyse man will receaue warnyng / but a foule wyll sooner be fynen in the face.

124. 72. a

† He that leaderth an innocent lyfe / walketh surely: / but who so goeth a wouge waye /

124. 72. b

shalbe fowen.

124. 73. a

\* He that winketh with his eye / will do some harme: / but he that hath a foolyshe mouth /

124. 73. b

shalbe beaten.

124. 74. a

The mouth of a righteous man is a well of lyfe / but the mouth of the vngodly is full of blame and presumptuous.

124. 74. b

¶ And wyll steareth vp styffe / but † loue correcteth the multitude of synnes.

In the lipps of hym that hath vnderstandyng / a man shal fynde wysdome: / but frowde belongeth to the backe of the foolyshe.

Wise men laye vp knowlege / but the foolyshe is nye destruction.

The ryche man goodes are his strengthe / but pouerte oppresseth the poore.

The righteous labourerth to do good: / but the vngodly seeketh his increase vnto synne.

124. 75. a

¶ To take hede vnto the challynge of nature is the way of lyfe: / but he that refuseth to be reformed / goeth wronge.

Dissembling lipps kepe barred secretly / a he that speaketh any sleander is a foule.

Wher much babylng is / there must needs be offence: / he that refraineth his lipps / is wys of all.

An innocent tynge is a noble treasure: / but the verte of the vngodly is nothinge worth.

The lipps of the righteous fede a whole multitude: / but foules shall dye in their owne folye.

124. 76. a

† The blessinge of the Lorde maketh rich men: / as for careful traualye / it doeth nothinge.

124. 76. b

A foule doeth myschely / and maketh but a spate of newe: / the blisse / it is wysdome for a man to be ware of sude.

124. 77. a

The thinge that the vngodly are afrayed of / shall come vpon them: / but the righteous shall haue their desire.

124. 77. b

¶ The vngodlye is lyke a tempeste that passeth ouer / and is no more sene: / but the righteous remaineth sure for euer.

As vyner is to the teeth / and as smoke is vnto the eyes: / euen so is a sloughy person to them that sende him forth.

The feare of the Lorde maketh a longe lyfe / but the yeares of the vngodlye shalbe shortend.

The pacient abidinge of the righteous shalbe turned to gladnesse: / but the hope of the vngodly shall perishe.

The waye of the Lorde geneth a courage vnto the godlye / but it is a feare for the vngodlye.

¶ The righteous shall neuer be ouerthowen: / but the vngodly shall not remain in the lande.

† The mouth of the iust wil be talkinge of wysdome: / but the tynge of the froward shall perishe.

The lipps of the righteous are occupied in acceptable thinges: / but the mouth of the vngodlye taketh them to the worst.

## The. XI. Chapter.

¶ A fals balance is an abomination vnto the Lorde: / but a true weyght pleaseth hym.

Wher pryde is / there is shewe also a confusion: / but wher as is lowynesse / ther is wysdome.

The innocent dealing of the iuste shall be them: / but the vnjustifynesse of the despyser shalbe theyr owne destruction.

† Ryche helpe not in the daye of vengeaunce: / but righteousnesse deliuereth from death.

The righteousnesse of the innocent omdeth bye waye: / but the vngodlye shall fall in his owne wickednesse.

The righteousnesse of the iuste shall deliuer them: / but the despyser shalbe taken in their owne vngodlynesse.

When an vngodly man dyeth / his hope is gone: / the confidence of ryche shal perishe.

The righteous shalbe deliuered oute of the trouble: / and the vngodly shall come in his sleade.

Whow the mouth of the dissembler is his neyghbour destroyed / but thowom knowlege shall the iust be deliuered.

¶ Thowom the mouth of the dissembler is his neyghbour destroyed / but thowom knowlege shall the iust be deliuered.

m iij † When

## The Proverbs of Salomon.

- Prou. xiiij. b** ¶ When it gereth well with the righteous / the eye is merry: and when the vngodly pe-  
ryll there is gladnesse.  
¶ When the iustice are in wealth / the eye pro-  
sperech: but when the vngodly haue the rule /  
it decayeth.
- Prou. i. b** ¶ A full bunger vp a scildier of his neygh-  
bour: but a wise man will fepe it secreete.
- iiij. Re. xij. a** ¶ A dissimylinge persone will discover  
preuy thynges: but he that is of a faithfull  
berte will fepe counsayll.
- Prou. vi. a** ¶ Where no good counsayll is / there the peo-  
ple deceye: but where as are many that can  
geue counsayll / there is wealth.
- Prou. vi. a** ¶ He that is surtyse for a straüger / hurteth  
himself: but he that medleth not with iurte-  
shippes is sure.
- C** ¶ A gracious woma manntereth honestias  
for the nughtie: shey mannter nyches.  
¶ He that hath a gentle liberal stomack / is  
mercyfull: but who so hurteth his neyghboure  
is a ryant.
- ¶ The labour of the vngodly prospereth not /  
but he that soweth ryghtheousnesse shall re-  
ceave a sure rewarde.
- ¶ Lyfe as ryghtheousnesse bringeth lyfe: euen  
so to cleue vnto euill / bringeth deaith.
- ¶ The Lo: De abhonest a sained herte: but  
he hath pleasure in them that are ryghte.
- ¶ It shall not helpe the wicked / though they  
laye all thery bandes togerther: but the side of  
the righteous shall be pfectred.
- ¶ A faye woman without discrete manere /  
is like a synge of golde in a feyres founte.
- ¶ The iust labour for peace and tranquylite:  
but the vngodlye for dysquietnesse.
- Prou. xxiij. b** ¶ Come man geuech our hys goodes / and  
to the ryther: but the rygarde Chawnyng y-  
nough. wyl departe fro nothyng: and to eue  
in pouerte.
- iiij. Cor. ix. b** ¶ He that is lyberall in geuyng / shall haue  
plente: and he that wacretch / shall be wac-  
red also himself.
- S** ¶ Who so heouderth vp hys eorne / shall be cur-  
sed amonge the people: but blessinge shall light  
vpon hys heade that selleth it.
- ¶ He that labourerth for honesty / findeth hys  
desyre: but who so seketh after mischefe it shall  
happen vnto him.
- Iere. xxij. b** ¶ He that trusteth in hys rythes / shall haue  
a fall: but the ryghtheous shall stoyse as the  
grene leaf.
- ¶ Who so maketh dysquietnesse in hys owne  
house / he shall haue weynde for hys heritage:  
and the soule shall be seruaunte to the wyse.
- ¶ The frute of the ryghtheous is as the tree of  
lyfe: a wyse man also wyndeth mens soules.
- ¶ If the ryghtheous be recomended vpon i. Pa. 4  
carth: how much more then the vngodly and  
the synner?
- The. XII. Chapter.
- S** ¶ Who so loweth weydone / wyl be contente: &  
to be reformed: but he that baryth to be  
reproued is a foule.
- ¶ A good man is acceptable vnto the Lo: Gen-  
de: but the wicked wil be condempne.
- ¶ A ma can not endure in vngodlynesse: but  
the rote of the ryghtheous shall not be moued.
- ¶ A stedfast woma is a crown vnto her hous-  
bande: but the that behauieth her self vnho-  
nestly: is a corruption in hys bones.
- ¶ The thoughtes of the ryghtheous are ryght:  
but the imaginacion of the vngodly are  
cearfull.
- ¶ The talkinge of the vngodly is / howe they  
maye laye weyte for bloude: but the mouth of  
the ryghtheous will deliuer them.
- ¶ Wher thou canst turne the about: the Df. 111  
vngodly shall be ouerthrowen: but the house  
of the righteous shall stande.
- ¶ A man shall be edmended for his wisdom:  
but a soule shall be despyed.
- ¶ A simple man which labourerth and wo-  
rtheth: is better then one that is gouyous / and  
wacretch deade.
- ¶ A ryghtheous man regardeth the lyfe of his  
cattell: but the vngodlye haue cruell hertes.
- ¶ He that rytheth his lande / shall haue plent  
reioyousnesse of deade: but he that soweth yel-  
prou. xiiij. b  
nesse is a very foule.
- ¶ The dyslye of the vngodly hureth after mys-  
chefe: but the rote of the ryghtheous bringeth  
fouth frute.
- ¶ The wicked fallerth in to the snare whom  
the malice of his owne mouth: but the iust shall  
escepe out of the perell.
- ¶ Every man shall enioye good accordinge to  
the innocency of his mouth: and after the  
wykes of his handes shall be rewarde.
- ¶ Like what a soule is seth in hande: he thin-  
keth

Prou. xiiij. b

**Prou. xxiij. b**  
and xij. b  
Luce xij. b

**iiij. Cor. ix. b**  
**S**  
**Iere. xxij. b**  
**Prou. xiiij. b**

**Prou. 11**  
**Prou. 11**  
**Prou. 11**  
**Prou. 11**

kech it well done: but he that is wyse / wyll be counsaied.

A soule uttereth his wrath in all the haill / but a discrete man forgeyth wronge.

A iust man wyll tell the truth / and shewe the thinge that is ryghte: but a false witness receaueth.

A scallidous person pricketh like a sword / but a wyse mans tynge is wholsome.

A true mouth is euer constant / but a dissemblinge tynge is sore chaunged.

They that ymagin euill in their mynde wyll deceaie: but the counsaillers of peace shal haue ioye followinge them.

There shall no misfortune happen vnto the iust / vnto the vngodlye shal be fylled with misery.

¶ The Lord abhorreth deceatfull spyce: but they that labour for truethe please hym.

He that hath vnderstandinge / can hyde his wysdome: but an indiscrete here telleth out his foolishnesse.

A diligent hande shal beare rule: but the sloth shal be vnder rebure.

¶ Encourageth the heart of mā / but a good wynde maketh it glad againe.

The righteous is liberal vnto his neyghbour: but the waye of the vngodlye wyll be ceate them selfe.

A deceatfull man shall fynde no vantage / but he that is content with that he hath / is more worth then golde.

In the waye of righteousnesse there is lifecare for any other waye / it is to the party vnto deathe.

The XIII. Chapter.

¶ Wyse sonne wyll receaue his fathers warninge: but he that is scornfull / wyll not heare vntan he is reposed.

A good man shall enioye the fruite of his mouth: but he that hath a frowarde mynde / shal be spayed.

He that keepeth his mouth / keepeth his life: but who so speaketh vnadvised / synneth barme.

The slougarde wolde sayne haue / and can not get the besyde: but the soule of the diligent shal haue plentye.

A righteous man althowch lye / but

the vngodlye shameth both other and hym selfe.

Righteousnesse keepeth the innocent in the waye: but vngodlynesse shal ouerthowe the synner.

¶ Some men are ryche / though they haue nothinge: a gayne / some men are poore / hauynge greate ryche.

With goodes eueri man despyreth his life: and the poore wyll not be reposed.

The lyghte of the righteous maketh ioyfull: but the candle of the vngodlye shal be put out.

Amonge the puaide there is euer stryfe: but amonge those that do al thynges with aduysment: there is wysdome.

Rashly gotten goodes are sore spent: but they that be gathered together with the hand shal in creace.

Longe taryng for a thyng that is differred / groweth the here: but whan the besyie cometh: it is a tree of lyfe.

Who so despyseth the worde / desstroyeth hym selfe: but he that feareth the commaundement / shal haue peace.

The lawe is a treile of lyfe vnto the wyse / that it maye kepe hym from the snare of deathe.

Good vnderstandinge geueth fauour: but hard is the waye of the besyie.

A wyse man doeth all thynge with discretion: but a soule wyll be care his soule.

An vngodlye messaunger byngeth myschaunce / but a faythfull embassadour is wholsome.

He that thynketh seeme to be resourced / cometh / cometh to pouerte and shame: but who so receaueth correccion / shal come to honoure.

Whan a besyie is accomplishid / it despoyleth the soule: but soules aboure hym that is such euill.

He that goeth in the companie of wyse men / shal be wise: but who so is a companion of foules / shal be hure.

Mischief foloweth vpon synners: but the righteous shal haue a good rewarde.

Whiche their childrens children shal haue in possession: for the ryche of the synner is layd vp for the iuste.



Wisdomer resteth in the herte of him that hath vnderstandinge; and he wyl teach them that are vnlearned.

**N**ighbournesse stretcheth up the people; but wickednesse bringeth folke to destruction.

A differencce seruauit is a pleasure vnto the kinge; but one that is not honest / prouideth him vnto wrath.

The. XV. Chapter.

**A** soft answer turneth away displeasure; but forward wordes prouoke vnto anger.

A wise kinge commendeth knowledge; a foolish man ourteth blabbereth oute nothinge but foolishnesse.

The eyes of the Lord loken in euery place; bothe vpon the good and badde.

An vholysome tuing is a tree of life; but he that abuseth his hart a broken manne.

A soule displeaseth his fatheres correction; but he that taketh hede vnto his reproofe; shall haue the more vnderstandinge.

In the house of the righteous are great riches; but in the increase of the vngodly there is myschaunce.

A wise mouth poureth out knowledge; but the herte of the foolish doeth not so.

The Lord abhorreth the sacrifice of the vngodly; but the prayer of the righteous is acceptable vnto him.

The wraie of the vngodly is abhominacion vnto the Lord; but he so foloweth righte iustnesse; him he loueth.

**H**e that forsaketh the righte streit shall be punished; and who so hateth correction; shaller into death.

The bell with her payne is knowne vnto the Lord; howe muche more than the hertes of men.

A solemne body loueth not one that rebuketh hym; neither will he come amonge the wise.

A merry herte maketh a cherefull countenance; but an vniquiet mynde maketh it heauy.

A wise herte wyl seke after knowledge; but the mouth of folkes meyleth with foolishnesse.

All the wayes of the poore are miserable; but a quiet herte is as a continual feast.

Wetter is a lytell with the feare of the Lord; than great reasute; for they are not / Tim. vj b without so weue.

Wetter is a meace of portage with loue; than a fatte oxe with enel wyl.

An angry man stretcheth vp sinne; but he that is patient shaller vnto good.

The waye of the flouthfull is full of thornes; but the streit of the righteous is well denfy.

A wise sonne maketh a glad father; but an vndiscreet body shameth his mother.

A soule reioyceth in fooly; the thynges; but a wise man looketh well to his owne goynges.

Vnadauised thoughtes shal come to naught; but there are as men that can geue counsaill; there is fedfastnesse.

Howe wysfull a thyng is it; a man to geue a conuenient answer.

Howe pleasaunt is a worde spoken in due season.

The waie of life leadeth vnto heauyn; a man shoulde beware of bell denche.

The Lord wyl breake yonge the bouk wyse of the proude; but he shall make fall the borders of the wydome.

The Lord abhorreth the ymaginacions of the wicked; but pure wordes are pleasaunt vnto him.

The couetous man wretcheth up his owne house; but who so hateth rewardes shall lye.

A righteous man museth in his mynde howe to do good; but the mynde of the vngodly ymagineth howe he maye do harme.

The Lord is farre from the vngodly; but he heareth the prayer of the righteous.

Lyke as the clearnes of the eye reioyceth the herte; so doeth a good name fede the bones.

The care that hasteneth vnto wholsome warninge; and enticeth therto; shall dwell amonge the wise.

He that refuseth to be reformed; despiseth his owne soule; but he that submitteth himselfe to correction; to wyse.

The. XVI. Chapter.

The feare of the Lord to the righte synner; a quiet conscience; and lowlines geth benefite.

## The Proverbs of Salomon.

for his iourne.

A man may well purpose a thinge in his here; but the aunswere of the tongue cometh of the Lo:de.

**D13. vij. a** A man thinketh of his wayes to be clean; but it is the Lo:de that satisfieth the mynde.

**D1. xxxi. a** Admitte thou worke vnto the Lo:de; and soke what thou desirest it shall prosper.

The Lo:de doeth all thinges for his owne sake; and when he seeth the vngodly for the sake of wrath.

The Lo:de abhorreth all presumptuous speeche; heere; there maie neither strengthe nor power escape.

Why louinge mercy and faithfulness; sinece are sought; and who so feareth the Lo:de escheweth euill.

When a mans waies please the Lo:de; he maketh his very enemies to be his frendes.

**B** Better is it to haue a lyeell thynge with rightousnesse; than greate reuene wrongeously gotten.

**D13. vij. c** A man deuyseth a waie in his here; but it is the Lo:de that ordereth his goynges.

When the prophete is in the lippes of the kynge; his mouth is shall not go wronge in iudgement.

**D13. vij. a and x. b** A true measure and a true balauce are the Lo:des; he maketh all weightes.

It is a greate abhominacion when kynge are wicked; for a kynge shoulde be holden vp with rightousnesse.

Righteous lippes are pleasaunt vnto kynge; and they loke vnto that speaketh the truth.

The kynge displeasur is a messenger of death; but a wise man will pacifye him.

The discretfull countenaunce of the kynge is life; and his louynge sauoure is as the euenynge dewe.

**D13. viij. a** To haue wisdom in possession is better than golde; and to get vnderstandinge is more worth then silver.

The path of the righteous escheweth euill; and who so lokech well to his wayes feareth his owne soule.

Presumptuousnesse goeth before destruction; and after a proude stomacke there foloweth a fall.

Better is it to be of humble mynde with the lowly; then to deuyse the spoyle with the proude.

It is that hanbleth a maner wisely; openyneth good; and is blessed is he that putteth his trust in the Lo:de.

Who so hath a wife vnderstandynge; is called to counsaill; but he that can speake faire getteth more reuene.

Vnderstandinge is a welde of life vnto him that hath it; as for the chasteninge of foules; it is but foolishnesse.

The here of the wise enfourmeth his mouth; and amendeth the doctrine in his lippes.

Faire wordes are an hony combe; a rethrynge of the mynde; and healeth of the bones.

There is a waye that men thinke to be righte; but the ende thereof leadeth vnto death.

A troublous soule disquieteth her kiffe; for her owne mouth hath brought her thero.

An vngodly person secretlye yet euill; and in his lippes he is as an whor burninge fyre.

A forward body causeth strife; and he that is a glabbe of his tongue; maketh vniouyn amonge princes.

A wicked man begyleth his neyghbour; and ledeh him the waye that is not good.

He that winketh with his eyes; magnifyeth himselfe; and he that sweareth his lippes; will do some harme.

It is a crone of wretchednesse; if it be found in the waie of rightousnesse.

A patient man is better then one that is stronge; and he that can rule himselfe; is more worth then he that winneth a cune.

The stones are cast into the lappe; but their fall standeth in the Lo:des.

The XVII. Chapter.

**B**etter is it a dyce messell with quietnesse; than a full house; and manye fat cattell with stryfe.

A discrete seruaunt shall haue more rule then the sonnes that haue no wisdom; and shall haue life heritage with the bette.

Like as silver is tryed in the fyre; and gold is purged in the furnace; euen so doeth the Lo:de purge the bette.

A wicked



**A** wicked body holdeth muche of false ty-  
pces/and a dissimbling persone geueth eare to  
a peccatfull tongue.

**Who** so laughereth the poore to scorn/blas-  
phemeth his maker\* a he that is glad of a  
neicher mans burte/shal not be unpunished.

**Children** children are a wisshipp vnto  
the eldres/and the fathers are the honour of  
the children.

**An** eloquent speche becommeth not a  
foule/a dissimbling mouth also becometh not  
a pynce.

**A** libralyste is a precious stone vnto hym  
B that hath it / for wheresoever he becommeth/  
he prospereth.

**Who** so couereth another mans offence/  
seeth loue: but he that discloseth the fault/see-  
teth frendes or varauance.

**One** reprove only doeth more good to him  
that hath vnderstandinge / then an hundred  
flippes vnto a foole.

**A** seditious persone seeth myschise/  
but a cruell misfaunger shalbe sente against  
hym.

**It** were better to come against a thee were  
robbed of her whelpes/then against a soule in  
his soulesynesse.

**Who** so rewardeth euell for good / the  
placure shal not departe fro his heufe.

**He** that foreth discorde and strife / is lyke  
one that diggeth vp a water broke: but an o-  
pen enemye is like the water that breaketh out  
and runneth abroade.

**The** Lord becheth as well him that iustify-  
feth the vngodly/as him that condemneth  
the innocent.

**What** helpeth it to geue a soule money in  
his hande/wher as he hath no minde to bye  
wysdome.

**It** is a frende that astureyeth loueth/and  
in aduersyte a man shal knowe who is his  
brother.

**Who** so promyseth by the hande/and is  
sycere for another/ he is a foole.

**He** that loueth strife / deliuereth in synne:  
and who so seeth his voice no bygh/ seeth a  
fall.

**Who** so hath a forwarde herte / spynerh  
no good: a he that hath an enuyous hart/ tunc/  
shal fall into myschise.

**In** onyseye body bringeth hymselfe in to  
sorrowe/and the father of a soule can haue no  
toye.

**A** merry herte maketh a lusty age/ but a so-  
rowful mynd dryeth vp the bones.

**The** vngodly iaketh giftes out of the bo-  
some/ to wast the waies of iudgement.

**Wysdome** syneth in the face of hym that  
hath vnderstandinge. but the eyes of the sou-  
les wandre throuowr all landes.

**An** vndiscrete sonne is a grefe vnto his  
father/and heauynesse vnto his mother that  
bare him.

**To** punyssh the innocent/and to smyte  
the pynces that geue true iudgemente/ are  
both euell.

**It** is onyseye and discrete that tempereth  
his wordes: and he is a ma of vnderstandinge/  
that maketh much of his spere.

**Yea** a very foule/ wha he holdeth his sig-  
is counted wise/and to haue vnderstandinge  
whan he shureth his lippen.

**The** XVIII chapter.

**Who** so hath pleasure to see discorde/ pie-  
teth a euell in euery thyng.

**A** soule hath no selue in vnderstandinge/  
but onely in those thynges wherein his herte  
reioyseth.

**Where** vngodlynesse is / there is also  
vndeyntie: and so thei followeth shame and  
dishonoure.

**The** wordes of a mans mouth are like depe  
waters/and the treke of wysdome is lyke a ful  
syrake.

**It** is not good to regarde the persone of  
the vngodlye / or to put backe the righteous  
in iudgement.

**A** soules lippen are euer drawling/and his  
mouth prouoketh vnto battell.

**A** soules mouthe is his owne destruc-  
tion/and his lippen are the snare for his owne  
soule.

**The** wordes of a selfe deuyer are very wey-  
dres/and ge shoudes vnto the ymmocill pe-  
tes of the body.

**Who** so is sleuthfull and slacke in his la-  
bour/ is the brother of him that is a wastler.

**The** name of the Lord is a stronge ce-  
still/ the righteous flyeth vnto it / and shalbe  
sauid.

**But**

Da. iiii. b  
Job. xxxi. c

Ps. xli. c

Pro. xii. b  
and xv. b

Ecd. xxi. c  
\*E. x. xxi. a

Lecc. viii. a

Pro. xii. b

Jer. iiii. c  
ps. b  
Job. xxi. c

Pro. xxii. c

Pro. xi. a  
ps



and better is it to be a poore man / then a dissembler.

**D** The feare of the Lorde preferreth the life / yeerly guerd pleurously without the infection of any plague.

**Ps. 112. b** **I** A flourishfull body / butterh his hande in ro his besome / so that he can not put it to his mouth.

**Ps. 117. b** **I** If thou smyest a scornfull persone / the ignorant shall take scree heede: and if thou repouseth one that hath vnderstandinge / he will be the wiscre.

He that burtheth his father / or / smurtheth out his mother / is a shamefull and an vnworthy sonne.

My sonne / heare nomore the doctrine that leadeth the awaye from the wordes of vnderstandinge.

A falsc wyneffe laugheth iudgemente to scorn / and the mouth of the vngodly catcheth vp wynebenesse.

Punysmentes are ordyneyd for the scornfull / and stripes for foules chactes.

**The XX. Chapter.**

**Job. 10. b** **I** Wine is a voluptuous thing / and stoneth

**Ps. 117. b** **F**renesse causeth sedition: who so delys

**Ps. 117. b** with therein shall neuer be wysc.

The kyng oughte to be feared as the roarynge of a Lyon / who so puaureth him vnto anger / offendeth agaynst his owne soule.

It is a mans honoure to kepe himselfe fro styfe / but they that haue pleasure in dialing are fouler every one.

A flourishfull body wil not go to plowe for cold / therefore shal he go a beggyn in Commer / and haue nothinge.

Wyse counsaill in the herte of man is like a water in a shepe of the earth: but he that hath vnderstandinge bringeth it forth.

Many there be that are called good doers / but where shall one fynde a true saythfull man?

**Ps. 117. b** Who so ledeth a godlye and innocent lyfe / thappre shall his children be / whome he leaues to bebinde him.

**B** A kyng that stretch in iudgement / and lokech well aboute hym / wyueth awaye all euill.

**33. b** Who can saye: my herte is cleane / I am

innocent from synne?

To use two maner of weightes / or two maner of measures / both these are abhominable vnto the Lorde.

A childe is knowne by his conuersion / whether his wordes be pure and right.

As for the hearynge of the eare / and the sighte of the eye / the Lorde hath made them both.

Wylt thou in slepe / lest / thou come vnto pouerte: but open thine eyes and thou shalt haue bread ynough.

It is naught / It is naught / (saye men) when they haue it: but when it is gone / they geue it a good worde.

A mouth of vnderstandinge is more worth then golde / many pycuous stones / a collyre Jercus.

**Dio. 17. a** Take his garment that is suretye for a stranger / and take a pledge of hym for the a pynned vnto wren mans sake.

Every man lyteth the bread that is gotten with deceite / but at the last his mouth shalbe fylled with grauel.

Therfore counsaill the thynges that men desire go forward: and with discrecion wyghe warres to be taken in hande.

Meele not with hym that sweareth sceretes / and is a salauder / and deceaureth with his lyppe.

**Exod. 17. b** Who so curseth his father and mother / his lyghte shalbe put oute in the myddell of Leuit. 24. b and 33. b

**q. 11. v. a** The heretage that cometh to haystely at the first / shal not be pleased at the ende.

**q. 11. v. a** Saye not thou: I wyll recompense euill: I will: v. c. but put thy trust in the Lorde / and he shal Rom. 12. c. defende the.

**Dio. 17. b** The Lorde abhorreth two maner of vngodlytynges / and a falsc balunace is an euill thyng.

**Jerc. 17. b** The Lorde odireth euery mans goyng: for what is he that vnderstandeth his owne wayes?

It is a sware for a man to blasphemeth that which is holy / and then to go aboute with porce.

**1. Reg. 10. a** A wyse kyng destroyeth the vngodly / and bringeth the while ouer them.

The lantern of the Lorde is the

brich

## The Proverbes of Salomon.

- Drou. p. 6** **1** Mercy and faithfulness preferre the king: and with louing kindnesse his seat is holden vp.  
**2** The strength of yonge men is their more shipp: and a graye head is an honoure vnto the aged.  
**3** Wounded buye away euell: and so do stripes the inward partes of the body.  
**The XL Chapter.**
- 2** **1** The hynges here is in the bande of the Loide: lyke as are the ryures of water: he maye turne it whether soeuer he will.  
**2** Every man thinketh his owne waye to be righte / But the Loide iudgeth the heere.  
**3** To do righteousnesse and iudgemente is more acceptable to the Loide then sacrifice.  
**4** A presumptuous lorde / a proude stomacke / is the chauerne of the vngodly synne.  
**5** The deuycer of one that is diligente / bringe plenteousnesse: but he that is vnaduyced / cometh vnto pouerte.  
**6** Who so heareth vp ryces with the decaiffulness of his tounge / he is a foule / a lyke vnto the rat that eateth his owne deare.  
**7** The robberyes of the vngodlye shalbe their owne destruction / for they wold not do the thinge that was righte.  
**8** The wayes of the forwarde are straunge: but the wayes of hym that is cleane / are righte.  
**9** It is better to dwell in a corner vnder the house topp: then with a stauing woman in a wyde house.  
**10** The soule of the vngodlye wissheth euell / and hath no pyte vpon his neyghbour.  
**11** When the scornful is punished / the ignorant take the better hede: and when a wyse man is warned / he wil recouer the more vnderstandinge.  
**12** The righteous enfourmeth the house of the vngodlye / but the vngodlye go on still after their owne wickednesse.  
**13** Who so stopperh his eare at the crienge of the poore / he shall crye himselfe / and not be heere.  
**14** A pryce rewardeth pacifyeth displeasure / and a gyfte in the bosome styeth furyousnesse.  
**15** The iust delyeth in doyng the thyng that is righte: but the workers of wickednesse adoure the same.  
**16** The man that wandreth out of the waye of wysdome / shal remayne in the congregacion of the dead.  
**17** He that hath pleasure in bancketes / shal be a poore man.  
**18** Who so delyeth in wine and delycates / shal not be ryche.  
**19** The vngodlye shalbe geuen for the ryghteous / and the wicked for the iust.  
**20** It is better to dwell in a waldrenesse / then with a chyldinge and an angrie woman.  
**21** In a wyse mans house there is great treasure and plenteousnesse: but a foolyshe body spendeth vp al.  
**22** Who so sloweth righteousnesse and mercy / spendeth both lyfe / righteousnesse / and honour.  
**23** A wyse man wynneth the cincture of the myghty / and so for the strenge: that they trust in / he shingeth it vaine.  
**24** Who so feperh his mouth and his tounge / the same feperh his soule from trouble.  
**25** He that is proude and presumptuous / is called a scornfull man / which in warre barreth his face maliciously.  
**26** The voluptuousnesse of the sleughful is his owne deare / for his handes will not labour.  
**27** He couereth and delyeth al the daye long / but the ryghteous is alwaye geuyng and feperh nothinge backe.  
**28** The sacrifice of the vngodlye is abominacion / for they offre the thynges that is gone / Iudgemente with wickednesse.  
**29** A false wytnesse shal perishe / but he that wyll be content to heare / shal alwaye haue power to speake himselfe.  
**30** An vngodlye man goeth forth rashlye / but the iust reformeth his owne waye.  
**31** There is no wysdome / there is no vnderstandinge / there is no counsaill against the Loide.  
**32** The house is prepared against the Raye of the banal / but the Loide geureth the victorie.

## The XXII. Chapter.

**A** Good name is more worth then greate riches/ and louinge fauoure is better then siluer and golde.

Whiche riches or pouerte do mete vs/ it cometh all of God.

A wise man seyth the plague and hideth hymself/ but the foolyshe go on styl/ and are punysshed.

The ende of lowlynesse/ and the feare of God is riches/ honour/ prosperie/ and health.

Speares and sharres are in the waye of the forward/ but he that wyll kepe his soule/ let hym ste from such.

If thou teachest a chyld in his yowthe what waye he shoulde go/ he shall not leaue it when he is olde.

The ryche rulerth the poore/ and the boomer is seruant to the lender.

He that soweth wickednesse/ shall reape sorrowe/ and the rodde of hye plague shall destrye hym.

**A** lying eye shalbe blessed/ for he geueth of hyo bread vnto the poore.

**E** Cast out the scoinefull man/ and so shall shyfe go out with him/ yec/ vasaunce and sclander shall cease.

Who so deliucth to be of a cleane herte/ and of gracious lyppe/ the kynge shalbe his frende.

The eyes of the Lorde perserue knowlege/ but so for the widdes of the despytfull/ he byngyth them to nauyght.

The scourful body sayeth: there is a lion wythout/ I myght be slayne in the strete.

**A** riches make the selfe wunget/ and take their sight lyk an Aegle in to the ayre.

The mouth of an harlot is a depe pyt/ wherein be fallith that the Lorde is angrye wythall.

Foolyshefnesse steecheth in the herte of the lad/ but the rodde of correccyon dyspuch it awaye.

Who so doeth a poore man wrong to increase hye vnto riches/ geueth (commonly) vnto the ryche/ and at the last cometh to pouerte hym selfe.

My soule/ bowe doune thine eare/ and heare vnto the wordes of wysdome/ applye thy mynde vnto my doctrine: for it is a pleasaunt thing/ if thou kepe it in thine herte/ and p:ce

rye it in thy mouth: that thou mayeste alwaye put thy truste in the Lorde.

Haue not I warned y very oft with counsaill and learning: that I myght see the rye truth/ and that thou wist the verye myghte test aunswere them that laye any thyng as geynst the?

Be that thou robbe not the poore/ because he is weake/ and oppresse not the simple in iudgemente: for the Lorde hymself wil sende thei cause/ and do violence vnto them that haue vsed violence.

Mak no frendshyppe with an angrye & wepyfull man/ and kepe no company wyth the furious: lest/ thou learne hye waye/ and receaue hurte vnto thy soule.

Be not thou one of them that bind their hande vpon pynne/ and are iurce for detre: for if thou haste nothinge to paye/ they shall take awaye thy bed from vnder the.

Thou shalt not remove the lande mark/ which thy forefethers haue set.

Scille thou not/ that they which be diligent in their busynesse stande before kinges/ and not amonge the simple people.

## The XXIII. Chapter.

**H**an thou sitte at a table to eate with a Lorde/ seide thy selfe manerly with the thinge that are set before the.

Measure thine appetite: and if thou wilt rule thine owne selfe/ be not ouer greedy of hye meate: for meate begyleth and deceaucht.

Take not ouer greace trauals/ and labour: for it to be ryche/ be aware of such a purpose.

Why wilt thou set thine eye vpo the thinge/ which sodenly vanyssheth awaye?

For riches make the selfe wunget/ and take their sight lyk an Aegle in to the ayre.

Eate not thou with the enuious/ and desyre not his meate: for he hath a maruailous hert.

He sayeth vnto the eate and dynke/ where as his herte is not with the.

See the moiste that thou hast eaten/ shal thou partake/ and lest those sweete wordes/ tel nothinge in to the eare of a soule/ for he wil despise the wysdome of thy wordes.

Remove not the olde landmarke/ a come: for thou wyldeste in the felde of the fatherlesse: for he that deliucth the is myghtie/ aye he shal defende their cause/ against the.

## The Proverbes of Salomon.

**B** Applie thine herte vnto learning/and thine care to the wordes of knowlege.

**Pro. viij. c** **Ecc. xxx. a** **I** Whisholdenot correction from the childe/ for if thou bearest him with the rod / he shall not dye.

Thou smitest him with the rodde/ but thou deliuerest hys soule from hell.  
My sonne / if thine herte receaue wisdom/ my herte also shall reioyce / yee/ my raunce shall be very glad / if thy lippos speake the thinge that is righte.

**Pro. xiiij. a and c.** **L**et not thine hert be gelous to follow sinners/ but feare the sht in the feare of the Lord al the daye long: for the ende is not yet come/ as thy patient abiding shall not be in vaine.

My sonne/ geue care and be wyse / so shall thine herte prosper in the waye.

**Pro. xxxij. d** **R**epe no copany with wyrded/bheres/ a ryous rous cetero of fleshe: I for such as be diuorced and ryous / shall come to pouert / and he the is geue to much slepe / shall go to a ragged rote.

Wene care onto thy father that begat the / and despayse not thy mother when she is olde.

Labour for to get the much: sell not awaye wyrdome/nurture and understandinge / for a rygurous father is maruaylous glad of a wyse sonne / and deliuerth in him / so shall thy father be glad / and thy mother that bare the / shall reioyce.

**E** My sonne geue me thine hert / and let thine eyes haue pleasure in my wayes.

**Pro. xij. d** **I** For an whore is a depe graue / and an harlot is a narrow pyre.

She lufeth lyke a rathse / and those that be not aware / she dringeth vnto her.

Where is wo? where is sorrowe? where is stryfe / where is brangling? where are woundes without cause? where be reed eyes?

When amonge those I be cuer / at the wyne / and seeke out where the best is.

Let not thou vpon the wyne / how read it is / as water a coloure it geueth in the glasse.

It goeth home softly / but at the last it byteth lyke a serpent / and stingeth as an adder.

So shall thine eyes loke vnto straunge women / and thine herte shall muse vpon frowarde thynges.

Yee / thou shalt be as the thou sleepest in the myddel of the ste / or upon the top of the masse.

They wounded me (spale thou say) but it hath not hurte me / they smote me / but I sleie not.

When I am well wakened / I wyll go to the dunke agayne.

### The XXXIII. Chapter.

**Q**UE not thou gelous ouer wicked men / and desire not thou to be amonge them.

For theye herte imagineth to do hurte / and theye lippos talke of mischief.

Thou art wyrdome an house / shall be buylde / and with understandinge it shall be set vp.

Thou art discretion shall the chambere be filled with all costly and pleasant ryde.

A wyse man is stronge / yee / a man of vnderstandinge is better / then he that is mightie of strength.

For with discretion must warres be taken in hande / and where as are many that can geue counsayll / there is the victory.

Wydome is an hie thinge / yee / ruen to the soule / for he barre not open hys mouth in the gate.

He that imagineth mischief / may wel be called an vngracious persone.

The thought of the foolys is synne / and the scofnfull is an abhominacion vnto men.

If thou be ouerfene and negligent in the tyme of neede / then is thy strength but smal.

Deliver the that go vnto death / and are led awaye to be slayne / and be not negligent therin. If thou wilt saye: I knewe not of it.

Thynkest thou that he which made the heron / doeth not consydre it? and that he which regardeth thy soule / seyth it not?

Shall not he receyuenet eury man / as coudyng to hys woike?

My sonne / thou eatest hony and the swete hony combe / for it is good and swete in thy mouth.

Wen so shall the knowlege of wyrdome be vnto thy soule / as soue as thou hast gotte it.

And there is good hope / yee / thy hope shall not be in vayne.

Lape no picup wastre wyrdely vpon the house of the rygurous / and disquiete not hys resting place.

I for a iulle man fallerth seuen tymes / and dislyfeth vp agayne / but the vngodlye fall in to cumbrance.

**Prov. 24** † Reioice not thou at the fall of thine enemy / and let not thine heart be glad when he stumbleth.

**Prov. 24** **25** Let the Lord rebuke him / he sayth it he angry / and turne his wrath from hym vnto thee.

**Prov. 24** **26** Let not thine mouth be open / and thy tongue loose / to follow the wicked and vngodly.

**Prov. 24** **27** And why? the wicked hath nothinge to hope for / and the candle of the vngodly shall be put oute.

**Prov. 24** **28** † Flye forrune/fear thou the Lord and the hynges/and hope no company with the sclaunderers: for theye shall deceyue thee / and thou shalt come sodenly / and wpo knoweth the fall of them hath?

These are also the saynges of the wyse.

**Prov. 24** **29** † It is not good / to haue respecte of any persone in iudgemente.

**Prov. 24** **30** For that sayeth to the vngodly: thou art ryghteous/hym shall the people curse/ yee/the commynity shall abhore hym.

**Prov. 24** **31** But they that rebuke the vngodly shall be commended/ and a ryche blessinge shall come vpon them.

**Prov. 24** **32** He maketh hymself to be well loued / that geueth a good answer.

**Prov. 24** **33** First make vp thy wyse that is without / and loke well vnto that which thou hast in the side/ and the buyde thyne house.

**Prov. 24** **34** Be no false wyrmisse against thy neighbour / and hurte not hym with thy lippe.

**Prov. 24** **35** † Say not I wyl handle hym / euen as he hath deale wyth me/ and wyl reward euey man accordyng to his dedes.

**Prov. 24** **36** † I went by the felde of the slouthfull/ and by the vnyngarde of the folysh man.

**Prov. 24** **37** And loit was all couered with netles/ and fode full of thyistles / and the stone wall was broken doune.

**Prov. 24** **38** Whye I saue and considered it well: I lofed vpon it/ and toke it for a warnyng.

**Prov. 24** **39** Yee/step on still a like/ slumbe a like/ folde thyne handes togerber yet a lytle/ so shall poueue come vnto the: so one that trauallyth by the way / and neede lyke be a wearperied man.

The XXV. Chapter.

**Prov. 25** **1** These also are Salomons proverbes / whiche the kinge of Iuda gaue

thered togerber.

**Prov. 25** **1** It is the honour of God to kepe a thyng secret: / but the hynges honour is to scarde bent. **Prov. 25** **2** out a thyng.

**Prov. 25** **3** The beaue is hygh / the carth is deep / and the hynges herte is vnscardeable.

**Prov. 25** **4** Take the drosse from the siluer / and there shall be a cleane vessel therof.

**Prov. 25** **5** Take away vnghoulyesse from the hynges / a his feare shall be stablised to ryghteousnesse.

**Prov. 25** **6** Put not forth thy self in the presence of the hynges/ and preasse not in the place of great men.

**Prov. 25** **7** Better it is that it be sayde vnto thee: come vpon hyther / the thou to be set doune in the presence of the pynce / whome thou sayst with thyne eyes.

**Prov. 25** **8** † Be not heylly to go to the law / lest / hap / plic thou oude thyself / so at the last / that thy neyghbour put the to shame.

**Prov. 25** **9** Handle thy matter with thy neyghbour him self / discover not another man's secretes: lest / whome men heare thereof / it turne to thy dishonour / a lest / thine euil name do not cease.

**Prov. 25** **10** A word spoken in due season / is like applo of golde / in a siluer byse.

**Prov. 25** **11** The correction of the wyse / is to an obediens care / a golden chayne / a Jewel of golde.

**Prov. 25** **12** Lyke as the wyntercolde in the heruill / so is a saythfull messaiger to hym that sent hym / a refreber / his masters mynde.

**Prov. 25** **13** Who so maketh great booles / and geueth nothyng / is like cloudes and wynde without rayne.

**Prov. 25** **14** † With pacience may a pynce be pacified / and with a soft tounge may ryghtouynesse be broken.

**Prov. 25** **15** If thou syndest bony / care so much as is sufficient for the: lest / thou be ouerfull / and parte / break it out agayne.

**Prov. 25** **16** Withdram thy foot from thy neyghbours house / lest / he be weary of the / a so abhorre the.

**Prov. 25** **17** Who so beareth false wytnesse against his neyghbour / he is a very speare / a sword and a sharpe arrowe.

**Prov. 25** **18** The hope of the vngodly in tyme of neede / is lyke a rotten toth and a slippery soe.

**Prov. 25** **19** Who so hyngeth a songe to a wicked herte / cloberth hym with ragges in the cold / a powder vnto his eyen / and chaffe.

**Prov. 25** **20** † If thynne enmye hunger / fedd him: if he n of thyne

**Luc. 14** **8**

**Eccl. 10** **1** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30**

**Prov. 30** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30**

**Eccl. 30** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30**

**Rom. 14** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30**

## The Proverbs of Salomon.

**1. Re. xx. b** **1** *rhysle / gawe hym thinke :* for so shalt thou heare coales of fyre upon hys heade / and the Lord shall reward the.

*The clothe wynde dryeth awaye & raine / euen so doeth an earnest sober countenance a backbiteres rauge.*

**Pro. xx. b** **2** *It is better to sit in a corner vnder þe roofe / than with a bawling womā in a trybe house.*

*A good repote out of a ferre contrie / is lyke calde water to a thyslic soule.*

*A righteous man fallinge doune before the vngodlye / is lyke a troubled welles / a a springe that is destroyed.*

**Eccl. i. c** **1** *Life as it is not good to cate to much hony / euen so be that wyl kearde out bygh thinges / it shalbe to heary for hysn.*

*He that can not rule hymself / is lyke a cyne which is broken doune / and hath no wallow.*  
**The XXXI. Chapter.**

**2** *Life as snowe is not mete in sommer / nor raine in haruest / euen so is wo: shippe vnsemyly for a soule.*

*Lyke as the byrd and the seralors take their flyght and flic here and there / so the curse that is geuen in vaine shall not lichte vpon a man.*

**Dial. xxx. b** **1** *¶ Onto the horse belongeth a whippe / to the asse a bydle / and a robde to the soules backe.*

*Hee not the soule an aunswere after his foolishnesse / lest / thou become lyke vnto him: but make the soule an aunswere to hys foolishnesse / lest he be wise in his owne conceite.*

*He is lame of his feet / wponen is he in in vanyte / that comiteth any thing to a soule.*

*Lyke as it is an vnsemylye thinge to haue legges and yet to balde / euen so is a parable in the foules mouth.*

*He that sciteth a soule in byghe dignite / sharis euen as if a man byd caste a precious stone epon the gallows.*

*A parable in a foules mouth / is lyke a thorn that pricketh a wouken man in the hande.*

*A man of experyence discerneth all thinges well / but who so byneth a soule / byneth such one as wyl take no heed.*

**¶ Det. ii. b** **1** *Lyke as the dog turneth agayne to hys vomire / euen so a soule be genneth his foolishnesse agayne a frethe.*

*If thou scyll a man that is wise in his owne conceite / there is more hope in a soule the in hym.*

**Pro. xx. b** **5** *The slouthfull fasteth : there is a leopard*

*in the way / and a Lyon in the myddest of the streete.*

*Lyke as the dove turneth aboute vpon the nest / so doeth the slouthfull wright hymself in his bedde.*

*The slouthfull body thrusteth his hand in to his bosome / and it greueth him to put it agayne to his mouth.*

*The sloughard thinketh hymself wyser then wñ men that lye and teache.*

*Who so geth by and medleth with other mens sinne / he is like one that taketh a dog by the eare.*

*Lyke as one thrusteth deadly arrowes and dartere out of a prey place / euen so doeth a dissembler with his neyghboure: and thasayeth he I dyd it but in spoore.*

*¶ Where no wood is / there the fyre goeth out: and where the backpore is taken awaye / there the strete ceaseth.*

*¶ Colde kinde bran / and wood the fyre: euen so doeth a beauling fellowe seare vp waraude.*

*¶ Slaunderers wordes are lyke flattery: but they pearce the inward partes of the body.*

*¶ Venimous lippes and a wycted herte / are lyke a postherde couered with syluer dross.*

*¶ An enemye dissembleth with his lippes / a in the meane season he imagineth mischief: but when he speaketh saye / delecte him now: there are seuen abhominacions in his hert.*

*¶ Who so sepech euell wyl secretly to do hurt / his malice shalbe heared before the whole congregacyon.*

*¶ Who so byggeth vp a pyre: shall sell the: and he that wreteth a stone / shal slombe vpon it hymselfe.*

*¶ A dissemblinge tung hatche one that rebueth him / and a slanderinge mouth wraiteth mischief.*

### The XXXVII. Chapter.

**1** *¶ Hee not thy boist of to morowe: for thou knowest not what maye happen to daye.*

*¶ Let another man praye the / and not thine owne mouth: see / other folkes lippes / and not thine.*

*¶ The stone is beuy / and the sond weighty: but a soule wraiteth is heauy: see / theye theye bair.*

*¶ Wary is a craft thing / and furiousnesse is a veyr spelle: see / who is able to byde enny?*



xlvi  
b

† An open rebuke is better the a secret leue.  
Scythfull are the woundes of a loue / but  
the bysses of an enemy are Deccarfull.

† He that is full / abhorreth an hony combe:  
but vnio bym that is hongry / eury soure  
thyng is sweete.

† He that dys tymes flyeth / is lyke a byrd  
that forsaketh her nest.

† He that is glad of a secret opynment and  
sauoure / but a stomacke that cast geue good  
counsayll / receyvethe a mans neyghbour.

**B** Thyne owne friend and thy fathers friend se  
thou forsake not: but go not in to thy brothers  
house in tyme of thy trouble.

† Better is a frende at hande / then a brother  
fare of.

† My sonne be wise / and thou shalt make me  
a glad heret: so that I shall make aunswere  
unto my rebuker.

† A wise man seing the plague wd hide him  
self / as for foules they go on styl / and suffer  
harme.

xxvii

† Take hys garmente that is suertrye so: a  
stranger / and take a pledge of hym for the  
vnknown name sake.

† He that is to hasty to praysse hys neygh-  
bour about measure / shall be taken as one that  
geueth an euell report.

xxviii

† A bawling woman / and the rose of the  
house / they pynge in a rayne daye / may well be  
compared together.

† He that refrayneth her refrainerth hys wynde /  
and holdeth oyle full in his hande.

† Lyke as one yron whereth another / so doeth  
one man comferte another.

† Who so keepeth his sygge tree / shall enioye  
the fructe therof: he that wasteth vpon hys  
maister / shall come to honoure.

† Lyke as in one water there appeare diuers  
faces / euen so diuers men haue diuers becom-  
es.

xxix

† Lyke as hell and destruction are neuer  
full / euen so the eyes of men can neuer be sa-  
tisfied.

xxx

† Silver is tryed in the moude / and golde  
in the furnace / and so is a man / when he is  
openly praysed to hys face.

† Though thou shouldest buye a foule with  
a prestell in a mouer: lyke omeled / yett will not  
hys foote stynne go from hym.

xxxi

† We that thou knowe the number of thy

carell thy self / and loke well to thy sheete.  
† For ryche abyde not alwaye / a house raune  
endureth not for euer.

† The hay groweth / the grasse cometh vp /  
and herbes are gathered in the mountaine.

† The lames shall cloth the land / for the goate  
reth thou shalt haue money to thy hous hooze.  
† Thou shalt haue goates mylke ynygh to  
fede the / to vpholde thy housholde / and to sue  
steyne thy maydens.

## The XXVIII. Chapter.

† He vngodly flyeth no mā charynge him /  
but the righteous shädeh styse as a Lyon. **Leui. xxxii**

† Because of synne hys lande doeth ofte chauge  
her synce: but those we men of vnderstā-  
ding / and wysdome a realme endureth löge.

† One poete mā oppresse his neyghbour by vngod-  
lencesse lyke a connuall rayne that destroyeth  
the frute.

† They that forsake the lawe / praysse the vngod-  
dly: but such as kepe the lawe aboure the.

† Wyse men discernen not the thyng that is Col. i. b  
is ryghte / but they that seke after the Lawe /  
discusse all thynges.

† A poete man lechidng a godly lyse / is better **Pro. xx. a**  
then the ryche that goeth in forwarde wayes.

† Who so keepeth the lawe / is a chyld of vnder-  
standyng: but he that sekerth ryotousnes /  
shamerth hys father.

† Who so increaseth his ryches by vantage **B**  
and vnwaryng / let hym gather them to helpe  
the poore withall.

† He that turneth away his care from hys **Pro. i. b**  
rynges the lawe / hys prayer shall be aboired.

† Who so ledeh the righteous in to an euell  
way / shall fall in to hys owne pye / but the iuste  
shall haue the good in possession.

† The ryche man thinketh hymself to be wyse /  
but the poore that hath vnderstandyng / can  
precaue hym well ynough.

† When righteous men are in prosperite / **Eccl. i. a**  
the doeth honoure stouische: but when the vngod-  
dly come vp / the state of men chaungeth. **Pro. xxviii. d**

† He that hideth his synnes / shall not prosper: **Pro. xx. a**  
but who so knoweth geth them / and forsaketh  
them / shall haue mercy. **Psal xxxi. a**

† Well is hym that standeth alwaye in awe: **Job. i. b**  
as hym that burdeneth hys berr: he shall fall **Eccl. vii. c**

## The Proverbs of Salomon.

into mischief.

**E**ye of a roaring Lyon / and an hungry  
Bereaven soe is an vngodly pounce ouer the  
poore people.

Where the priuice is without vnderstand-  
ing / there is greute oppression and wronge;  
but if he be such one as hateth courtoousnesse /  
he shall rage in longe.

**Gen. iii. b** ¶ He that by violence sheddeth any mans  
bloude / shall be a sinuagete vnto his graue /  
and no man shall be able to succoure him.

**Prou. x. b** ¶ Who so leauech a godly and innocent yse /  
shalbe safe; but he that goeth forwarde wares /  
shall ouer haue a fall.

**Prou. xi. b** ¶ He that kylleth his lande / shall haue plene  
reconifisic of bread; but he that foloweth ydel-  
nesse / shall haue pouerte ynough.

A faithfull man is greatly to be commen-  
ded; / but he that maketh to much haiste for so  
Dio. xxii. a. be ryche / shall not be vnglyte.

To haue respect of persons in iudgement  
is not good: And why? he wil do wronge; yet  
euery for a peece of bread.

**D**e that wil be riche al to some; hath an euil  
eye; and considereth not that pouerte shall come  
vpon hym.

He that rebuketh a man / shall fynd moie sa-  
uoure at the last; the he that flattereth him.

**Mat. xv. a** ¶ Who so robbeth his father and mother /  
and sayeth it is no synne; the same is lyfe vnto  
a murdrecer.

He that is of a poudre stomack / stretcheth  
vpon stryfe; but he that putteth his trust in  
Lords / shall be well fed.

**3. re. xvii. b** ¶ He that trusteth in hys owne herte; is a  
foule; but he that dealeth wylly / shall be safe.

**1. a. xv. b** ¶ He that greech vnto the poore; shall not  
want; but he that turneth away his eyes from  
such as be in neede / shall suffre greate pouerte  
him self.

**Dio. xviii. b. 1. ff. 3. a** ¶ When the vngodly are come vp; men are  
sayne to hyde the selfe; but when they cryeth  
the righteous increace.

The XXX. Chapter.

**3**e that is deliuered / and will not be re-  
soured; shall suddenly be destroyed with-  
out any helpe.

**Dio. xviii. b. 2** ¶ Where the righteous haue the ouerhaide /  
the people are in ioy; yette; but where the  
vngodly deaeth rich; there / people mourne.

Who so loueth wysdome / maketh hys sa-  
uer a glad man: / but he that feareth barlots  
respensid; an way that he hath.

With true iudgement the Synge setteth vp  
the lande; / but if he be a man that taketh gyf-  
tes; he turneth it vpon deome.

Who so flattereth his neyghboure; layeth a  
nette for his fete.

The synne of the wicked is his owne sinare;  
but the righteous shalbe glad and ioyous.

The righteous considereth the cause of the  
poore; / but the vngodly regardeth no vnder-  
standing.

Wicked people bringe a cytie in decaye; but  
wysc men set it vp againe.

If a wysc man go to lawe with a foule; wher-  
ther he deale with hym friendly or roughly; he  
getteth no rest.

The bloudy byrthy hateth the righteous; / but  
the iust like his soule.

A soule pouerth our his synne all together;  
but a wysc man feareth it in yll after warde.

If a pounce delecte in lycs; all his seruantes  
are vngodly.

The poore and the lender mete together; the  
Lords lyghteneth bothe their eyes.

The feare of the Synge that saythfully iud-  
geth the poore; shal continue sure for euer more.

The radde and correccion minisre wys-  
dome; but if a chyld be not lofed vnto; he bring-  
geth his mother to shame.

When the vngodly come vp; wickednesse  
increareth; but the righteous shall be theyr fell-  
douroure; they soune with correccion; and  
he shall comforte the; yet; he shall do the good  
at thynne herte.

Where no prophete is; there the people pre-  
ryth; but wel is him that feareth the lawe.

A seruante will not be the better for woe; &  
des; so; though he vnderstand; yet; well he not  
regarde them.

If thou seest a man that is bashy to speke  
vnaduersed; / thou mayest truste a soule more  
than hym.

He that deliuereth bringeth vp his seruante  
from a chyld; / shall make hym his master at  
length.

An angrie man stretcheth vpon stryfe; / and he that  
beareth euil wil in his mind; doeth much euil.

Three thynges commeth a fall; / but a lowly  
sperec

Dio. 2

Dio. 17

3. 17

spite bringeth great wo:shyp.

Who so feperth company with a thefe / hath his owne soule: be heareth blasphemyes / and relecth it not forsh.

He that feareth men shall haue a fall: but who so putteth his trust in the Lorde / shall come to honour.

Many there be that seeke the pynnes fauour / but eury mane iudgement cometh from the Lorde.

The righteous abhoire the vngodlye: but as for thefe: they be in the ryght waye: the wicked hath them.

## The XXX. Chapter.

The woordes of Agur the sonne of Iafub.

**I**n the prophetic of a true saythfull man / whome God hath helped / whome God hath consoled / and no: shped. For though I am the least of al / I haue no mane vnderstandinge: for I neuer learned wysdom: yet haue I vnderstādinge / and am well informed in godly thynges. Who hath clained vp in to heauen: Who hath come doune from thence: Who hath holdeth the wynde fall in his hand: Who hath dēshedd f water in a garnēt: Who hath set all the endes of f world: What is his name / or his sones name: Canst thou tell?

All f woordes of God are pure a cleane: for he is a swete vnosall thefe: put they rest in hym. Put thou nothing therfore vnto his woordes / lest he repute the a thou be sounde as a sear.

Two thynges I require of the / that thou wilt not vnye me before I dye. Remoue from me vaine and lyer: geue me neyther pouerte nor riches: onely graunte me a necessary luyng.

Lest I be to full / I denye the a say: what shewe is the Lorde: I And lest I beyngē edrayned thowm pouerte / fall vnto stealing / a forswaie the name of my God.

A curse not a seruante vnto his master / lest he speake euell of the also: and thou be hurt.

He that dūngers vp an euell repute vpon the generation of his father and mother / is no worthy to be commended.

The generation that thinke they selfes cleane / shall not be clenfed: for they: sylbynesse. There

are people that haue a proud sofe / and cast up they: eyes liddes. Theio people seech are swar: de: and with they: chambrones they confume and beaure the symple of the earth / and the poore: from among men.

This generaciō which is lyke an heischēd hath two daughters: f one is called / sech by: the: other: bung: by: her.

There be the thynges that are neuer satisfied: a the fourth sayeth neuer soo. The hills a womanis wombe / and the earth hath neuer water ynough. As for fice: it sayeth neuer soo. Who so laugheth his father to scorn: / Hea: ff: b and secheth bys mothers commūdamēt at Deu: ff: c and naught: the rauens pick out his eyes in the valley: a deuoured be he of the yonge Egles.

There be the thynges to bye for me: and as Chap: v: b for the fourth it passeth my knowlege.

The waye of an Eagle in the ayre: the waye of a serper vnto the stone: the waye of a shippe in the see: a the waye of a man with a yonge womē. Suche is the waye also of a wyfe: that breaketh wedlocke / whiche wyfeth her niough lyke as whā the harp cutt: a sayeth: As for me: I haue done no harme. Thow the thynges I f carde is asuayed / a the fourth maye it not beare: Thow a seruant that heareth rule: thow rowe a soule that hath great riches: thow an ydle housewyfe: and thow an handymāden that is heyere her maytre. There be foure thynges in the earth: the whiche are very lyke: burn wysdom: they exceede the mys. The Tēminites are but a weake people / yet gart: they they meate together in the barne: f.

The ednyes are but a feeble folk / yet make they they chowdes amonge the rockes. The gresboppers haue not a gude yet go they forth together by heapes. The fyger labourer is her handes: and that in the synner palayce.

There be the thynges that go flyssy: but the goyng of the fourth is the gooddest of all. A Lyon which is kyng of bestes / and gucth place to no mane: A colde ready to fryght: A rāne: A King f goeth forth with his people.

If thou be so foolish to magnifye thy selfe: or medleth with any such thyng: the lare thy hande vpon thy mouth. Who so dryneth mylke / maketh butter: he f rubbeth his nose: maketh it to blede: and he that causerth wrath / bingeth forth styffe.

## The Proverbes of Salomon.

**The wordes of kynge Lamuel/  
and the Prophecie that hys mother  
saught hym.**

### The XXXI. Chapter.

**W**onne/thou sonne of my body: O my  
deare beloued sonne / greue not ouer thy  
substaunce and myne be vnto women / which  
are the destrucion euen of fingers. O Lamuel  
gve thynges no wine / lest they beynge drinke  
forget the lawre / and regarde not the cause of  
the poore / as of al such as be in aduersite. Beue  
stronge drinke vnto such as are contempned  
to death / and wyne vnto those that mourne:  
that they maye drinke it and forget theyr mys-  
ery and aduersite. Be thou an aduocate and  
stande in iudgement thy selfe / to speake for all  
such as be domme and successelesse. With thy  
mouth defende the thinge that is lawfull and  
ryght / and the cause of the poore and helpelesse.

**B** Who so fyndeth an honest faithfull wo-  
man / she is more worth then pearles.

The heart of her houshilde maye safely trust  
in her / so that he shall haue no neede of spyales.

She wyll do hym good and not euell all the  
dayes of her lyfe.

She occupieth wol and flaxe / and labour-  
eth glably with her handes.

She is lyke a marchantes shippe / that bring-  
eth her vyntres from farre.

She is vp in the nyght season / to prouyde  
meate for her houshilde / and foode for her  
maydene.

She openeth her lande and byerth it / and  
with the fruite of her handes she planteth a  
vyneyard.

She gyrdeth her loynes with strength / and  
courageth her armes.

And if she perceaue that her housfaryfe  
beeth good / her candle goeth not out by nyght.

She layeth her fingers to the spyndle / and  
her hande taketh holde of the rocke.

She openeth her hande to the poore / yet  
she stretcheth forth her handes to suche as haue  
neede.

She feareth not that the cold of the wynter  
shall hurte her house / for all her householde fol-  
lowe are double clothed.

She maketh her selfe sayre ornaments / her  
clothyng is whyte sylke and purple.

Her houshilde is myche feydy in the gates /  
when he sitteth amonge the rulers of the lande.

She maketh cloth of sylke and selleth it / and  
deliuereth a gyrdle vnto the marchaunte.

Strength and honour is her clothyng / and  
in the latter daye she shall reioyce.

She openeth her mouth with wysedome /  
and in her tongue is the lawe of grace.

She taketh well to the weape of her house-  
holde / and eateth not her bread with violence.

Her chyldren aryse and cal her blessed / and  
her housbande maketh muche of her.

Many daughters there be that gather ro-  
ses together / but thou goest about them all.

As for sauaour / it is deccatfull / and browne  
is a payne thynge: but a woman that feareth  
the Lord / she is worthy to be prayse.

Shee her of the frute of her handes / and  
let her owne wooken paye her in the gates.

The ende of the Proverbes of  
Salomon.

# The booke of the Preacher/ otherwys called Ecclesiastes.

lo they are all but vanytie and vexacyon of mynde The croked can not be made straight/ and the sauro can not be numbred. I come muned with myne vrene herte/ sayenge I lo/ I am come to a greate place/ and haue gouerned more wysdome/ then all theye that haue ben before me in Ierusalem. Yet my hert had great experyence of wysdome a knowlege / for there vnto I applyed my mind: that I might knowe what were wysdome and vnderstandyngs/ what were erreure and foolyspence. And I perceaued that this also was but a vexacyon of mynde: for where much wysdome is/ thereto also greate trauaile and disquietnes: and the more knowlege a man hath/ the more is his care.

The first Chapter.

Z



Eccl. i. b

Job. iiii. b

Eccl. i. a

Eccl. i. b

E

These are the wordes of the Preacher the sonne of Dauid/ kinge of Ierusalem. All is but vanytie/ sayeth the Preacher. All is but playne vaine. for what he hath a man of all the labour that he taketh vnder the Sunne. One generation passeth away/ another cometh/ but the earth abideth still. The Sunne ariseth/ the Sunne goeth downe/ and returneth to his place/ that he maye there rise vp agayn. The winde goeth toward the South/ and scarcheth his compassse about vnto the North/ and so returneth into himselfe again. All flioures runne into the see/ and yet the see is not fylled: for loke vnto what place the waters runne/ thence they come againe. All thynges are so hard/ that no man can expresse them. The eye is not satisfied with sight/ the eare is not fylled with hearyng. The thynges that hath bene cometh to passe agayne: and the thynges that hath bene done/ is done agayne/ there is no new thyng vnder the Sunne. Is there any thyng where of it maye be sayde: lo/ this is newe. See it was longe ago in the tymes that haue ben before vs. The thynges that is past is oute of remembraunce: Euen so the thynges that are yet to come/ shall no more be thought vpon among them that come after. I my selfe the Preacher/ beyng kynge of Ieracil and Ierusalem/ applyed my mynde to seeke oute and searche for the knowlege of all thynges that are done vnder heauen. Such trauaile and labour hath God giuen vnto the chyliden of men / to exercise them selfes therein.

Thus I haue considered all the thynges that come to passe vnder the Sunne/ and

The II. Chapter.

Then sayde I thus in my herte: How go I to/ I will take myne ease and haue good dayes. But lo/ that was vanytie also: in so muche that I sayde vnto laughers: thou arte madde/ and to myrth: what dost thou?

So I thought in my herte/ to withdraue my selfe from wyne/ to applye my mynde vnto wysdome/ and to comprehend foolyspence wntill the tyme that among al the thynges which are vnder the Sunne/ I myghte see what were best for men to do/ so longe as they liue vnder heauen.

I made goodious saye woikes. I buylded me houses/ and planted vineyardes: I made me orchardes and gardenes of pleasur/ and planted trees in them of all maner fruites. I made poles of water/ to water the grene/ a frutefull tree withall. I bought seruantes/ and maydens/ and had a greate householde. I had camell and shepe/ I had more substance of them/ then all theye that were before me in Ierusalem. I gathered siluer and golde together/ euen a treasure of kinges and landes.

I prouyded me fingers and women which could playe on instrumentes/ to make me mirth and pastime. I gat me diuynge cuppes also and glasses. Finally I was greater and in more wysshipp/ then al my predecessours in Ierusalem. For wysdome cryed with me: and loke what soeuer myne eyes desired/ I let them haue it: and wherein I souer my herte delited at had any pleasure/ I with-

Eccl. i. b  
and iii. c

Eccl. i. b

n v habc

## Ecclesiastes.

be it not from it. Thus my herte enioyed in all that I wyld and thus I toke for the portion of all my traualle. But when I considered al I woikes & my hertes had wroughte/ and all the labours that I had taken therein: lo! was but vanitie and vexacion of minde/ and nothyng of any value vnder the Sunne. Then warned I me to consider wysdomes/ rouse and foolishnesse: (for what is be amonge men) that myght be compared to me) Kinge in iudice wo:kes/ and I sawe that wysdomes excellith foolyshnesse/ as farre as lyge doeth vartensesse. For a wiseman search his eyes aboute in his heade/ but the foule goeth in the vartensesse. I perceaued also that they doth had one ende.

**C** Then thought I in my minde: If it happē vnto the foule as it doeth vnto me/ what needeth me the to labour any more for wisdom. So I confessed within my herte/ that this also was but vanitie. For the wyse are euer as litle in remembrance as the foolyshe/ and all the dayes for to come shalbe forgotten/ yet the wyseman dyeth as well as the foule. Thus beganne I to be weery of my life/ in so muche that I coulde away with nothyng & is done vnder the Sunne/ for al was but vanitie and vexacion of mynde: yet/ I was weery of al my laboure/ which I had taken vnder the Sunne/ because I shoulde be sayn to leaue them vnto another man that cometh after me: for who knoweth whether he shalbe a wysse man or a foule? And yet shall he be loide of all my labours/ which I in such wysdome haue taken vnder the Sunne. Is not this a vaine thinge?

**S**o I turned me to refraine my minde fro all such traualle/ as I toke vnder the Sunne: for so muche as a man shoulde weery himself with wysdome/ with vnderstandinge and opynminde/ yet he fauie to leaue his labours vnto another/ that neuer sweet for them. This is also a vaine thinge and a great misery. For what getteth a man of al the labour and traualle of his mynde/ that he taketh vnder the Sunne/ but heauinesse/ sorrowe and disquietnesse at the daies of his life? In so muche that his herte cal not rest in the night. Is not this also a vaine thinge? Is it not better then for a man to eat and drinke/ al his foule to be merry in his laboure? Yet/ I sawe that this also was

a gyfte of God. & for who maic eate & drinke/ 1. Tim. 4. 8. or synge any thinge to passe without hym? And why? he getteth vnto man what it pleaseth him: whether it be wysdome/ vnderstandinge/ or gladnesse. But vnto the synner be getteth weerines and sero/ which be may gather a heape together the thinge/ & after wards shalbe geuen vnto him whom it pleaseth God. This is now a vaine thinge/ yet/ a very desquietnesse and vexacion of minde.

The III. Chapter.

**V**ery thinge hath a tyme/ yet/ al that is vnder the heauē/ hath his euientic season. There is a tyme to be borne/ and a tyme to dye.

There is a tyme to plante/ & a tyme to plucke vp the thinge that is plante.

A tyme to lay/ and a tyme to make whole.

A tyme to breake yuane/ and a tyme to build vp.

A tyme to wepe/ and a tyme to laugh.

A tyme to mouene/ and a tyme to vauce.

A tyme to cast awaye stones/ and a tyme to gather stones together.

A tyme to embrace/ and a tyme to refraine from embracing.

A tyme to winne/ and a tyme to lose.

A tyme to spare/ and a tyme to spende.

A tyme to cut in pecces/ and a tyme to sowe together.

A tyme to kepe silence/ & a tyme to speake. Eccle. 3. 1.

A tyme to loue/ and a tyme to hate.

A tyme of warre/ and a tyme of peace.

What hath a man els (if doeth any thinge)?

But weerinesse/ a laboure: for as touching the traualle and carefulnesse which God hath geuen vnto men/ I see that he hath geue it/ & he to be excessid in it. Al this hath be ordyned maruailous goodly/ to euery thinge his tyme. He had planteid ignorance also in the hartes of men/ that they shoulde not finde out the grounde of his wo:kes/ which be doeth fro the beginninge to the end. So I perceaued that in these thinges there is nothyng better for a man then to be merry and do well so longe as he liueth. For al that a man careth and desireth/ yet/ whoso euer a man enioyeth of al his laboure/ & his tyme is a gyfte of God. I considered also that whoso euer God doeth/ it endureth for euer/ and that nothyng can be put

vnto

Eccle. i. a

unto it/no: taken from man and that God doeth it to it/therefor that men should feare him. The thinge that hath bene is now: and the thinge that is for to come/ hath bene alsoe time / for God restorith againe the thinge that was past: / For cause / I sawe vnder the Sunne / vngodlynes in the steade of iudgements / and iniquite in steade of righteousnesse.

Then thought I in my minde: God shall separate the righteous from the vngodly / and there shall be the time and iudgment of all conuuls and wofles. I communed with myne owne herte also / concerninge the children of men: for God hath chosen them / and yet leauech them appeare / so though they were beastes: it happeneth vnto me as it doeth vnto beastes / as if one dyeth / so dyeth / for other yee / they haue both one maner of death / so / in this / a man hath no preeminence aboue a beaste / but all are subdued vnto vaine. They go all vnto one place / for as they be al of dust / so shall they al turne vnto dust againe.

Eccle. vi. b

Eccle. vi. a

Who knoweth the spirit of man / that goeth upward / and the breath of the beast that goeth vnto into the earth: Wherefore I perceaued / that there is nothinge better for a man / then to be ioyfull in his labour / for that is his paye: on. But who wyll charge him to see the thinge that shall come after him?

The 111. Chapter.

Eccle. i. a

Eccle. v. a

So I turned me / and considered all the violent wronges that is done vnder the Sunne: and beholds / the reuoc of such as were oppressed / and there was no man to comforte them / so that wolde deliuer and defende them from the violence of their oppressours. Wherefore I iudged those that are dead to be more happy then liue / as he alwaye / him that is yet vnto me to be better at ease / then they both / because he seyth not / my miserable woikes that are done vnder the Sunne. Againe / I sawe that all trauaile and vngodnesse of labour was hated of euery man. This is also a vaine thing / and a vexed of minde. The soule soldeth his handes together / as a carye up his owne soule. One handfull sayeth he / is better with rest / then both the handes full with labour and trauaile. Moreover / I turned me / as beholde / yet another vaine vnder the Sunne. There is one man / as he is alone / but himself alone / hauinge

neither childe nor brother: yet is there no ende of his carefull trauaile / his eyes can not be satisfied with riches / yet doeth he not remembre himselfe / as saith: For whom do I take such trauaile / for whose pleasure / do I take such care away my lyfe: This is also a vaine and miserable thinge. Therefore two are better the one / for they maye waken / so profite of their labour. If any of them fall / his companion helpech him up againe: But two is him that is alone / for if he fall / he hath not another to helpe him up. Againe / when two sleepe together / they are warme: but how can a body be warme alone: One may be ouercome: But two maye make resistauce. If they sleepe togeather / they are not lightlye broken. A poore childe beinge wishe / better then an olde kinge that doeth / a can not beare in time to come. Some one edmeth bene. x. h. out of pyson / and is made a kinge / another is a kinge / which is beinge in the kingdom / cometh vnto the power. And I perceaued / that all men / as a p. xxxij. vinge vnder the Sunne / go with the soule / as he. xxxij. c. coude childe / as edmeth up in the steade of the other. As for the people that haue bene before him / as that come after him / they are innumerable: yet is not their loye the greater / so doeth him. This is also a vaine thinge and a vexation of minde. When thou comest into the house of God / kepe thy foot / as haue nye / that thou maist beare: that is better the / offerings of foules / for they knowe not what euil they do. The V. Chapter.

Do not haistie with thy mouth / as laye not / as haue better speake any thinge / rather be for God. For God is in heauen / and thou vpon earth / therefore let thy wordes be fewe. For where much carefullnes is / there are many vnaimes: and where many wordes are / there men may beare soules. If thou make a uowce vnto God / do not slacke to performe it. As for soules / be care / be wary / no pleasure in them. If thou promise any thinge / paie it / for better it is that thou make no vowe / then that thou shouldst promise / and not paye. Use not thy mouth to cause thy selfe / so to hymne / that thou saue not before / as I am / as my foot / as he. xxxij. c. is in the faulte.

For the God wil be angrye at thy voyce / as displeare all the woikes of thine handes. And why: where as are many vnaimes / as many

Dagminu  
legit: Et ne  
dicas ante  
angulum  
quod error  
sit vnaime.

**Ecclesiastes.**

**Ecc. 10. 13.** many wondes/there are also diuerse vanities:  
 that loſe that thou feare God. ¶ If thou ſeſt  
 the poore to be oppreſſed and wrongfullſe  
 heare miſhal for that equite and the righte of  
 the lawe is waſted in the lanbe:maruail not  
 thou at ſuch iudgements:for one great man fee-  
 perth rough with another/a the mightie helpe  
 ſelke together. The whole lande alſo is  
 the felidus and al that is therein is in ſubiec-  
 on and bondage vnto the kinge.

**B** He that looeth money wyl neuer be ſatiſ-  
 fed with money: a who ſo delireth in riches/  
 ſhal haue no reſt: ſeeſt thou. Is not this alſo  
 a vayne thinge: Where as many rythes are/  
 there are many alſo that ſpende them awaye.  
 And what pleaſure moxe hath he that poſſe-  
 ſeth theſe/ ſaynge that he maye loſe vpon the  
 with his eyes: A labouringe mā ſlepeſh ſwee-  
 tly/ whether it be liſe or much that he eateth/  
**Job. 31. c** ¶ But the aboundance of the rich wul not ſuf-  
 fre him to ſlepe.

¶ Yet is there a ſore plague/ which I haue ſene  
 vnder the Sunne/ namely they that kepte to the  
 horre of him that hath them in poſſiſſion.

**Job. 1. c** ¶ For oft times they periſh with his greate  
 miſery and trouble: and if he haue a childe / it  
 getheth nothinge. Lyfe as he came naked out  
 of his mothers wombe/ ſo goeth he thither  
 againe/ and carryeth nothinge awaie with him  
**E** of all his labour. This is a miſerable plague/  
 that he that go awaye euen as he came. What  
 helpeth it him then/ that he hath laboured in  
 the winde: All the dayes of his lyfe alſo muſt  
 he care in the darcke/ with great care/ ſnelleſſe/  
 ſilenceſſe and ſorrowe.

**Ecc. 10. d** ¶ Therefore he thinketh it a better and a fairer  
 thinge a man to care a wyne/ and to be  
 reſt: ſhed of all his labour/ & he taketh vnder  
 the Sunne al the dayes of his liſe which God ge-  
 ueth him: for this is his portion. For vnto  
 whom ſocuer God geueth riches / goodes a  
 power/ he geueth it him to enioye it/ to take it  
 for his poſſeſſion/ & to be reſt: ſhed of his labour:  
 this is now & gyfte of God. For he thinketh  
 not much how longe he ſhal liue/ for ſo much  
 as God ſhall bid his herte with gladneſſe.

The. VI. Chapter.

**A** Here is yet a plague vnder the Sunne/ a it  
 is a general thinge amonge men: when  
 God geueth a man rythes/ goodes a honour

ſo & he wanteth nothinge of al that his herte  
 can deſire: a yet God geueth him not leue to  
 enioye theſame/ but another mā ſpendeth theſe.  
 This is a vayne thinge a a miſerable plague.  
 ¶ If a mā deget an hundred childe: a liue ma-  
 ny yeares/ ſo & his voyce are many in numbre  
 a yet can not enioye his goodes/ neither be ſu-  
 ried: ſo for him I ſaie/ that an vnyndly ſtrich  
 is better then he. For he cometh to naught/  
 and ſo goeth his waie into dar. Kenneſſe/ and his  
 name is forgotten. ¶ Moreover he ſeeth not the  
 Sunne/ and knoweth of no reſt/ neither haue  
 he there: ¶ Yet though he liued two hundred  
 yeares/ yet hath he no good liſe. Come not all  
 to one place: ¶ All the labour that a man taketh  
 is for himſelfe/ and yet his deſire is neuer ſyſe-  
 led after his minde. For what hath the wyſe  
 moxe theſe the foul: What helpeth it the poore/  
 that he knoweth to make before the huiſinge?  
 ¶ The ſighte of the eyes is better / then that the  
 ſoule ſhould ſo departe away. ¶ Howbeit/ this  
 is alſo a vaine thinge/ a diſſuſſuſſe of minde.  
 What is more excellent then man: yet can he  
 not in the laue get the victory of him that is  
 mightier the be: ¶ A vaine thinge is it to calle  
 our many wordes: but what hath a man do?  
 The. VII. Chapter.

**O** Who knoweth what is good for man  
 ¶ A ſynging in the dayes of his vayne lyfe/  
 which is but a ſhadowe: ¶ Or who wyl ſell a  
 mans warbal happen after him under the  
 Sunne. ¶ A good name is more worth then a  
 Di. 174  
 precious ornament/ and the daye of death is cany a  
 better then the daye of birth.

¶ It is better to go into an houſe of mour-  
 ninge/ then into a bancket houſe. For there is  
 the ende of all men/ and he that is huiſinge/ ta-  
 keth it to herte. ¶ It is better to be ſoy than to  
 laugh/ for when the countenance is heauy/  
 the herte is ioyfull. ¶ The herte of the wiſe is in  
 the mourninge houſe/ but the bert of the fool-  
 liſhe is in the houſe of ioy. ¶ It is better to  
 geue care to the chaſteninge of a wyſe mā/ the  
 to heare ſynging of foolkes. For the laughinge  
 of foolkes is liſe heracting of whores burninge  
 vnder a poe. And that is but a vaine thinge.

¶ Who ſo doeth wronge/ maketh a wiſe mā  
 to go out of his wyne/ and beſtropheth a geide  
 herte. ¶ The ende of a thinge is better then the  
 beginninge. ¶ The patient of ſpree is better then  
 the



the hie minded. Be not hastily angry in thy minde / for wrath rethyr in theosome of a soule. Saye not thou: What is the cause that the Dayes of the olde tyme were better / then they that be now: for that were no wyse question. Wysedome is better then ryche / yee / much more wroth then the eye sight. For wysedome descender as well as money / and the excellent knowlege and wysedom greuch lise vnto him that hath it in possession. Considre the woork of God: show that no man can make the thinge straight / whiche he maketh crooked. We will the tyme of prosperitee / and remember the tyme of myssion: for God maketh the one by the other: so that a man cannot fynde nothyng else.

**E** These two thinges also haue I considred in the tyme of want: that the iust man perissheth for his righteousnes sake / and the vngodly larysh in his wickednesse. Therefore be thou myghter to righteous / not ouerwyse / that thou perishe not: be neyther to vnyghteous / also not to foolish: / lest thou dye before the tyme. It is good for the to take heed of this / and not to let that go out of thy hande. For he that feareth God / shal scape them al.

**I** King. 1. Wysedom greuch more courage vnto the Ed. 1. a wyse / then ten myghtie men of the cytie: \* for Luc. 1. 1. there is not one rulle vpon carth / that doeth Luc. 1. 1. a good / and synneth not. Take not heede vnto cery woordes that is spoken: / lest thou heare thy seruant curse the: for thine owne here knoweth / that thou thy selfe also helte of tyme spoken euil by other men. All these thinges

**M**att. 1. haue I prooued because of wysedome: I for I thought to be wyse: but be wente farther from then he was before: yee / and so depe that

**D** I mighte not reache vnto her. I applyed my minde also vnto knowlege / and to see out of saence / wysedom and vnderstanding: to know the fooly thynesse of the vngodly / and the course of doinge faultes. I And I found / that a woman is bettere then death: for she is a very angell: her berre is a net / and her handes are charmes. Whos pleaser God will / scape from her: but the synner wil be take with her. Beholde: / searched the preacher. This haue I diligently searched out and prooued / that I mighte come by knowlege: which as yet I site and fynde not. Among a thousand men

I haue founde one / but not one woman as monge al: / so / this only haue I founde: / that Gen. 1. 8 God made man iust and right: but they sele thurs: for synnes: where as no man hath wysedom and vnderstandinge: to geue aunswere thereto.

## The VIII. Chapter.

**W**ysedom maketh a mans face to shine: / But malse / putteth it oute of fauoure: / Dio. 10. 8. Bepe the synnes commaundment: I warne the: / the ooth that thou hast made to God. Be not haustie to go out of his sight: / and se thou continue in no euill thinge: for wharsoeuer it please him / that doeth be. Like as when a henge greuch a charge / he commaundment is myghtie: / Euen so / who may saye Job. 1. 6 vnto him: what doest thou: \* Who so keepeth the commaundment: / shal sele no harme: but a wise mans herre differeth tyme and maner. For every thinge wyl haue opportunitie a iudgement: and this is the thinge that maketh men full of carefullnes and sorrow. And why: a man knoweth not what is for to come. For who wyl tel it him: / Ne: ther is there any man that hath power ouer the spere: to kepe full the spere / no: to haue any power in the tyme of death: It is not he also that can make an ende of the dayes: / neyther may vngodliness deliuer him that myleth with.

**A**ll these thinges haue I considered: / and I applyed my minde vnto every woike that is vnder the Sunne: howe one man hath lode shippe vpon another to his owne harme. For I haue of sene / howe vngodly thoughte to their graues / and fallen downe from the hie and glorious place: in so much that they were forgotten in the cytie: where they were had in so hie and great reputation. This is also a vain thinge. Because now that euil woikes are not hastily punished: the berre of man greuch himselfe ouer vnto wickednesse. But though an euil persone offend an hundred times / a haue a longe life: yet am I sure: that it shal go well with them that feare God: because they haue hym before their eyes. Againe: as for the vngodly: it shal not be well with him: neyther shal he prolonge his dayes: but euen as a shadowe: so shal he be that feareth not God.

Yet is there a ransome vpon carth: / There be C iust men: vnto whom it happeneth: as though they

they had the woikes of the vngodly: Againe  
there be vngodlye / with whome it goeth as  
though they had the woikes of the righteous.  
This me thinke also a vaine thinge. Therefore  
I came to gladnes/ because a man hath no bette  
re thing vnder the Sunne/ he to eat a dunccke  
to the mery: for that shall be haue of his la-  
bour all the daies of his life/ which God geueth  
him vnder the Sunne. When I applied my  
minde to learne wisdom/ and to knowe the  
myste that is in I woild/ and that of suche  
a fashion/ that I suffered not mine eye to sleepe  
neither daye nor night/ I vnderstode of al the  
woikes of God/ that it is not possible for a mā  
as anyne vnto the woikes that are done vnder  
the Sunne/ and though he bestow his labour  
e: like the out: yet can he not reach vnto the:  
yet/ though a wyse man wolde vndertake to  
knowe theye night he nor fynde them.

The IX. Chapter.

**A**ll these thynges purposed I in my  
minde to see out. The righteous a wyse:  
ye/ and their woikes also are in the hande of  
God: there is noua that knoweth either the  
loue or hate of I thinge that he hath before him.  
It happeneth vnto one as vnto another: It  
goeth with the righteous as with the vngodly:  
with the good and cleane as with the vn-  
cleane: with him that offereth as with him  
that offereth notlike as it goeth with the ver-  
nious/ so goeth it also with the sinner: As it  
happeneth vnto the persecuted/ so happeneth it  
also vnto him that is afraied to be persecuted.  
Amonge all thynges that come to passe vnder  
the Sunne/ this is a mysery/ that it happeneth  
vnto all alike. This is the cause also that the  
heres of men are full of wickednesse / and  
made foolishnes: is in their heres as longe  
as they lye/ vnles they dye.

**A**nd whye? As longe as a man lyeth/ he  
is careles: for a quicke dogge/ say theye/ is bette  
then a dead Lion: for theye that be lyunge/  
knowe that they shall dye: but theye that be  
dead/ knowe nothyng: / neyther deserue they  
any more. For their memoriall is forgotten/ so  
that theye be neyther loued/ had nor enuyed:  
neither haue they any more parte in I worlde  
in all that is done vnder the Sunne. Wo thou  
thy wyse thou/ care the breade with ioye/ and  
wynne thy wyne with gladnes/ for thy wyse

Feas please God. Let thy garments be all white  
white/ and let thy heade waxe no ointme.  
\* Use thyselfe so ioye ioyfully with thy wyse  
whome thou louest/ all the dayes of thy life  
(which is thine vaine) that God hath geuen  
the Sunne/ all the dayes of thy manite: for that  
to thy portion in this life/ of all labour and  
trawple that thou takest vnder the Sunne.  
Whatsoeuer thou takest in hande to do / that  
do with all thy power: for amonge the dead  
where as thou goest vnto / there is neyther  
woike/ counsaill/ knowlege/ nor wisdom.

So I turned me vnto other thynges vnder  
the Sunne/ and I sawe/ that in running it hel-  
peth not to be swyfte: in battayll it hel-  
peth not to be stronger: to sedynge / it hel-  
peth not to be wyse: to rydes / it hel-  
peth not to be fast: no he had in fauoure/ it hel-  
peth not to be cunning: but that all heris in one a fortune.  
For a man knoweth not his time/ but like as  
the hyde are taken with the snare/ and as the  
byrdes are catched with the snare: I sawe/ so  
men taken in the perillous time/ when it com-  
meth suddenly vpon them.

This wisdomme haue I seene also vnder the  
Sunne/ a me though it is a great thing. There  
was a lyde citty/ and a few men within it: so  
there came a great synge a besieged in / a made  
great bulwoikes against it. And in the citty  
there was founde a poore man/ but he was  
wyse/ which with his wisdomme deliuered the  
citty: yet was there no body that had any re-  
specte vnto such a simple man. Then saide I:  
I wisdomme is better then strengthe. A curre  
replee/ a simple mans wisdomme is bespysed /  
and his woikes are not herde. A wise mans  
counsaill that is followed in silence / is farre a-  
bove the crying of a captaine amonge foules:  
for I wisdomme is better then barnesse: but  
vnto vs alone bestroge much good.

The X. Chapter.

**A**nd hee that corruppe fineere ointme  
and make it to styncke / are somthinge  
more worth then the wisdom and honour of  
a foule. A wise mā is bette vnto the righte  
But a foule herie is vpon the left. A doinge  
foule thinketh that every man word as feo-  
libly as he him selfe. If a principall speere be  
geuen the to beare rule/ be not negligent the  
in thine office: for thou shalt great wickednesse be  
put

Mathe  
Dio. 14

Job. ix. c

Luce. 11

Q

Eccl. 1. 1

Eccl. 1. 1

Am. 1. 1

prince pounce as it were with a medicine. No  
 norther plague is there which I haue seen vnder  
 the Sunne/namely the ignourancy that  
 is commonly amonge pounces: in that a soule  
 streris in greaue viginie/and the ricke are set  
 vpon benches: I se seruantes ryde vpon horse  
 foote/and pounces goinge vpon their feete as it  
 were seruantes. But be that byggeth vp a  
 prince/shal ful cheris himselfe: and who so bita  
 terly pounce the hedg/a serpent shal bite him.  
 Who so remoueth stones/shall haue waye will  
 requital: and he that be woth wood/shal be hurt  
 therewith.

**B** When an yonge blont/and the poynt not  
 sperendit/it must be wbered again/and that  
 wryght might: Euen so dooth wisdom folowe  
 vntygnece: A babler of his tongue is no better/  
 then a frenche that singeth without byssing.  
 The worder out of a wyse mans mouth are  
 granous: but the lippes of a soule will de  
 stroye him selfe. The beginninge of his tale  
 singe to foolishnesse/and the last worde of his  
 mouth is greaue madnesse. A soule is so full  
 of worder/that a man can not tell what ende  
 he wil make: who wil the warne bun to make  
 a conclusion: The labour of the foolishe to  
 greuous vnto them: while they knowe not  
 how to go into the case.

**C** Wo be vnto the (O thou realme a lande)  
 whose syng is but a childe/and whose punce  
 are early at their banquets. But well is  
 the (O thou realme a lande) whose syng  
 is come of nobilitie: a whose pounces care in  
 due season for stricth and not for lust. The  
 rowe southynesse the balles fall vpon: a  
 whose yde handes are rained in at house.  
 Make maffeth men to laugh/and wyne  
 maketh them merry: But vnto money are all  
 thynges obedient. Wythe the syng no euil in  
 thy thought/and speake no hurte of the ry  
 the in thy pryue chaumbre: for a byde of the  
 apie shall herage thy noyce/and wrygher for  
 thers shal be vnto thy worder.

## The. XL. Chapter.

**A** Ende thy vitales iure the waters/a  
 thale thou fynde them after many year  
 res. There is awaie amonge feuen oycygher/for  
 thou knowest not what muserie shal come vpon  
 carth. When the cloudes are full/they  
 poure out raine vpon the carth. And when

tree falleth/whether it be toward the South  
 or North/in what place soauer it fall/there is  
 herb. Be that regardeth the winde/shal not  
 sove: a be that hath respect vnto the cloudes  
 shal not reape. How life as thou knowest not  
 the waye of the winde/nor how the bones are  
 filled in a mothers wombe: Euen so thou  
 knowest not the workes of God/which is the  
 workemaster of all.

**C**ease not thou therefore with thy handes  
 to force thy sed: whether it be in the mo  
 ninge or in the euenyng: for thou knowest  
 not whether this or that shal prosper/and if  
 they both take/it is the better. The lighte  
 is swete/and a pleasant thinge is it for the eyes  
 to looke vpon the Sunne. If a man lyfe many  
 yeares/a be glad in them all: let him remem  
 ber the dayes of Barckenek/whos halbe many:  
 And when they come/at thynges shal be  
 vanine. Be glad then (O thou yonge man)  
 in thy youth/and let thyne here be merry in  
 thy yonge dayes: before the wayes of thyne  
 o wne here/and the lust of thine eyes: be  
 thou sure/that God shal bringe the vnto wo  
 derment for all these thinges.

## The. XLII. Chapter.

**A** Remove displeasure out of thy herte/a  
 Remove euil from thy body: for childhode  
 and youth is but vanine. Remember thy ma  
 ker in thy youth: cure the dayes of aduertise  
 come/and care the yeares that are to come: thou  
 shalt se: I haue no pleasure in them: before  
 the Sunne/lyghte/the Moone/a the starres  
 be darkened/and in the cloudes turne againe  
 after the rayne: when the topes of the house  
 shall tremble/and when the stronge men shal  
 haue them selfes: when the Myllers stande  
 still/ because they be so hwee/and when the  
 sygne of the windowes shal wate symme:  
 when the doore in the streete shal be shut/and  
 when the voyce of the Myllers shal be layed  
 vnto: when men shal ryse up at the voyce of  
 the birde/and when al the daughteres of mus  
 sike shal be brought lowe: when men shal feare  
 in hys place/and be afraid in the streetes:  
 when the Almonde tree shal be despid/ the  
 greshopper borne out/a when greaue pouerte  
 shal beafe: in when man goeth to his longe  
 home/a the inourners go about the streete.  
 O curer of siluer lace be taken awaye/a year the  
 golde:

## Cantica.

golden bande be broken: Ware the pot the Bio-  
kin at the well/ and the whele upon the cy-  
stern: Ware vss be turned agayn vnto earth  
from whence it came / and on t the spere re-  
turne vnto God / which gaue it. \* All is but  
vayne / sayeth the preacher. All is but plaine  
vanitie.

Eccl. vii. c  
\* Eccl. vi. a

Eccl. viii. c

The same preacher was not wyse alone / but  
taught 3 people knowlege also: he gaue good  
bedes / sought out the grourbe and sette forth  
many parables. His diligence was to fynde  
out acceptable wordes of trouth. For the  
wordes of the wyse are lyke plectes and nay-  
les that go thorow / wherewith men are kepte  
together: for they are greuen of one bespeche  
only. Therefore beware my sonne / (my sonne)  
that aboute these thou make the not many and  
innumerable sikkes / nor take vncerte vncer-  
tes in hande / to weary thy body withall.

Let vs heare the conclusyon of all thynges:  
feare God / kepe his commaundementes / for  
that toucheth all men: for God shal iudge all  
wordes and secreete thynges / whether they be  
good or euill.

The ende of Ecclesiastes / called  
the Preacher.

## Salomōs Bal- lettees / called Cantica Canticorum.

The first Chapter.

Some re-  
de: his  
moueth.

Eccl. vii. d



What if thy mouth wolde  
goue me a kysse / for thy  
kysse is more pleasur  
then wyne / and that be-  
cause of the good & plea-  
sant sauour. Thy name  
is a sweete smelling oyme-  
nt / therfore do the maidens loue the: / pe-  
the same moueth me also to runne after the.

The Kinge hath brought me into his pie-  
ny chaumbre. We wyl be glad and reioyce in

the: we thinke more of thy kysse then of wy-  
ne: well is them that loue the.

I am blacke / O ye daughters of Ierusa-  
lem / like as the rentes of the Sarcabene / and  
as the bangles of Salomon: but yet am  
I sayre and well fauoured withal. What shall  
not at me that I am so blacke / and why? the  
Sunne hath shyned vpon me. For when my  
mothers children had euill will at me / they  
made me the keper of the vineyard. Thus  
was I faine to kepe a vineyard / whiche was  
not myne owne.

Tell me O thou whom my soule loueth /  
where thou sedest / where thou restest at the  
noone daye: lest I go wronge / and come vs  
to the flockes of thy companions.

If thou knowe not thy selfe / O thou say-  
rest amonge women / then go the waye thou  
after the footestepes of the shepe / as though  
thou woldst fede thy goates: Beside the she-  
pherdes tentes. There wyl I fary for my  
loue / which myne hooll and with my charit-  
tes / which shalbe no feruer then Pharaos.

Then shal thy chere and thy necke be made  
sayre / and hanged with sponges and goodly  
itwela: neckbande of gold wyl we make  
the with siluer bonons. When the Kinge syteth  
at the table / he shal smel my Charus: for a  
bedd of Myrr. (O my Beloued) seth be-  
myre my kysse. A cluster of grapes of Cyper / or  
of the vineyardes of Engadd / set thou to me /  
o my Beloued.

O how faire art thou / (my loue) how sayre  
art thou / that hast Dours eyes / o how sayre  
art thou / my Beloued / howe well fauoured  
art thou: Our beddes vnto with floure / the  
lynges of our house are of Cedre tree: and our  
balles of Cyper.

The ii. Chapter.

I am the floure of the selde / and lide of the  
Valley: as the rose amonge the thornes:  
so is my loue amonge the daughters.

Like as the apple tree amonge the trees of  
the wood / so is my Beloued amonge the for-  
nes. My desire is to lye vnder his shadowe  
for his fruite is swete vnto my throte. He  
bringeth me into his wyne celler / and  
loueth me specially well. Refrefhe me with grapes / be-  
fore me with apples: for I am frute of  
loue. His left hande shal lye vnder my  
head / and his

Gen. vii. a  
\* 4. De. de

Eccl. vii. d

Cantica

Eccl. vii. d

his

his right hande embrace me.

**B** I charge you (O ye daughters of Ierusalem) by the Roes and bindes of the selde/ that ye wafe not vp my loue noi touch her/ tyll she be content her selfe.

¶ I thinke I heare the voyce of my beloved: lo/there cometh he hoppinge upon the mountaines: and kappynge ouer the lyric hilles. My beloved is like a Roe or a yonge hart. He holde/his stander behinde our wall/ he looketh in at / his window / & speaketh thowt we / I gawe.

My beloved answered and sayd vnto me: O stande vp my loue/my doue/my bewtyfull/ and come: for lo/the winter is now past / raine is away and gone. The floures are come vp in the selde/the twynging time is come/hy voyce of the turtle doue is herde in oure lande. The figge tree bungeth forth her figges / the wynter beare blossom/ and haue a good smell.

**E** O stande vp my loue / my bewtyfull/ and come/ my doue. out of the caues of the rockes/ out of the holes of the walles: O let me se thy countenance/ a heare thy voyce / for swete is thy voyce and saye in thy face. ¶ Get vs the figges/ yee/ the lyric sayes that burre the vynces/ for oure vynces beare blossoms.

¶ My loue is myne/ and I am his/ (which seeth amonge the hylles) vntill I haue breake/ and tyll the shadomes be gone. Come agayne pryncy (O my beloved) lyke as a Roe or a yonge hare vnto the mountaines.

The III. Chapter.

**A** My nyght in my bedde/ I soughte hym whome my soule loueth: yee/diligently soughte I hym / but I founde hym not. I wyll get vp / (I soughte I) a go aboute the cyttee: vpon the market/ and in all the streets wyll I see hym whome my soule loueth / but whā I soughte hym/ I founde hym not. The watchmen that go aboute the cite/ founde me. Saw ye not hym/ whome my soule loueth?

So whā I was a litle past them/ I founde hym whome my soule loueth. I haue gotten holde vpon hym/ and wyll nor let hym go/ vntill I bringe hym in to my mothers house/ and in to her chaubric that bare me.

¶ I charge you (O ye daughters of Ierusalem) by the Roes and byndes of the selde/ that ye wafe not vp my loue noi wouche her/ tyll she be content her selfe.

Who is this/ that cometh out of the wil-bernes lyke pillers of smoke/ as it were a flock of Myre/ frankincense and all maner spyces of the Apotecarye?

Beholde/ aboute Salomons bedstede there stande. x. valeaunt men of the myghty in Ieruel. They holde swerdes eury one / and are expect in warre. Every man hath his swerde vpon his thee/ because of feare in the nyght.

Kinge Salomon hath made himselfe a bedstede of the wood of Libanus/ the pillers are of syluer/ the coueryng of golde / the fate of purple / the grounde pleasaunt paved for the daughters of Ierusalem.

Go forth (O ye daughters of Zion) a beholde kinge Salomons in the crowne/ wherewith his mother crowned him in the day of his marriage/ in the daye of his glanesse of his herre.

The IIII. Chapter.

**H**owe saye arte thou (my loue) / how saye art thou: thou halste doue eyes be-lyde that which lyeth hyd within. ¶ Thy beery lockes are lyke a flock of shepe that be clipped/ which go lyst up from the washyng place where eury one beareth two twines / a not one vnfruitefull amonge the. Thy lippes are lyke a rose coloured rpbande/ thy wordes are louchy/ thy shedes are lyke a peece of a Pomgranate / besides that which lyeth hyd within. Thy necke is lyke the tower of Sauid / buyls did wyth bulwoles / wherupon there hange a thousande thyldes/ yee/ all the twapes of the gauntes. ¶ Thy two bystes are lyke two roytes of yonge Roes / which sde and the Lylies. O that I might go to the mountaine of Myre/ and to the hill of frankincense/ till the daye breake / and tyll the shadomes be past awaye. Thou arte all saye (O my loue) and no spotes there in the.

Come to me from Libanus: come sone the next way fro the toppes of Amara / fro the toppes of Sanir and Hermon/ from the Lyons denies/ and fro the mountaines of the Leopardes. Thou hast wadded my hert (O my syster/ my spouse) thou hast wadded my hert / with one of thyne eyes/ a with one cheyne of thy necke. O howe saye and louchy are thy bystes/ my syster/ my spouse? Thy bystes are more pleasaunt then royne / and the smell of thy vntuntes passeth

all

## Cantica.

all spyes: Thy lippes (O my spouse) droppe as the honeycombe: yee/ mylke and hony is order thy tounge: and the smell of thy garments is lyke the smell of frankencence.

**C** Thou art a well kepte garden (O my syster/ my spouse) thou arte a well kepte water spring/ a scaled well. The frutes that sprout in the/ arte lyke a very Paradyse of Pomegranates with sweete frutes: as Typpesse/ Myrdus/ Saffron/ Calmus/ and all the trees of Libanus: Myrrhe/ Aloe/ and all the best spyes. Thou art a well of gardens/ a well of luyng waters/ which runne downe from Libanus. Vp thou North winde/ come thou Southwinde/ and blowe vpon my garden/ that the smell thereof maye be caried out on eury syde. Yee/ that my beloved maye come in to my garden/ and eat of the frutes and apples that growe therein. The. V. Chapter.

**2** Come in to my garden O my syster/ my spouse: I haue gathered my myrrhe with my spyes: I will eate my hony and my hony combe/ I will drinke my wyne and my mylke/ cario ye freds/ drinke a be merry/ o ye beloved.

As I was a slepe/ and my heart was kinge/ I herde the voyce of my beloved/ when he kneefed. Open to me (sayd he) O my syster/ my loue/ my dote/ my dearinge: for my head is full of oyle/ and the lockes of my heere are full of the myrrhe droppe.

**B** I haue put of my cote/ how can I do it on agayne: I haue washed my feet/ how shall I drye them agayne: But when my loue put in his hande at the hole/ my heart was moued to wards hym: so that I slode vp to open vnto my beloved. My handes droppd it Myrrhe/ and the Myrrhe ranne downe my fingers vpon y locke. Neuertheless/ when I had opened to my beloved/ he was departed/ & gone his waye.

How lyke as a fowle ym when he spake/ my heart coulde no longer refrayne: Euen so now I sought him/ but I coulde not fynde him: I cried vpon him/ neuertheless/ he gaue me no aunswere: So the watchmen & wente about the cite/ sounde me/ smote me/ & woulded me: Yee/ they that kepte the walles/ toke away my garment frome. I charge you therefore (O ye doubtles of Ierusalem) if ye fynde my beloved/ that ye tell him/ how & I am sicke for loue. Who is thy loue about other luere/ O

thou fairest amonge women: O what can thy loue do more: the other louers/ that thou chargest vs so straitly:

As for my loue/ he is myrre and trade coloured/ a singular person amonge many thous sandes: his heade is the most fine golbe/ the lockes of his heere are bushes/ diuine as the eueninge: His eyes are as & eyes of doves by the water brooke/ washed with mylke/ and remayinge in a plentifull place: His chekes are like a garden bedde/ wherein the Apothecarye plante all manner of sweete thinges: His lippes droppe as the flowers of the most principal Myrre: his handes are full of golbe ringes a precious stones. His body is as & pure peny/ deckt ouer with Sapphires. His legges are as & pillars of Myrrhe/ set vpon sockets of golde: His face is an Libanus/ as the beauty of the Cedre trees: His throte is sweete/ yee/ he is altogether loudly. Such one is my loue (O ye doubtles of Ierusalem) such one is my loue.

Whether is thy loue gone the (O thou fairest amonge women) whether is thy loue departed/ that we maye see hym with the:

The VI. Chapter.

**W**ho loue is gone downe in to his garden/ & vnto the sweete smelling beddes/ that he may refresh him selfe in the garden/ & gather flowers. My loue is myrrhe I am his/ which feedeth amonge the Lysces.

Thou art pleasant (O my loue) euen as lousyn: (se it selfe) thou art faire as Ierusalem/ glorious as an armye of men with their banners. Turne away: thine eyes frome me/ for they make me to poude: Thy heery lockes are like a flocke of goats vpon & mount of Galad. Thy teeth are lyke a flocke of sheepe that be clipped/ which goe out of the washing place: where eury one beareth two euyens/ a norone vnfrutell amonge the. Thy chekes are like a pece of a Pomegranate/ besides & which theye byd within. There are thre fowle women/ soure of fowle odoures/ a yonge woman without number. But one is my dote/ my dearinge. She is the onely beloved of her mother/ & a deare vnto her & bare her. When the daughter saue her/ they sayd she was blessed. Yee/ the fathers and concubines prayd her. What is she like/ that peepeth out as & morninge: saye as & Moones excellent

excellent as the Sunne/ glorious an armye of men with their bannero:

I wente doune in to y nurgarde/ so what grewe by the distes/ to loke if the vyneyerde flouysshed/ and if the Domgranera were shote forth. Then the charrettes of the prince of my people made me foolishly afraid. Turne againe/ turne againe (O thou East) turne as gaue/ turne againe/ if we maye loke upon the. The VII. Chapter.

**B** Barpleasure haue ye more in the Sulamite/ then when she daunceth amonge the men of warre? / How pleasaunt are thy readings with thy lutes/ thou prince of Ioungers? Thy teares are lyke a fayre well/ which is wrought by a cunningge wofmayster: Thy nauell is lyke a rounde goblet/ which is newe without drinke: Thy wobe is lyke an heape of myrrour/ sit about with Lilies: Thy two brestes are lyke two treynes of yage: Kisse: Thy necke is as it were a tower of iuery: Thine eyes are lyke the water pales in Hesebon/ beside the pore of Bathyabbim: Thy nose is lyke the tower of Libanus/ which lofeth towarde Damascus: That heade ther standeth vpon y is lyke Carmel: The heere of thy heade is lyke the kynges purple folded up in pleats.

**B** How sweete a loudly art thou (my dearing) in pleasures: Thy stature is lyke a Date tree/ a thy brestes lyke the grapes. I sayde: I will climbe vp in to the Date tree/ a take holde of his braunches. Thy brestes also shalbe as the vyneyerapes/ the smell of thy nostrels lyke the smell of apples/ a thy thoure like the best wyne.

This shalbe pure and cleare for my loue/ his kisse a reth shall haue their pleasure. There will I turne me vnto my loue/ a he shal turne him vnto me. Come on my loue/ let vs go forth in to the silde/ and take our lodginge in the villages. In the morninge will we ryse by nans/ and go se the vyneyerde: if it be sponge fouly/ if the grapes be growen/ a if the Domgranera be thour out. There will I giue the my brestes: There shall the Madagoras geue their smell beside our doores: There (O my loue) haue I kepte vnto the all maner of frutes/ both new and elde.

The VIII. Chapter.

**B** That I myght fynde the without/ and I kysse the / whom I loue as my brother/ which sucke my mothers brestes: a that thou woldst not be offended/ if I toke the: a broughe the in to my mothers house: that thou nughrest teache me/ a if I might geue y drinke of spiced wyne/ and of the sweete sopp of my Domgranera. His left hande lyeth vnder Cant. 4 a my heade/ and his right hande embraceth me.

I charge you (O ye daughters of Ierusalem) that ye wote not vpon my loue nor touch her/ till she be content her selfe. What is the this/ that cometh vp from the wilderness/ a leanceth vpo her loue? I am the same that wafed the vp amonge the apple trees/ where thy mother beare the / where thy mother broughte the in to the wilde.

O let me as a scale vpon thine heere/ and as a scale vpon thine arines/ for loue is mighty as the death/ and gelousy as the hell. Her coales are of fyre/ and a very flame of the Lord: so that many waters are not able to quench loue/ neyther may the streames drowne it. Yee/ if a man woude geue all the good of his house for loue/ he shoulde counte it nothinge.

When our loue to tolde our yonge syster/ whose brestes are not yet growen/ what shall we do vnto her? If she be a walle/ we shall buyde a siluer bolwoke ther vpon. If she be a tower/ we shall sellen her wryp boies of Cedar tree.

If she be a walle/ and my brestes lye tomes/ E then am I as one that hath founde fauoure in his sighte.

Salomon had a vyneyarde at Baal Hamon/ this vyneyarde deliuered be vnto the keepers: that euery one for the frute therof shoulde geue him a thousande peces of siluer. But my vyneyarde (O Salomon) geuech the a thousande a two hundred to the keepers of the frute.

Thou that dwellest in the gardens/ O let me beare thy voyce/ / that my edonians may be herke to the same. O get the awaye/ my loue) as a Roe or a yage harte vnto the sweete smelinge mountaine.

The ende of Salomons Ballettes/ called Cantica Canticum.





transgressours/ and vngodly/ and such as are  
become vnfaithfull vnto the Loide/ must all  
together be vtterly destroyed.

And receiue ye be ashamed of the Oke trees/  
wherin ye haue so delited/ and of the gardens  
that ye haue chosen: ye shalbe as an Oke/ whose  
leauers are fallen awaye/ and as a garden that  
hath no mossiflowe. ¶ And as for the glory of  
these thinges/ it shalbe turned to buye strawe/  
and be that made them to a sparke. And they  
shall both burne together/ so th no man shalbe  
able to quenche them.

The II. Chapter. I

**I**n this is the woide th was opened vnto E-  
saye the sonne of Amos/ vpp Juda a Jer-  
usalem. ¶ It will be also in process of time/  
that the hyl where the house of the Loide is  
build/ shalbe thence amog hilles/ a exalted  
aboue all the hilles. ¶ And all Scythien shall  
preach vnto him/ a multitude of people shall  
go vnto him/ speaking thus one to another  
I wylle go to th hil of the Loide/ and to the  
house of th God of Jacob: that he maye shewe  
vs his wate/ a that we maye walke in his pa-  
thes. ¶ For I haue shal come out of Sion/ a the  
woide of God from Jerusalem/ a shal geue sen-  
tence among th Hey the/ a shal reforme th mul-  
titude of people: So th they shall turne theyr  
sincerdes into marockes/ and theyr spears in-  
to sythes. ¶ From that time forth shall not one  
people lift vp weape agaisn another/ neyther  
shal they learne to fight from thenforth. It is  
to the that I crye (o house of Jacob) vp let vs  
walke in the syghte of the Loide. ¶

But thou art feared abroade with thy peo-  
ple (o house of Jacob) for ye go farre beyond  
your fathers/ whether it be in Succorra/  
Cadmone ye haue as the Philistines had): in  
calters of mens byrthes/ wherof ye haue re-  
mained many. ¶ As sone as your lande was full of sil-  
uer and golde/ and no ende of youre treasure:  
so sone as your lande was full of ströge hois-  
es/ and no ende of youre charrettes: Inmes-  
dially was it full of Idols/ so euen workes  
of youre owne handes/ which ye your selues  
haue factored/ and youre fingers haue made.  
There Fieith the man/ there falleth the man  
downe before the Id: so that thou canst not bunge  
hym awaye from thence.

And therfore get th sone into some rock/ and

hryd the in the grounde th from the syghte of the  
Idols: for the glorie of his maistie:  
which casteth downe th highholtes of presumptu-  
ous persons/ and bringeth lowe the pyde  
of man/ a he onely shalbe exalted in that daye.  
¶ For the daye of the Loide of hostes shall  
goe out all pyde ag: presumption/ vpp all them  
that exalte the selfe/ and shall bringe them all  
downe: vpp all bygh a stature the trees of Libanus/  
and vpon all the Oke of Basan/ vpon  
all high hilles/ and vpon all stouie mountaynes/  
vpon all costly towres/ and vpon all strong  
walles/ vpp the toppes of the see/ and vpp eury  
thinge that is glorious and pleascant to lofe  
vpon. ¶ And it shall bunge bounte the pyde of  
Sopha/ a b man/ and laye mans presumption/ in the full  
lowe/ and the Loide shall only haue the victo-  
ry in that daye. But the Idols shall vtterly be  
roted out. ¶ Men shall creepe in to holes of Luc.  
stone/ and into caues of the carth/ from the  
syghte of the fearful iudge/ and from the  
glory of his maistie: whar time as he shal make  
him vp to shake the carth. ¶ Then shall man cast  
awaye his goddes of silver a golde/ whiche  
he neuertheles had made to honour the Loide.  
¶ Molles and Baeces: that be maye the bes-  
ter creepe in to the caues and rockes/ and into  
the clyffes of harde stoncs/ from the syghte of  
the fearful Iudge/ and from the glory of hys  
maistie.

The III. Chapter.

**V**ery man can eschue a person moued in  
Anger/ so whar doeth he wysly: Euen so  
shall the Loide of hostes take awaye frö  
Jerusalem a Juda/ all possessours a power/ all create  
a vnto the captaine a the souldyar/ th iudge  
a the prophete/ the wyse a th aged man/ w:  
shipful of fiftye yeare olde/ a the honorable:  
th senators/ a men of vnderstanding: the mas-  
ters of craftes/ a orators. ¶ And I shall geue  
you doulour to be youre princes/ I saye the  
Loide/ and babes shall haue the rule of you.  
One shal eue be boyngt violence a vnto  
another. The boye shall pursue agaisn the  
elder/ and the wyse person agaisn the hono-  
rable. Yee/ one shall take a frende of his owne  
Fyned by the holome/ and saye: thou haste dis-  
thyng/ thou shalt be cure bröde/ for thou  
mayest sepe vs from this fall and parell.

Then shal be sweare a saye: I can not helpe  
o id you

Jer. c.

Mich. ii. a

Soph. iii. b

Isa. i. a

Isa. xxi. a

Isa. xli. a

Isa. xli. a

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Isa. xli. b

Dr. xxvii. b

you. No couer/there is neither meate nor clo-  
thyng in my house/ make me no ruler of the  
people. for Ierusalem and Iuda must decaye/  
because that both theye woide a counsaile  
are against the Lorde/ they pouofe the pic-  
cesse of his marshall vnto anger. The chaun-  
gyng of their countenance bewaileth them-  
selues/ they declare their owne sinnes them sel-  
ues as the Sodomitans/ a hyde them not. We  
be vnto their Iudges/ for theye shalbe heuely re-  
warded. The Lord shall saye/ O happye are the  
godly/ for theye maye enioye the frutes of theyr  
studie. But vnto the vngodly and vni-  
righteous. For theye shalbe rewarded after  
theye woikes. O my people/ rybaundes oppresse  
the/ and women haue rule of the.

Rom. 8 a

Mat. xxi. b

Esay. xxxij. d

\*Iud. 4 c

Esay. xxxij. e

O my people/ thy leders deceaue thee/ and  
trade oute the waye of thy foote steps. The  
Lorde is here to cōmon of the matter/ a ston-  
deth to great inuēment with the people. The  
Lorde shall come forth to reason with the Se-  
nators and priues of his people/ and shall  
saye thus vnto them: For ye that haue burn-  
ed up my vnygarde/ Frobbery of the poore  
is in your house. Wherefore do ye oppresse my  
people/ a marre the faces of synners/ soe thou  
shalt be the God of hostes reuyle them.

No couer thus sayeth the Lorde: Oeinge  
the daughters of Sion are become so proude/  
and conceit with strecthoute neckes/ and  
with wayne wannon eyes/ syng they come in  
tryping/ soe nyedly with their feete: therefore  
shall the Lorde shawe the breake of synners  
of Sion/ and make their bewey here in  
that daye. In that daye shall the Lorde take  
awaye the gorgeousnes of their apparel/ and  
spangles/ chynces/ parrletes and colares/ ba-  
celeries a cōfyse/ the goodly floured/ wyde  
and broadd rayments/ busshes and bea-  
daues/ ringes and garlandes/ holy daye clo-  
thes and vales/ kerchers and pynnes/ glasses  
and smettes/ bonettes and raches.

And in steade of good smell/ there shalbe  
stynck amonge them. And for theye gyddes/  
there shalbe soule bandes. And for well set  
beere/ there shalbe balbness. In steade of a slo-  
mcher/ a sack clothe: and for their bewey/  
wibrednesse a Sunneburning. Their hous-  
bandes and their myght men shall crysh  
with the inward in banerel.

For that time shall theye gares mourne and I  
weeple/ and theye shall stre as desolate  
folke vpon the carth. Then shall seuen women  
take holde of one man/ a saye: we will laye all  
oure meate and clothyng together in comon/  
only that we maye be called thy wyfe: a that  
this shamefull reioyse maye be taken from vs.  
After that time shall the daughter of Ierusalem  
be bewyfull and myghty/ and the frute of the  
carth shalbe saye and pleasaunt for those Is-  
raelites that shall spryng therof. Then shall  
the remnant in Ierusalem and the remnant at  
Ierusalem be called holy: namely/ all such as  
are written amonge the syngers at Ierusalem:  
what time as the Lorde shall washe awaye  
the desolation of the daughters of Sion/ and  
purge the blonde oute from Ierusalem/ with  
the wynde of his smocke and frye. No couer  
vpon all the dwelleges of the hill of Sion/ and  
vpon theye whole congregations/ shall the  
Lorde prouide a cloude and smocke by waye/  
a the syngers of a flāminge fyre by myghte/  
for all theye gloye shalbe preferred: And Ier-  
usalem shalbe a tabernacle for a shadowe/ be-  
cause of heate in the daye time/ a place and re-  
fuge where a man maye kept hym for wetter  
and rayne.

How wilt thou I will syng my beloved I  
I sende a songe of his vnygarde. My Ierusalem  
beloued stede hath a vnygarde in a verye frui-  
tefull plentuous ground. This beloued this and  
is beloued round about/ and planted it with  
goodly grapes. In the myddes of it builded  
be a towre/ a mede a wynepress therein. And  
afterward wyl be loked it should bringe hym  
grapes/ it broughte forth thornes. There  
you now my cause. O ye Ierusalem of Ierusa-  
lem a whole Iuda: Judge I praiue you betwix  
me and my vnygarde. What more coulde  
haue ben done for it that I haue not done?

Wherefore then hath it given thornes/ Ierusalem  
where I loked to haue had grapes of it?  
Wyl I shal tel you how I wyl do with my  
vnygarde: I will rafe the hedge from it/ that  
it maye perysh/ and breake doune the wall that  
it maye be roden vnder foot. I will laye it  
wayle/ it shall neyther be troffed nor enioy-  
ed/ but beare thornes and breares. I will also

forbydde the cloudes / that they shall not rayne  
vpon it. As for the vnyuarde of the Lozde  
of hostes / it is the house of Israel / and all Iu-  
da his saye plannge. Of these he loketh for  
equite / but for there is wronge for righteous-  
nesse / soe it is but misery.

**B** ¶ **W**o to you that soyne one house to ano-  
ther / and bunge one lande so nygh vnto ano-  
ther / till ye can get no more grounde. Well ye  
dwelle vpon the earth alone. The Lozde of  
hostes rouneth me thus in myne care: Chal-  
nos may greater and more gorgious house  
be so walke / that no man shall dwell in them:  
And ten akers of vynee shall geue but a  
Quarte / and thyrtye bushels of offside shall geue  
but thre.

**W**o de vnto them that ryse vp early to vse  
them selles in dyonenesse / and yet at night are  
like superfluous weth wyne. ¶ In thyrse co-  
panie are barpes a luto / tabiettes a pipea /  
and vyne. But they regard not the woise of  
the Lozde / and consider not the operation of  
his handes. ¶ Therefore commeth my folke also  
in captiuite / because they haue no vnderstan-  
dinge. Their glory shalbe myre with houg-  
er / a thyrty pybe shalbe marred for thyrse. There-  
fore gapeth hell / and openeth her mouth mar-  
uelous wyde / that pybe / boastyng and wys-  
dome / with suche as reioyce therein / maye de-  
scende in to it.

**¶** Thus shall man haue a fall / he shalbe  
brought lowe / a the high foles of the poude  
brought doune. But the Lozde of hostes / that  
holde Gods shalbe exalted and vntouched / he  
shall declare his equite and righteousnesse  
after this maner. Then shal the lambeas care  
they appoynted feeder / shal feeder plentifully  
in the mountaynes. Wo vnto vaine perso-  
nes / that haue wekedne vnto them / as it  
were wuth a coide: and synne / as it were  
wuth a cart rope. Which vse to speake on this  
maner: let byrme make hayst now / and go forth  
with his woyle / that we maye see it. Let the  
countessall of the holy one of Israel come / and  
vnto nyce / that we maye see it.

**¶** Wo vnto them that call euyl good / and  
good euyl: that make vayne lyyght / and  
lyght darkenesse: that make swete / and  
swete fower. ¶ Wo vnto them that are wyse  
in theyr owne syght / and thynke them selles

to haue vnderstandinge. ¶ Wo vnto them that  
are runnyng men / to suppe out wyne / and ex-  
perte to sette vp dyonenesse. ¶ These geue sen-  
tence with the vngodly for rewardes / but con-  
dempe the iust cause of the ryghteous.

¶ Therefore lyke as fyre lycech vpon the frame /  
and as the flamme consuming the stubble: Thus  
so (when that rote is ful) their blisshome shall  
vanish awaye like dust or smoke. For they de-  
spise the lawe of the Lozde of hostes / and blas-  
pheme the woide of the holy maker of Israel.

¶ Therefore is the wrath of the Lozde kindled  
also against his people / a he shalch his hande vnto-  
ard them: yet he shall smyte so / that the helles  
shall tremble. And their carcasses shall lye in  
the open streete lyke myre. ¶ After all this / the  
warde of God shall not cease / but he shall and  
a steech he had out wyde. ¶ And he shall geue  
a token vnto a straunge people / and call vnto  
them in a farre countree / and beholde / they  
shall come hastily with speed. There is no one  
fayrte not feble amonge them / no / nor a slow  
gith nor slupery pafsonne. There shal not one of  
them put of the gyde from his byones / nor  
loose the lader of his shute. Their crowes are  
shapre: a thyrtye beuere deute. Their hostes hooses  
are lyke fyre: a thyrtye cartwheelce lyke a foamy  
wynde. Their crye is as it were of a Lyon / and  
the roaryng of them lyke Lyons whelpes.  
They shall roare / and barych vpon the pyre / and  
no man shal reouer it: for get it from them. In  
that daye they shalbe so fearee vpon them as  
the see. And if we loke vnto the lande / beholde /  
it shalbe all darkenesse and fowre: ¶ If we loke  
to heauen / beholde / it shalbe darke with care-  
full desperation.

## The VI. Chapter.

**¶** In the same yeare / I King Othias dyed / 3  
¶ **¶** I sawe the Lozde sitting vpon an high a iij. Re. jo.  
glorious / seate / a his traine fylled the palace. ¶ **¶** I sawe a  
ser aboute flakred / Seraphis / wch of currey id. Reg. ij d  
one had six winges: with twayne eide coores: a Par. vj d  
red his face: with twaine his feet: a tw twaine  
did he see. They cried also eide one to other on  
this maner: i holy / holy / holy is the Lozde of Apoc. iij. b  
hostes. The vrbale woide is ful of his glory.  
Yet / the gasse / a docteches moued at they  
crunge / a the house was ful of smoke. The said  
I. ¶ Wo is me. For I was astonysed: that I  
(which am a man of vnclene lyypos) / a dwel  
o iij amonge

amonge people that hath vncleane lippes also) should be the Byng: and Lord of hooves with myne eye.

**Q** Then fyre one of the Seraphims vnto me/ hauinge a bore cole in his hand / which he had taken fro the altar with the tinges / a touched my mouth / and sayde / thus hath toucht thy mouth / a thy vnghteousnes is taken away / a thy sinnes forguuen. After this herde I the voyce of the Lord rakinge aduysment on this maniere: Whome shall I sende / and who will be onre missaunger? Then sayde I: here am I / sende me. And so he said: go / a tel this people: I ye shall heare in dede / but ye shall not vnderstande / ye shall plainly see / and not perceaue.

Esai. xlii. b

Mat. xii. b

Mar. iij. b

Luc. xii. b

Act. xxiij. b

Joh. vi. f

Rom. xi. b

**E** I Garden the herte of this people / stoppe theyr eares / a shut theyr eyes / that they se not with theyr eyes / heare not with theyr eares / and vnderstande not with theyr hertes / and conuerce and be healed. Then spake I: Lord: how longe / a how long: vntill the ciues be vntill withoute inhabitours / and the houses withoute men / till the lande be also desolate / a lye vnbursted.

**E** For the Lord shall take the men farre awaye / so that the lande shall lye all wast. Neuertheles / the tenth parte shall remaine therein / for it shall conuerce and be fruitful. And lykewyse as the Cedebites and Ofereca haue sent theyr frutes / so shall the holy + sede haue frute.

Chaz. iij. c

The VII. Chapter.

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

**A**nd it happened in the tyme of Achas Kinge of Syria / Byng of Iudabitar Rezin the Kinge of Syria / a Pera Komeles sonne / Kinge of Israell: wente vp toward Jerusalem to beseege it / but wanne it not. Now whē the house of Dauid (Chario Achas. herde word therof) that Syria and Ephraim were confederate together: his herte qualid / see / a the hertes also of his people / hie as a tree in the selde / that is now dead with the wynde.

Then sayde God vnto Esay: go meete Achas (thou and thy sone Sear Jafid) at the heade of the water / in the forepart by the fullers ground / and see vnto him: take hede to thy self and be still / but feare not / neyther be faunted: for thesē two myles (a is) for thesē two smolinges: hie bades / the wate and furiousnesse of Rezin the Syrian / a Komeles sonne:

because that the Kinge of Syria / Ephraim / and Komeles sonne / haue wickedly conspired agaynst the / saynige: We wyl go downe into Iuda / wege them / and bringe them vnder vs / and set a Kinge there / euen the sonne of Talbal. For thus sayeth the Lord: God therof: He shall not go forth / neyther come to vs / pass: for the head cne of Syria is Damascus / but the head of Damascus is Rezin. And after fyre and thre score yere / shall Ephraim be named a people. And the chiefe cne of Ephraim is Samana / but the head of Samana is Komeles sonne. † And if ye beleeue not / there shall no piomye be kept with you.

**M**oreouer / a God spake vnto Achas / saynige: require a token of the Lord: thy God / whether it be toward the West / or toward the East / or toward the North / or toward the South. Then sayde Achas: I will require none: neyther will I tempte the Lord. The Lord also answered: Then heare to ye of the house of Dauid: So it not nowgynge for you that ye be greuous vnto me / but ye must greue my God also: And therof: the Lord: I shall greue you a token of himself: † Behold: a Maide virgin shall conueue and beare a sonne / and Lucij shall call his name Emanuel. Buter a hony shall be care / that he maye knowe the euell / and chose the good. But as euer that dyde come to knowlege / so chuse the euell and chose the good / the lande (that thou art so afreyde for) shall be desolate of for thy Kinge.

The Lord also shall sende a tyme vpon thy people / and vpon thy fathers house: such a neuer came sence the tyme that † Ephraim departed from Iuda / to showe the Kinge of the Assyrians. † For at the same tyme shall the Lord be rebelle for the syce / that are aboute the water of Egypte / a so: the Beyes in the Assyrians a lande. These shall come / and shall lyghe all in the valeys / in the vnters of syce / vpon all greue thynges / and in all conetes.

At the same tyme shall the Lord shoue the herte of the heade / a the fire in the beed cne of / with the reason: that he shall paye the water all beyonde the water: namely / with the Kinge of the Assyrians. At the same tyme shall a man lye with a fowe / a two shepe. Then because of the aboundaunce of my lefe / he shall mite buter and care it. So that every one which remaineth in the lande / shall eate buter and hony.

Esai. xlvi. b

Isai. vii. b

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a

Isai. xli. a





nor Jerusalem and Samaria. Shall I not be  
vnto Jerusalem and their ynaguo/as I byd  
vnto Samaria a their ynaguo?

Wherfore the Lo:de sayeth as sone as I  
haue persecuted my whole woefe vpon the  
Hyll of Zion and Jerusalem / then will I  
also vnto the noble and slouthe kynge of Affi  
ria / with his wyf dome and pvide. For he stand  
eth thus in his owne concaite: I Tho do I  
reioyce the power of mine owne hande / and  
thow we my wifedom: for I am wyfe / I am  
be that remoueth the landes of the people / I  
robbe their princes / and lyke one of the wou  
thies / I vyue them from their hie feares.

My hande hath found oure the hostes of the  
people / as it were a nest. And lyke as egges /  
that were layde here and there / are gathered  
together: So do I gather all countreys. And  
there is no man that barre de so bolde / as to  
touch a feather: that barre open his mouth / or  
ouer wipeth.

But heareth the eye boost it selfe / againste  
him that heareth therewith: heareth the same  
make any crafynge againste him that ruleth  
it: that were euen lyke / as if the roe byd crafte  
it selfe againste him / yf heareth it: as as though  
he sayd / should magnifie it selfe / as who saye: it  
were no wood.

Wherfore shal the Lo:de of  
boosles sende him pouerite in his ryches / and  
burne vp his power / as it were with a fyre.  
But the light of Israel shalke that fyre / and  
his Sarcuary shalke the flame / as it shal kinde  
and burne vp his thornes and thieres in one  
day: yea all the glorie of his wooddes and fild  
shalbe consumed with bodie and soule. As for  
him selfe: he shalbe as one sheed awaye. The  
tree also of his fild shalbe of such a nubié /  
that a chyld maie tell them.

After yf daye shal the remnaunte of Israel /  
and such as are escaped out of the house of Ja  
cob / seke nomaie comforte at him that smote  
them. But shal comforte them / like with saith  
fulness and truth in the Lo:de: the holy one  
of Israel. The remnaunt / yee / and the poster  
yete of Jacob / shal conuerite vnto God the  
myghty one. I For though the people of Is  
rael: be as the sande of the keye / shal but the  
remnaunt of them onely conuerite vnto him.  
Deferte is the iudgemente of him that flo  
ureth in ryghtheousnesse / and therfore the

Lo:de of boosles shal perfectly fulfill the  
thynges that he hath decreed / in the mids  
des of the whole worlde. Therfore thus saith  
the Lo:de God of boosles: Thou my people  
that dwillest in Zion / be not afrayde for the  
kynges of the Assirians: he shal wagge his  
scaf at the see / and beate the with the rodde /  
as the Egyprians byd somtyme: But sone  
after shal my wrath and my indignacion be  
fulfilled againste their Blasphemies.

Moreover the Lo:de of boosles shal prepare a  
scurge for bym. I Lyke as was the punyssh  
ment of Madian vnto the mounte of Och.  
And he shal lyfte vp his rodde oure the see / as  
the byd somtyme oure the Egyprians. Then  
shal be his burthen be taken from thy shoul  
ders / and his yoke from thy necke / yee / the  
same yoke shal corrupte for verry fastnesse. He  
shal come to Ziath / and go thowre towarde  
Nigron. But at Nischanas shal be muller  
his boost / and go oure the foote. Gaba shal  
be their restinge place / Rama shalbe a fraire /  
Gaba Saul shal be a maie. The voice of the  
noyse of the boosles / vnto Gallim shalbe  
herde vnto Lars and to Anathoth / whiche also  
shalbe in trouble. Madmena shal tremble for  
feare / but the citeisins of Gabim are manly /  
yet shal be remayne at Nod that daye. After  
that shal be lyfte vp his hande againste the  
mounte Zion / and againste the hyl of Jerusa  
lem. But se the Lo:de God of boosles shal  
take awaye the proude / and thence with feare.  
He shal beere boune the proud / and selde the hie  
mynded. The thornes of the wood shalbe ro  
ted oure with frost / and Libanus shal haue a  
myghty fall.

The XI. Chapter.

After this yf there shall come a robbe  
vnto the fyndes of Iesse / and a blast Mat. i. a  
som shal springe out of his rote. The spere  
of the Lo:de shal lyghte vpon the spere of Luc. iij. b  
wifedom: a vnderstanding: the spere of cois / and vnto  
saill a strength: yf spere of knowlde / as of the  
feare of God: and shall make him seruente in  
the feare of God. For he shal not geue sentence  
after the thynges that shalbe broughte before  
his eyes / neither reioyce a manner at the fynde  
bearing: but with ryghtheousnesse shal he iudge  
the poore / and with holynesse shal he reforme  
the ismple of the worlde.

# The saluation of the people. The Prophet Esay.

**h. thess. i. b** He shall smyte & woude with the staf of his mouth/ and with the beaue of his mouth shall he slay the wicked. † Righteousnesse shall be the gyrdle of his loynes / and he shall be clothed full of the gyrding up of his righteousnesse.

**h. i. cor. i. b** When shall the wofull dwell with the lambe/ and the leopard shall lye downe by the goate.

**h. i. cor. i. b** Bullcfees/ Lyons/ and camel shall kepe company together / so that a lytle chyld shall byue them forty. The force and the beare shall lye together/ and theyr yong ones shall lye together. The lyon shall eate strawe lyke the oxe / and the fowle. The chyld whyle he sucketh / shall haue a desyre to the serpentes milk/ and when he is weened/ he shall put his hande in to the Cockatrice Venne. No man shall do euill to another/ no man shall destroy an other / in all the byll of my Seruatyce.

**Abac. ii. b** For the earth shall be full of the knowledge of the Lo:de/ euen as though the water of the see flowed ouer the earth.

**Rom. xv. b** When shall the Gentiles enquire after the rote of Iesse (which shalbe sette up for a rote vnto the Gentiles) for his dwellinge shall be glorious.

**h. i. cor. i. b** At the same tyme shall the Lo:de take in hande againe / to conaure the remnaunte of his people (which are lefte alyue). From the Affryns/ Egyptians/ Arabians/ Moians/ Elamites/ Caldees/ Amiochians/ a Islandes of the see. And he shall set up a toten amange the Gentiles/ and gather together the dispersed of Israelye/ and the outcastes of Iuda from foure corners of the worlde. The barred of Ephraim/ and the enemie of Iuda shall be cleane rased out. Ephraim shall beare no euill will to Iuda/ a Iuda shall not hate Ephraim: but they both together shall lye vpon the shoulders of the Obdilines toward the West/ and spoyle them together that dwell toward the West. The Ioumites a the Moabites shall let theyr handes fall/ and the Ammonites shall be obedient vnto them.

**Luc. ii. c** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**h. i. cor. i. b** The Lo:de also shall cleue the ruynges of the gyppians/ iee/ a with a myghtye wynde shall he lyft vp his hande ouer Cinus/ a shall smite his sinen heames/ a make men go ouer the flood. And thus shall he make a waye for his people / that comyneth from the Affryns/ lyke as it happened to the Israelites / what tyme they departed out of the lande of Egypte.

**The XII. Chapter.**  
**S**o when thou shalt saye: O Lo:de/ I thanke thee/ for thou waste vspicid at me/ but thou hast refrayned thy wrath/ and hast mercy vpon me. Beholde/ God is my health/ in whom I truste/ a am not afraid.

For the Lo:de God is my strength/ a my prayse/ he also shall be my refuge. Therefore I reioyce that ye shall see water oute of the welles of the Sauoure/ and then shall ye saye: Let vs gette thanke vnto the Lo:de/ a call vpon his name/ and declare his countsaies amonge the people / and kepe them in remembraunce/ for his name is excellent. O sing prayse vnto the Lo:de/ for he doeth great thinges/ as it is knowen in all the worlde. Erie out/ a be glad/ thou that dwellest in Sion/ for great is thy prince/ the holy one of Israel.

**The XIII. Chapter.**  
**L**o:de is the heauy burthen of Babylon/ I which I saie the sonne of Amos dwelleth in.

Make some toke to the she billes/ call vnto them/ holde in your hande that the pynce may go in at the dore. For I will sende for my Debites/ and my gyaunce (saith the Lo:de) a in my wrath I will call for such/ as triumphe in my gloys.

With that / me thoughte I herde in the mountaynes a noyse/ lyke as it had bene of a greate people: and a rustlinge/ as though the kingdomes of all nacions had come together/ (And the Lo:de of hosties was the captiue of the whole armye) as they had come / not onely out of farre countrees: but also from the endes of the heaue: Euen the Lo:de himselfe with his ministres/ of his wrath / to visite the whole lande.

Therefore/ for the daye of the Lo:de is at hande/ and cometh as a destroyer from the almighty. Then shall all handes be litten downe/ and all mens hartes shall riele awaye/ theyr shall stande in feare/ carefullnes/ and sorrowe shall come vpon them / a theyr shall beare payne / as a woman / a maynter with child.

One shall eue the eba/bed of another/ a their faces shall burne like the flaine.

For lo / the daye of the Lo:de shall come terrible / full of indignacion and wrath: to make the lande wastell / and to rote oute the sinne therof. For the starres and planetes of heauen shall

**h. i. cor. i. b**

**Abac. ii. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**The XIII. Chapter.**

**L**o:de is the heauy burthen of Babylon/ I which I saie the sonne of Amos dwelleth in.

Make some toke to the she billes/ call vnto them/ holde in your hande that the pynce may go in at the dore. For I will sende for my Debites/ and my gyaunce (saith the Lo:de) a in my wrath I will call for such/ as triumphe in my gloys.

With that / me thoughte I herde in the mountaynes a noyse/ lyke as it had bene of a greate people: and a rustlinge/ as though the kingdomes of all nacions had come together/ (And the Lo:de of hosties was the captiue of the whole armye) as they had come / not onely out of farre countrees: but also from the endes of the heaue: Euen the Lo:de himselfe with his ministres/ of his wrath / to visite the whole lande.

Therefore/ for the daye of the Lo:de is at hande/ and cometh as a destroyer from the almighty. Then shall all handes be litten downe/ and all mens hartes shall riele awaye/ theyr shall stande in feare/ carefullnes/ and sorrowe shall come vpon them / a theyr shall beare payne / as a woman / a maynter with child.

One shall eue the eba/bed of another/ a their faces shall burne like the flaine.

For lo / the daye of the Lo:de shall come terrible / full of indignacion and wrath: to make the lande wastell / and to rote oute the sinne therof. For the starres and planetes of heauen shall

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**

**h. i. cor. i. b**



**B**abylon shall not gree the syng / t the Sunne shal be quenched in the syng / and the Moone shal not shyne with his light. And I wil punishe the wickednesse of the world / and the synnes of the yngobis / saith the Lord. The hye stomacke of the proude wil I take away / I wil laie downe the boasting / ymagine. I wil make a man beare the syng golde / and a man to be more worth the a golden wedge of Ophir. Moreover / I wil so shake the heauen / that the earth shal remoue out of her place.

**T**hus shal it go with Babylon / in the wrath of the Lord of hostes / in the daye of his fearefull indignacion. And Babylon shal be as an hunted or chased doo / as a flocke without a shepheard. Every man shall turne to his owne people / and sye eche one in to his owne lande. Who so is founde alone / shal be for thorrowe / And who so gather together / shal be destroyed with the sword. Their children shal be slayne before their eyes / their houses spoiled / and their wyfe rauished. So / I shal synge up the Medes against the / which shall not regarde slayer / nor be desirous of golde. Then shal yong mens bowes be knapped asunder. The Medes shall have no ync upon women with child / and their faces shal not spare the children. And Babylon / that glory of kyngdomes and bewne of the Chaldees honour. Shal be destroyed / as Gad destroyed Sobera and Gomora. It shal neuer be more inhabited / neyther shal there be any more dwelling there / from generation to generation.

**T**he Arabians shall make no mo tentes there / neither shal the shepheardes make their foldes there any more / but wyde beastes shal be there / and the houses shal be full of greate Oulcs. Estredes shal dwell there / and Apes shal bancke there. The lile Oulcs shal crye in the palayces / one after another. And Doges shal be in the pirasune parkes / and as for Babylone / ymerit is at hande / a per daies maue not be longe absent.

The XIII. Chapter.

**W**hen the Lord wilde merciful vnto Jacob / and wil take vp Israell againe / and set them in their owne lande. Strangers shal cleue vnto them / and get them to the house of Jacob. They shall see the people / and carry

the home with them. And the house of Israel shal haue them in possession for seruantes / as maydens in the lande of the Lord. They shall take those prisoners / whose captiues they had bene afore / and ryle those that had oppressed the. When the Lord now shal bringe to the rest / from the trauayle / feare / and hard bandage that thou wast laden withall / then shalt thou see this mockeage upon the syng of Babylon / and saye / Howe happeneth it that the oppositer leauey of? If the golden tribute come to an ende / Doubtes the Lord hath broke the staffe of the yngobis / and the cepter of the lordly. Which when he is worth / smyteth the people with durable strokes / and in his wonders he persecuteth them / and taketh the continually. And therefore the whole world is no we arrest and quietnesse / a men syng for ioye.

**Y**er / euen the fyre trees and eddes of Libanus reioyce at thy fall / sayinge / Woe that thou arte layde downe / there coms no mo vp to destroye vs. Hell also trembleth at thy commyng. All mighty men and princes of the earth / shalpe south before the. All kynges of the earth / stande vp from their seates / that they maye all / one after another / syng and speake vnto the. Art thou wounded also as we? art thou become hke riuo nor? Thy pompe and thy pryde is gone downe to hell / Mountains shal be layed vnder the / and woldes shal be thy courtinge.

**H**owe arte thou fallen fro heauen? Lucifer thou saye / mo myng / chylde / hast thou gotten a fall euen to the grounde / thou that quot with standinge. Thyddst subdue the people. And yet thou thoughtst in thine heart. I will climme vp into heauen / and make my seat aboue the sterres of God / I wil sye vnto the glorious mount toward the North / I wil climme vp aboue the cloudes / and wil be sye the highest of all. Yet vaine I saye / for thou shalt be brought downe to the repp of hell. They that se the shal narrowly lobe upon the / and saye / c they thinke in them selves / sayinge / To who the ma that thought all landes in feare / and made the kyngdomes afraid? To who he that made the world in a maner / wast lande / layde the eyes to the grounde / whiche la not his prisoners go downe?



vs/ as the tyrante discher vs out of our land.  
 But the throne of youre kingdome is full of  
 grace/ therefore he hath stretcht upon it to saith-  
 fulnesse/ and trust in the house of Dauid/  
 knowe the thinge a do his diligence to helpe  
 Iosue/ iacob bringe to equite and righteous-  
 nesse. 1. So for Moabes poyde it is well knowne.  
 And al though they be excellent/ proude/ are  
 rogant/ and hie mynded/ yet is their strenght  
 nothinge lyfe. And therefore Moab complain-  
 eth vnto Moab/ wchere thow we they come al  
 to mourne/ and now that they be finit/ they  
 take their vantage benefit by the victual/ and  
 make their complainte.

The suburbs also of Geshon were made  
 wayll/ and the pynnes of the Gentiles be-  
 wead vnto the vineyardes of Sidma/ which  
 were planted with noble grapes/ and spide  
 vnto Iazer/ and wrote vnto the ende of the  
 desert/ wchese brouches steeched their selles  
 forth beyonde the see. Therefore I mourned for  
 Iazer/ a for the vineyardes of Sidma with  
 greatesoorne. I poured my teares vpon Ge-  
 shon and Ekale/ for all their songes were  
 layde vnto in their harvest/ and gatheringe  
 of theye grapes: Myrrh and there was gone  
 out of the felde and vineyardes/ in so muche  
 that no man was glad nor songe. There write  
 no treader into the wyngnesse/ their mery  
 there was laide vnto. Wherefore my belly  
 rembled (as it had bene a lute) for Moabes  
 selfe/ a myne inward members/ for the bucke  
 walkes safe. For it happened thus also: when  
 Moab sawe that he was turned vnto  
 vnto/ he wente vp an hie into her Sanc-  
 tuary/ to make her prayer there/ but she might  
 not be helped. This is the deuoye whiche  
 the Loide toke in haunde at that tyme a  
 gainste Moab. But nowe the Loide  
 seeth thus: In the yere shall the power  
 of Moab with their pompe/ which is great/  
 be ministred/ like as the burthen of an hbred  
 seruant. And as for the remnant of them/  
 they shalbe lesse then a fewe/ and nor refused  
 muche more.

The XVII. Chapter.

This is the heauy burthen vpon Da-  
 mascus: wcholdre/ Damascus shalbe no  
 more a citie/ but an heape of broken stones.  
 The citie of Atoer shalbe wast. The castell

shal be there/ a woman shal fraie the way. 2.  
 phazam shal no more be stronge/ a Damascus  
 shal no more be a kingdome. And as for the glo-  
 ry of the remnant of the Sidma/ it shalbe as  
 the glory of the children of Israel/ saier the  
 Loide of hostes. At that tyme also shall the  
 glory of Iacob be verye poore/ and his fam-  
 ilye leane. It shal happen to them/ as when one  
 beareth in harvest/ which cutteth his hande  
 full with the sickle/ a when one gathereth the  
 sheaves together in the valley of Rephaim/  
 there remaineth yet some ayres ouer. 1. So as  
 when one shafeth an oliue tree/ if he findeth  
 two or thre oliue berries/ about in the toppes/  
 a four or fyve in the brouches. Thus saith  
 the God of Israel hath spoken.

Then shal man conuertes againe to his ma-  
 ker/ a turne his eyes to the holy one of Israel.  
 And I shall not turne to the altiers that are  
 the worke of his owne handes/ neither shal be  
 loke vpon groues a images/ whiche his syn-  
 gers haue wroughte. At what tyme shall  
 their stronge citie be desolate/ like as were  
 once the forsake plowes a coines/ whiche they  
 foifolde/ for feare of the children of Israel.

Thus shalt thou O Damascus/ be desolate/  
 because thou hast forgotten God thy sauour/  
 a hast not called to remembreance the rocke  
 of thy strenght. Wherefore thou shalt also see  
 a faire plowes/ a grafted a stronge brouche.  
 In the yere when thou shaldest plant it/ it  
 was greates/ a gaue sone the fruite of thy seede:  
 But in the yere of harvest/ thou shalt reape  
 an heape of sorrowes and miserie.

Who be to the multitude of muche people/  
 that rustle in the see/ and to the heape of  
 folke/ that renne ouer all the greates waters.  
 1. For though so many people increas as the  
 flowinge waters/ and though they be armed/  
 yet they ste farr of/ and vanishe awaye like  
 the vnt with the wynde vpon an hil/ and as  
 the whyrle wynde thow as a stone. Though  
 they be feare/ full as nyght/ yet in the morninge  
 it is gone with them. This is their poyson  
 that do vs harme/ and the heritage of them  
 that robbe vs.

The XVIII. Chapter.

Who be to the lande of Rheneghennes/ a  
 which is of this side the floude of Euphrat  
 piat/ which her message ouer/ facis byppro



Egypte / when they shall cry vnto hym / because of those that oppress them: that he shall sende them a captiue and a Saviour to deliuer them.

Mosesuer/Egypte shall be bought vnto the Lord: and the Egyptians also shall knowe the Lord: at the same time: they shall do him reuerence with peaceoffringes / and with meatoffringes: they shall prayse hym offringes/yea/and paye hym also. Thus the Lord shall synce Egypte/and heale it againe: and so shall they turne to the Lord: and he also shall haue in crey upon them/and saue them. Then shall there be a comon waye out of Egypte into Assyria: The Assyrians shall come into Egypte/and the Egyptians into Assyria. The Egyptians also and the Assyrians shall both haue one Gods surer. The Lord shall haue honour be the tribute to Egypte and Assur. And the Lord of hostes shall blesse them/ sayinge: Blessed is my people of the Egyptians/ Assur: the worke of my handes / but Israel is myne inheritaunce.

The XX. Chapter.

**A** Besame yeare that Sardan came to Assydd: where Sargen the kynge of the Assyrians sent hym / what tyme as he also beseged Babilon/and waite in the same season: Then spake the Lord vnto Esay: that some of Amias/ sayinge: go and loose of that seekeloth from thy loyne: / and put of the shooes fro thy fete. And so he byd/goinge naked and barefore: Then sayde the Lord: where as my seruant Esay goeth naked and barefore / it is to a token and significatione of the thinge that after this yeare shall come vnto Egypte and Ethiopia.

**E**thiopia. For: euen thus shall the kynge of the Assyrians diue both yonge and olde/ as pisoners naked and barefore / out of Egypte and Ethiopia: / And shall discover the shame of Egypte. They shall be also at they: wintes ende / as a shew of one of another: Egyptians of the Moyses/ and the Moyses of the Egyptians/ at the sight of they: glory.

Notouer they that dwell in the Iero / shall see euen in the same daye: beholde / this is oure hope to whome we fled to see helpe / that we myght be deliuered from the kynge of the Assyrians. How will we escape?

The XXI. Chapter.

**T**his is the heauy burthen of the wastie sea: A greuous vision was shewed vnto me / like as when a storme of winde and raine rufeth in fro the wilderness / that terrible lade. Who so maye disceue / sayde / saye / let him disceue: Who so maye disstoye / let him distoye. Vp I am / beseged it is I / I shall still all they: groninges. With this the rames of my backe were full of payne: Dancos came vpon me / as vpon a woman in her trauelle. Esai. xij. 4. When I berde it / I was abashed: and when I looked vp / I was afraide. Myne hearte pained / I trembled for feare. The Burthen here made me fearefull in my mynde.

**Y**e / some make ready / ready table / (said this voyce) / kepe the watch / care and drinke: Vp ye captiues / rise / take you to youre shylde: for thus / the Lord hath charged me: go the waye / as for a watchmen / that he maye tell what he seyth. And when he had wasted diligently / he sawe two howemen: the one rydinge vpon an Asse / the other vpon a Camel. And the Lyon cryed: Lord / I haue stode wayninge at the wbole daie / and haue kepte my watch all the nyght. With that came there one rydinge vpon a charret / whiche answered / and sayde: Babilon is fals / Ier. li. 6. len / she is turned vpside downe / a l the yroude / Apo. xii. 6. ge: of her goddes are smytten to the gromde and with a Chylo / o my sallowe thossterns and sinners / haue I berde of the Lord of hostes / the God of Israel / to beare it vnto you.

The heauy burthen of Duma.

**†** One of Scir cryed vnto me: watchman / Ier. xli. 8. what haste thou sped by nyght: Watchme / what haste thou sped by nyght: The watchman answered: The daye breaketh on / and the nyght is commynge: If youre request be earnest / then aye / and come agayne.

The heauy burthen vpon Arabia.

**T**heuen ye shall abyde in the wood / in the E. waye to ward Sodanim: / Note the thyng / the Esai. xxi. 4. with water / / so ye cnytyngs of G. man: / in c. those with bread that are fed. For they shall runne awaye from the weapen / from the diawen / swarde / from the bent be we / and from

Jerusalem/ Great Babylon/ Arabia. The Prophet Esay.

**Jer. xli.** *spoken vnto me / ouer a ycare shall al the power of Cedar be gone / yf he as when the office of an hyerd straitly goeth out: And the remnant of the good archedes of Cedar shall very few: For the Lord God of Israel hath spoken it.*

The XXII. Chapter

The heauy burthen upon the valley of Visiona.

**W**hat haste thou there to do / thou shalt nest vp in to the house toppc / o thou citie of miracles / scdyous and wifull / synging / thy flame me are nether killed with swerde / nor dead in betrayle: For all thy captaines gat them to thers heikes from the ordinaunce / yee they are altogether rydden awaye / and fled farre of. When I perceaued that / I sayde: I as waye for me that I maye wepe bitterly. Take no labour for to comfort me / as touching the destruction of my people. For this is the daye of the Lord of hostes / when he will plague / treade downe / and treade out the valley of Visiona / and breake downe the walles with such a crack / that it shall geue a soude in the mountaine.

**Jer. ix. a**  
**Luc. xx. b**

**B** The Elammics toke the quicres to carrie and hoise / of the walles were bare from barnesse. Thy goodly walles were full of charrettes / the boile me made them some to besiege the gates. Then was the courtynge of Iuda put from thence / and then was sent yf fege of the tymber house. There shall yee see the ryses in the walles of the Tunc of Soud / wherof there shalbe many. Ye shall gather together the waters of the lower poole / and rel the houses of Jerusalem / and breake off some of them to kepe the walles. And ye shall make a pyt betwixte the twyne walles of the water of the olde poole / and noringe regard him / that toke it in hyde and made it. And at the same tunc shall the Lord of hostes call men to wepyng / mourninge / to baldness / and puttinge on of sacke clothe. But they to fulfyll they: lust and wiffulness / slaughter open / they kill shepe / they eate cosse meate / and dunke wyne: Yet so eate and dunke / to knowe we shall dye. Neuertheless / wher the Lord of hostes herde of it / he sayde:

**Eccl. 4. b**  
**Luc. xv. b**

ye / if thys wickednes of yours shalbe remitted / ye must dye for it. This hath the Lord God of hostes spoken.

This sayeth the Lord God of hostes / Go in to the treasury vnto T Sobna the gas **Es. lvi. m** urnoure / and saye vnto hym: What haste a thou here to do / and fro whence camest thou / that thou hast made the a graue here: For he had caused a costly tombe of stone to be made for hym selfe / and a place to lye in to be heryen out of a rocke. Beholde / the Lord shall call the out by violence / he will take the of another fashion / and put vnto the a straight clothe. He shall carie the in to a farre countie / like a ball with hys handes. There shalt thou dye / there shall the pompe of thy charrettes haue an ende: thou wiltillane of the house of Iuda: I will shute the out of thine office / a purthe from thine estate.

After this will I call my seruantes Elchim / the sonne of Helia / and arcey him with thy coate / and gyde him / with thy gyble / and I will geue thy power in to his hande. He shall be a father of the cinesins of Jerusalem / and of the thymred of Iuda. I will also laye the keye of Dauids house upon his shoulder: and if he open / no man shall shute: a if he do shute / no man shall open. I will fasten him to a nayle in the place of the moost hye sayrfulness: and be shalbe vnto y glorious throne of his fathers house. They shall hange vnto hym all the glory of hys fathers house / of the dydden and dydders dydden / all apparell smal and great / all instrumentes of measure and mystre. This shall come to passe / sayeth the Lord of hostes / when the nayle / that is fastened to y place of the highest sayrfulness / shall pluckt off / and when the weyght that hangerth vpon it / shall falbe broken / and be in peeces. For the Lord hym selfe hath sayde it.

The XXIII. Chapter

A heauy burthe vpon T Eyrus. Mourn **Jer. lvi.** ye shippes of Tharsis / for she is shorren / come to the grounde / a captured of it / yf she come from Cithion. The indwellers of the landes / the inhabitants of Sidon / and they that occupied the see / of whom thou wast ful / saye: We are at a point. For by the see were there frutes brought vnto the / and all manner of come by water. Thou wast the common **Es. 47. b**

market of all people. Sidon is say for it/see/ and all the power of the see complainer/ and sayeth: O that I had neuer traueled with chylde/that I had neuer borne any/that I had neuer nourished boye/nor brought vp daughter. In sence as Egypte perceaueth it/ she will be as sayn as Tyrie it self. Go ouer the see/ Mourne ye hard wood in the Isles. Is not that y glorious cite/ which hath bene of lōge antiquite/ whose nauies dwellinge be starrs of iōm mende/ her so greatly. Who hath deuyed such ringes upon Tyrie/ the crowne of all cities/ whose marchauntes and captaines were the best and principal of the world: Euen the Lord of hostes hath deuyed it/ that he maye put doune all pompe/ and mysith all the glory of the world. Go thoue thy lande/ o thou daughter of the see/ as men go ouer the water/ and there is no gyble more.

Isaiah  
Lxxii. c

Thus the Lord hath remoued the kinges domes/ and hath taken in hande against that myghtie Canaanite/ that he hath stretched out his hande ouer the see/ and sayde: from henceforth shall thoue make no more myth/ o thou daughter Sidon/ for thou shalt be put doune of the Tyrians. Stande vp therefore/ a go where the enemye will carye the/ where thou shalt also haue no rest. Beholde/ for thine enemie. The Caldees were suche a people/ that no mā was like them/ Assir builded them: he set vp his castles and palayces/ and broke them doune agayne. And therefore inuourne/ ye shippes of the see/ for your power shall be broken doune.

After that/ shall the seuentye yeares of Tyrie/ euen as longe as their kynges life was/ be forgotten. And after seuentye yeares/ it shall happen to Tyrie/ as woth an harlot y playeth vpon a lute. Take thy lute/ saue men to be/ and go aboute the cite/ thou art yet an vninuented weathe/ make pathyme with dyuers balletes/ whereby thou mayest come into acquaintance. Thus shall it happen after seuentye yeares. The Lord shall visite the cite of Tyrie/ and it shall come agayne to her marchauntyse/ and shall occupye with all the kyngdomes that be in the world. ¶ But all her occupiange and mynyng/ shall be halowed vnto the Lord. For then shall they laye vp no thinge behinde then not vpon shrapes: but

the marchandise of Tyrie shall belonge vnto the custome of the Lord/ and to the redouge/ and sustayninge of the hungrye/ and to the clothyng of the aged.

The XXXIII. Chapter.

Beholde/ the Lord shall visit a plague vnto the world/ he shall make the face of the earth desolate/ and scare abroade the inhabitants thereof. The Lord shall the people as hee prospereth the master as the seruante/ the dame life y mayde: the seller life the buyer: he that lendeth vpon usury/ life him that borroweth vpon usury: the creditoure as the detter. Miserably shall the world be wastled a cleane destroyed. For the Lord hath so determined in him self. The earth shall be heauy and decaye. The face of the earth shall perish a sal awaye/ the proude people of the world shall come to nauight/ for the earth is corrupte of her inuellers.

For why/ they haue offended y lawe/ Iacobus y ged the obduraunce/ a made the euertlastinge restamts of none effice. And therefore shall the curse deuaure the earth: for they that bened thereon/ haue synned. Wherefor they shall beuent also/ and those that remayne/ shall be very fewe. The surete wyne shall inuourne/ the grapes shall be weake/ and all that haue bene myth in here/ shall sige. The myth of subiectes shall be layde doune/ the chere of the ioyful shall cease/ and the pleasure of lutes shall haue an ende/ there shall no more wyne be dronke with myth/ the byer shall be bitter so the that drinke it/ the wicked cytes shall be broken doune/ all houses shall be flint/ that no man maye come in.

In the streets shall there be life vnto a crye/ because of wyne/ all men there shall name the awaye/ and all ioye of the earth shall passe. Desolacion shall remayne in the cytes/ and the gates shall be smytten with wastynesse. For it shall happen vnto all landes and to all people/ life as when a man smyteth doune the foliages/ that are left vpon y tree: sikest after grapes/ when the wyne gatheringe is out. And thof some that remayne/ shall life vpon their voyce/ and be glad/ a hal magnifie the glory of the Lord/ euen frō the see/ and praise the name of the Lord God of Israell/ in the valles and Ilandes. We here songes singe to the praise of the righteous/ from all the eutens of the world. Therefore I muste speake: O my

Confructuallnesse /o my poyntre / Wo is me / all is full of synners / which offende of purpose and malice. And therefore / Co thou that dwellest upon the earth / where is at hande for the / fcare / fpyt and snare. Wo so / escapeth the terrible crye / that fall in to the ppyt. And if he come out of the ppyt / he shal be taken with the snare. For the myndes aboue / shal be opened / and the foundation of the earth shal moue.

Jer. lxxij

The earth shal geue a great cracke / it shall haue a fote ruyne / and take an horrible fall. The earth shal lacker like a dyanten man / and be taken awaye like a tent. Her mysdoes shal lic so becaue vpon her / that she muste fall / and neuer rise vp againe. At the same time shal the Lozde moue together the hie booste aboue / and the finges of the world / vpon the earth. These shal be coupled together as ppynters be / and shal be but in one worde / a punished innumerable dayes. The Moone and the Sunne sh. be ashamed / when the Lozde of hostes shal rule them at Jerusalem vpon the mount Sion before / and with his excellent counsayll.

Luc. xxi c

The. XXV. Chapter.

**W** Lord / thou set my God / I wil praise /y and magnify thy name. For thou bringest marauylous thynges to passe / according to thine olde couysayls / truly a stedfastly. Thou makest of stones / capes of stone: a of beede / c / tickes / holde walles. The palaces of the wicked destroyest thou out of the cime / that they shall neuer be builded againe. Therefore / very rude people must magnifie the / and the cyncs of the cruel / they then must feare the. For thou art the poore mans helpe / a strength for the needfull in the necessity. Thou art a defence againste euil / weyher / a shewde againste f hate. But vnto the presumptuous / thou art like a stronge whyle wynde / that casteth downe / f boasting of the vngodly / thou kepest men from deare with the shadewe of the cloudes / thou curst of the handes of freynikes.

Eia. xxxij.

Luc. xxiij. d

**B** Mooueth the Lozde of hostes shal once prepare / a feast for all people vpon the hylle. A plentious / costly / pleasaunt feast / of ear and welld beastes / of fowres and moost pure thynges. Vpon the hylle shal be take awaye the hyde wale / that hangeth before the face of all people / and the courney / wherewith all Gentiles are

couered. Wo for deathe / he shal wretchely con / Ostrate sume it. The Lozde God shal wipe awaye / the reared from all faces / and take awaye the / confusio of his people / vpon the whole and mo / woilde. For the Lozde him selfe hath sayde it.

At the same time shal it be sayde / lo / thus is our God / in whome we put our trust / and the hath healed vs. This is the Lozde that Ephraim haue weared for / Let vs reuoyce and delite in his saluation. For the hande of the Lozde reacheth vpon this hylle. But Moab shal be destroyed downe vnder his / hys / as the straw to troden vnder fete in a doinge hylle. For he shall stretch out his handes vpon him / hys / as a swimmer doeth to swimme. And with the power of his handes shall be cast downe his hys pompe. As for his stronge holdes and hys walles he shal borre them / cast them downe / and sell them to the grounde in to dust.

The. XXXI. Chapter.

**W**hen shal this songe be soung in the lade / of Juda. We haue a stronge crite / wale / no rickes and the ordinaunce shal kepe vs. Open Zachary the gates / that the good people maye go in / which laboureth for the truth. And thou / which art the doer / a hall the matter in hnde / shall prouyde for peace. Then the peace that Rome men hope for in the. Hope sty in the Lozde / for in the Lozde God is everlasting strength. For why / it is he that bungeeth love the hys / minded cyncs / a casteth downe the poynde cyncs. He casteth them to the grounde / yee / euen in to the myre / that they maye be troden vnder the fete of the simple / and with the stepes of the poore. Thou / Lozde / countess the path of / righteous / whiche it is right / wherther the waye of / righteous be right. Therefore / Lozde / we haue a respecte vnto / waye of thy iudgement / thy name and thy remembrance reioyce the soule. My soule lusteth after the all the nyght longe / and my minde hasteth fely to the. For as soon as thy iudgement is knowne to the world / the / tribulations of the earth leaue righteous. But the / vngodly / though be haue receued grace / yet learne they be not righteousnesse / but in that place where he is punished he offendet / and feareth not the glory of the Lozde.

Lozde / they will not see thine hande / but they shal see it / and be confounded / when thou





valley/it shall happen vnto hym / as to an vny-  
melye fruite before / haruocle come. Whiche  
as some are to be sene / so by and by deuoured / as  
euer it come well in a mans hande.

And then shall the Lorde of hostes be  
a ioyfull croune / and a glorious garlande vnto  
the remanant of his people. Vnto the lowly  
/ he shall be a specter of iudgment: and vnto  
them that vnto awaye the enemyes foyn  
D the gates / he shall be a specter of strenght. But  
they go wronge by the reason of wyne / they  
fall and flacker because of stronge wyne.

Esa. iij.

¶ Yee / euen the priestes and prophets them-  
selues go anyssle / they are donke with wyne/  
and weaken byened thowt stronge dunke.  
They erre in seinge / and in iudgment they  
sayle. For all tables are so full of vomyc and  
stillynes / that no place is cleane. What is he  
amonge them that can teach / instructe / or en-  
forme the chyldren / whiche are weened from  
sicket / or taken from the besicke / of any other  
safetyon then : ¶ I commaunde that may be  
commanded: byd that maye be hydden: for  
byd that maye be forbydden: kepe backe that  
maye be kepte backe: here a hylc / there a hylc.

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

Ez. i. 2 a

¶ And therfore the Lorde also shall speake  
with lippinge lippes / and with a straunge  
language vnto this people / to reboune be  
spake as of this maner: Theye shall bunge  
rest / if one reuolue the weery / yee / this shall  
bring rest. But they had no wyll to heare.  
And therfore the Lorde shall aunswere them  
E stubborne / I commaunde that maye be com-  
manded: byd that maye be hydden / sayd  
that maye be forbydden: kepe backe that maye  
be kepte backe: here a lile / there a lile. ¶ That  
they maye go forth / fall backwarde / be bruse  
sed / stoned / and taken. Wherfore heare the  
woide of the Lorde / ye mockers that rule  
the Lorde's people / whiche is at Jerusalem.  
For ye comfort your selues thus. ¶ Thus: death  
and we are at a point: and as for hell / we  
haue made a condicion with it: that though  
there breake out any sore plague / it shall not  
come vpon vs. For with disceate wyll we  
escape / and with mynblenes wil we defende  
our selues. Therfore thus sayeth the Lorde  
God: ¶ Beholde / I will laye a stone in Si-  
on / a greate stone / a costly corner stone for:  
a sure foundation: that who so putteth his trust

in hym / shall not be confounded. Righteous-  
nes wyll I set vp agayne in the balauance / and  
iudgment in the weyghtes. ¶ The tempest of  
of hayle shall take awaye youre reynge / that  
ye haue to disceate wyll: and the ouerflo-  
wing waters shall breake doune your stronge  
holdes of dissimulation. ¶ Thus the appoynt-  
ment that ye haue made with death / shall be  
done awaye: and the condicion that ye made  
with hell / shall not stande. When the great de-  
struction goeth thowt / it shall all to reade  
you / It shall take you quyte awaye before it.  
For it shall go forth early in the moynynge / and  
continue onely that daye and that night. And  
the very feare onely shall reach you when ye  
heare it. For the bedde shall be so narrowe / that  
a man can not lye vpon it. And the coveringe  
to small / that a man maye not wende himself  
therein. ¶ For the Lorde shall steepe forth  
as he dyd vpon the mount / ¶ Perayme / and shall  
take on as he dyd in the Dale of / ¶ Wherof: that  
he maye bunge forth his deuice / his straunge  
¶ Quice: and fulfill his worke / his wonderfull  
worke. And therfore make no mockes at it:  
that youre captiue increaseth: for I haue  
herde / ¶ Lorde of hostes saye / that there shall  
come a sedit destruction / and plague vpon  
the whole earth. Take hede / a heare my voice /  
ponde and marke my woices wel. ¶ Forth  
not the house ande man cur in due season  
earnestly to his lande: he moueth and plo-  
weth his grounde to sowe. And when he plow-  
made it playne / he soweth it with saches of  
comyn. ¶ He soweth the wheate and barley in  
theyr place. Milium and Ric also in theyr  
place. And that he maye do it ryght / his God  
teacheth hym and directeth hym. For he reas-  
deth not the sines out with a waye / neyther  
bunge he the cart here and there out the  
comyn / but he thowteth the sines out with  
a flayle / and the comyn with a rad. So for the  
wheate / he gryndeth it to make breade thereof.  
¶ In as much as he can not bunge it to passe  
with treading out. For neyther the buffing  
that the cart wheles make / neyther his bestles can  
grunde it. This and such like thinges come of  
the Lorde of hostes / whiche is marueylous  
in counsaill / and great in ryghteousnesse.

**W**o onto the o Ariel Ariehtow sitte that  
 1 Reg. 16. 7. **W**o onto the o Ariel Ariehtow sitte that  
 and let some seales yett passe ouer: then shall  
 Ariel be besieged: so that she shall be haue and  
 sorrowfull: and shallc vnto me: cut as a Lyon:  
 for I will laye segeto the rounde aboute: and  
 kepe the in with towres: and graue wpydyes  
 agaynst the. And thou shalt be brought lowe:  
 and speake out of the earth: and thy woordes  
 shall goe humbly out of the grounde: thy voyce  
 shall come out of the earth: lyke the voyce of a  
 wynd: and thy talkinge shall growe out of the  
 myne. For I multynude of thine enemies: shallc  
 lyke nicolauyl. And the number of Egiptians  
 shallc: as the Bull that the wynde taketh a-  
 waye sodenlye.

**T**hou shalt be visited of the Lorde of thoo-  
 stio with thondres: earthquake: a weth a greate  
 cracke: woth the wynde wende: tempestle: and  
 with the flame of a cofsuminge fyre. But now  
 the multitude of all the people: that wrote our  
 agaynst Ariel: the whole hoste / the stronge  
 134. 134. 134. **hulde** / a fyre: is: lyke a dreame which ap-  
 peareth in the nyght. It is lyke as when an  
 hungrye man dreameth that he is eatynge:  
 and when he awaketh: he hath nothyng: lyke  
 as when a thyrstye man dreameth that he is  
 drynkyng: and when he awaketh: he is thyrst:  
 and his soule enpacieth.

**S**o is the multitude of all people: that mu-  
 stre them selves agaynst the hill of Sion. But  
 ye shallc be at youre wretted ende: ye shallc be  
 as bushes: ye shall flake: and reke to and fro. Ye  
 shallc thynke: but not of wynges. Ye shall fall:  
 but not throuwe thronkes: for the Lorde  
 shall geue you an harde slepyngte spere: and  
 holbe. Hauing your eyes: namely your pla-  
 pletes and heades: which shoulde se: them  
 134. 134. 134. **shall be couer.** And all visions shallc vnto  
 you: as the woordes that stande in a seales  
 letter: when one offreth it to a man that is lea-  
 rned: and sayeth: rede vs this letre. Then he  
 answereth: I can not rede it: for it is shut.  
 But if it be geuen to one that is not learned:  
 or sayd vnto hym: rede this letre: Then sayeth  
 he: I can not rede.

**T**herefore thus sayeth the Lorde. I so: so  
 much as this people hateth nye me with  
 134. 134. 134. **theyr mouth:** / a pryeth me highly with theyr  
 hypocr: where as there herie: neuer theydo: / so

farre fro me: and the feare which they owe vnto  
 me: that turne they to mens lawes and do-  
 trines: therefore wyl I also shewe vnto this  
 people a maruylous terrible a greete thynge  
 (Namely this): I wyl destroye the wysosome  
 of theyr wyse: and the vnderstandinge of their  
 learned men shall perishe. Wo be vnto them  
 that seke so: theye to hyde theyr imaginations  
 before the Lorde: which reberth they: coun-  
 sell: in the darkenesse: and saye: I wyl: / who  
 seith vnto: who knoweth vnto:  
 134. 134. 134. **Whiche** imagination of yours is euen as  
 when the potter claye taketh aduancement:  
 as though the woofe myght face to the woof:  
 master: make me not: or as when an earthen  
 vessel sayeth of the potter: he vnderstandeth  
 not. Se ye not that it is harde by: that Liba-  
 nus shallc be taken as a wounde: then shall carn-  
 el men vnderstande the woordes of the boke: and  
 the eyes of the blynde shall se: without any  
 cloude or darkenesse. The oppisid shallc halde  
 a mery feaste in the Lorde: and the poore peo-  
 ple shall reioyce in the holy one of Israel.

**T**hen shall the furious people cease: and  
 the mockers shallc put awaye: and all they  
 that do wronge shallc roused out: Such as  
 labour to deceiue men vnto synne: and that  
 deceiue hym: which repoueth them in the  
 gaue: and such as turne godd persons to  
 vanite.

**A**nd therefore the Lorde (euen the defen-  
 der of Abrahams) sayeth thus vnto the house  
 of Jacob: I knowe that not Jacob be ashamed:  
 nor his face cofounded: when he syth among  
 his chyldren: whome my hande haue made:  
 such as halowe my name amonge them: that  
 they maye sacrifice the holy one of Israel: and  
 feare the God of Israel: and that they: which  
 afore tyme were of an erroneous spere: haue  
 now vnderstandynge: and that such as be  
 before coule not: speake: are now learned in my  
 lawe.

## The XXX. Chapter.

**W**o be to those thynkyng chyldren: sayeth  
 the Lorde: I wyl seke counsaill: but  
 not of me: which take a wether in hande: but  
 not of my will: that they maye heape one  
 synne upon another. They goe vnto the  
 Egyppe: and saye me no counsaill: do seke helpe  
 p 114 at



runge shalbe as a consuming fyre. His sheath  
like a vehement floud of water/whiche goeth  
vp to the spire. That he may take the people/  
whiche haue turned them selfe vnto ramine:  
and the byble of errorres/that lieth in other  
fulke chawes.

But ye shal singe/as the vsic is in the night  
of the holy solempnitie. Ye shal reioyce from  
yours dertie/as they that come with the pype/  
when they go vp to the mounte of the Loz-  
de/ vnto the rocks of Zffraill. The Lozde also  
sho shal set vp the power of his voyce / and de-  
clare his terrible arme/with his angry coun-  
tenaunce/ yee/and the flame of the consuming  
fyre/ with earthquake / tempeste of wynde/  
and hayle stones. Then shall the Zffirian  
fear also / because of the voyce of the Lozde/  
whiche shall synge hym with the rodde.

Eg. 2 a

And the same rodde whiche the Lozde wyl  
sende vpon hym/ shal moue the whole founde-  
acion/with noysetyng/ with noyse of warre  
and battall to destroye. For he hath pre-  
pared the fyre of payne from the beginning/  
yee/ euen for synners also. This hath he made  
depe and wyde/ the noysetyng therof is fyre  
and woode innumerable / whiche the B:rchy  
of the Lozde hynnderth/as it were a marche of  
byrnynge.

Mat. 27 b

## The XXXI Chapter.

Whom to them that go vnto the temple  
for helpe/ and truste in hoyses/ and com-  
fote them selfe in charrettes/ because they  
be many / and in horsemen/ because they be  
lusty and stronge. But they regarde not the  
holy one of Zffraill/ and they aske no question  
at the Lozde. Where as he neuer beliffeth/  
plagureth the wicked/ and yet goeth not from  
his word: when he steppeth forth/ and rebuketh  
the wickeys against the howsholde of the for-  
warder/ and against the helpe of euell worra.  
Now the Egyprians are men/ and not God:  
and their hoyses fle/ and not speere. And as  
sone as the Lozde stretcheth out his hande/  
then shall the helper fall/ and he that shoulde  
haue bene helpe/ and shall altogether be de-  
shayed. For thus hath the Lozde spoken vnto  
me/ fyre as the Zffirian / \* Lyons whelpe  
reareth vpon the praye that he hath gotten/  
and is not asfraid/ vpon the multitude of  
shepheardes crie oute/ vpon him/ neither

200. a

6. 117. b

as a shep for all the heape of them. So shal the  
Lozde of hostes come vnto the  
mounte Zion/ and defende his byll. Like as  
bydes storme aboute they nestes/ so shal the  
Lozde of hostes sepe/ saue/ defende/ and re-  
liue Zffusalem. Therefore yee children of Zffir-  
raill/ vnto agayne fyre as ye haue exceeded in  
yours goynges backe. For in that daye eury  
man shal cast oute his Idols of syluer and  
golde/ whiche ye haue made with youre syn-  
ful handes. Zffur also shalbe slaine with the  
sword/ nor with a mans swerde. A sword  
shal deuoure him/ but not a mans swerde.  
And he shal fle from the slaughter/ and his  
seruauntes shalbe taken prisoners. He shall  
go for feare to his strongholde/ a his pin-  
ces shall fle from his barge. This hath the  
Lozde spoken/ whosighty burneth in Zion/  
and his fyre in Zffusalem.

200. 177. b

201. c

202. 177. 07. f

## The XXXII Chapter.

The rule of righteousnesse/ and the pun-  
ces shal rule accordinge to the balauce of re-  
quite. He shalbe wnto men/ as a defence for  
the wynde / and as a refuge for the tempeste/  
lyke as a ryuer in a thyrstie place/  
and as the shadowe of a greate rocke in a hie  
lande. The eyes of the synges shall not be  
byrnne: and the eares of them that heare/  
shall take diligent heede. The herte of the  
wycy shall assayne to knowlege/ and the  
vnpartytynge shall speake playnly and vni-  
flinckly. Then shall the wygarde be no more  
callyd gentile/ nor the churle lyherall. But the  
churle wyl be churlyshlye mynded/ and his  
herte wyl reuice euell and playe the ypotrite/  
and imagine abhominacione against God/  
to make the hungrye leane/ and to withholde  
shynke from the iustitie. These are the prey-  
lous weapons of the covetous/ these be his  
shamefull counsaills: that he maye begyle  
the poore with discearfull wordes/ yee/ euen  
there as he shoulde geue sentence with the  
poore. But the liberal personne magnifyeth  
honeste thynges / and cometh vp with  
honestie.

203. 177. b

Vpke ryche and vble cytycs / harden vnto  
my voyce. Ye careles cytycs/ make my word  
des. After seares a daye shal ye be thought  
vnto feare/ ye careles cytycs. For haeracty shalbe

oute / and the grape gatheringe shall not come. O ye ryche vble cytes / ye that feare no partlye: shall be abashed and remoued: when ye se the barrenesse / the nakednesse / and preparations to warre. Ye shall knocke vpon youre doores / because of the pleasaunte felde / and because of the frutesfull vyneyarde. My people shall felde shall bringe thornes and thistles / for in every house is voluptuousnesse / and in the cytes wilfulnesse. The palaces also shall be broken / and the greatly occupied cytes desolate. Be the towers and bulwerkes shall become denues for cuermore / the pleasure of mules shall be turned to pasture for sheepe: vnto the tyme that the spere be poured vnto vs from aboue.

Rom. v. 4  
\* Jer. xi. c

Then shall the wilderness be a frutefull felde / and the plentious felde shall be refted for a woode. Then shall euery dmele in the deserte / a righteousnesse in a frutefull lande. And the reward of righteousnesse shall be peace / and her frute rest and quietnesse for euer. And my people shall dwell in the vynces of peace / in my tabernacle and pleasure where there is ynough in them al. And when the bayle shall / it shall fall in the wood and in the cyne. O howe happye shall ye be / when ye shall safelye for yourre rest besyde al waters: and vyue thurp the site of yourre ogen and asse.

The. X. X. III. Chapter.

**Y** therefore vnto you the robber / shall not thur be robbed also: and vnto the that layst wayte / an who saye there shoulde no wayte be layde for the: vnto the whiche doest hurte / euen so shall thou be hurt also. And as thou layest waytes / that wate be layde for the also.

Leu. xxiii. d  
Ez. 33. b  
Sap. 22. c  
Mat. 23. a

Lord be mercifull vnto vs / wate wayte for the. The tyme arriu is at a poynte to visit vs / that be thou our health in tyme of trouble. Graunte that the people maye see at the anger of thy voyce / and that at thy vstanding / the Gentiles be fearede abroade / and that their spik maye be gathered / as the greshoppers are commonly gathered together into the pye. Stande vp / Lord thou knoweldest an her Let thou be filled with equite a righteousnesse. Let truth and faithfulness be in her tyme: power / health / wisdom / knowledge / and the feare of God be her treasure. Vp holde /

Dsal. vi. b

their aung. so erie without / the messengers of peace wepe bitterly. The stretes are wayll / there walketh no man them / the appointmēt is broken / the cytes are despyced / they are not regarded / the desolate earth is in beautyffesse. Likanus taketh it but for a spote that it is betweene bounce: Sharon is like a wilderness. Basan and Carmel are turned vpside downe. And therefore saith the Lord: I will vpon / nome will I get vpon / nome will I arise. I shall concrease stubble / and scarce strawe / and yourre spere shall be the spere / that it maye consume you: and the people shall be burnt lyke tyme / and as thornes burne that are betweene of / and cast in the fyre.

B  
Jer. 1. c

Now herken to ye that are farre of / howe I do with them: and consider my glory / ye that be at hande. The synners at Zion are as fronds / a sodaine fearfulness is come vpon the pyccytors: what is he among vs / saye they / that will dwell by the consuming fyre: whiche of vs maye abyde that euill lasting heare: He that seeketh a godly life and spea / keth the truth: He that addireth to vs / vnto lence and vnto feare: he that freth his hande / that they soude no reward: whiche stoppeth his eares / that he heare no counsaill agaynst the innocente: whiche holdeth vnto his eyes / that he se no euell. He it is that shall dwell on hye / whose sauergarde shall be in the true rocke / to hym shall geuen the ryghte true meate and vyne. His eyes shall see the finge in his glory in the ryche woode: / his better shall delte in the care of God. vnto that shall then become of the serbe / of the Denarioure: what of him that reacheth vnto: There shall thou not se a people of a strange ungeto / haue so viffused a language / that it maye not be vnderstande: neyther so straying a speache / but it shall be perceaued.

Dic. 124  
and sic. a  
E  
I. Cor. 13

There shall thou see the hedde cyrie of oure solempne feastes. There shall thyre eyes se: Jerusalem that glorious habitation: the tabernacle that neuer shall remoue / whose nayles shall neuer be taken oute wouten wouten oute / whose coardes euenlynges shall neuer conuulse: for the glorious vnto the of the Lord shall there be presente amonge vs. In that place / where saye be made / ryche and streames are: shall neyther gallye rowe / nor grece

Job. 13

great ehyppie foyle. for the Lozde shalbe oure captayne: the Lozde shalbe oure lawe geuer: the Lozde shalbe oure King: and he him self shalbe oure Sauour. There are the coardes so layde aboade: that they can not be better: The masse let vp of suche a fashion: that no banner nor fagge hangeth theron: But there is heald great spoyles: lame men runne after the prise. There lyeth no man that sayeth: I am hysc. But all end is taken awaye from the people that dwell there.

The XXXIII. Chapter.

**C**ome ye Heithen and heare: take heede ye people. Heften thou earth and all that is therein: thou rounde compass: and all that groweth thereupon: for the Lozde is angrye with all people: and his displeasure is kindled againste all the multitude of them: to curse them: and to laye them. So that their slaine shalbe cast out: and their bodies syncke: thar euen the very hills shalbe wet with the

bloude of them. All the starres of heauen shalbe consumed: and the heauen shall folde together lyke a scrol: and all the starres thereof shall fall lyke as the leaues fall from the vyenes and figgetrees. For my swearde, sayeth he: shalbe bathed in heauen: and shall immediatly come downe vpon Iudaea: and vpon the people whom I haue cursed for my vengeance.

**B** And the Lordes swearde shalbe ful of bloude: and he ruste with the same: and bloude of lambs and goats: with the fatnesse of suetes of the wetheres. for the Lozde shal kyl a greete straffe in Egipt: and in the land of Iudaea. There shall the Unicorne fall with the Bullocke: that is with the graunt. In their lande shalbe washed with bloude: and their grounde corrupte with fatnesse.

**V**nto the alse: Egipt shall come the daye of the vengeance of God: and the year: wher so thine owne iudgements shalbe recompered. Thy floudes shalbe turned to pytt: and thine earth to Gumslane: and therewith shal the lande be fended: so that it shal not be quenched. Daye nor nyght: But smokc euen more: and so fasth to flye wastie. And no man shal goe thowme by lande for cure: But Delicacies: flowers: greete Oules: and Rauens shal haue it in possession: and dwell therein.

For God shal speede oute the lyne of desolation vpon it: and wyce it with the stones of emptines. When Kinges are called vpon: they shalbe none: and all princes shalbe awaye. Thounes shal growe in their palayces: nettles and thistles in their stronge holdes: that the dragons maye haue their pleasure therein: and that they maye be a court for the fowles. There shall straunge, viures and monstrous bestes meete one another: and they wyde kepe company togerher. There shall the lamia lyce: Tren. vii. a and haue her lodginge. There shall the hedgehogge: Guilde: Wygge: be there: at home: and bringe forth his yongones. There shall byres come togerher: eche one to his lyce. Take thoume the scripture of the Lozde and rede it. There shall none of those thynges be lefte oute: there shal not one (no: suche lyce) faste. For what his mouthe comāndeth: that same doeth his spere gather togerher: or fillyp: lyth. Vpon whome fouer the lot faller: so to whome he beareth it with the syncke: those shall possess the enheritaunce: from generation to generation: and dwell therein.

The XXXV. Chapter.

**W**he the desert and wylde nesse shal reioyce: the waste grounde shall be glad: and floyst as the lilly. She shal floyst pleasantly and be ioyfull: and euer be geuinge of thankes more and more. For the gloys of Libanus: the Gentie of Carmel and Saron shall be geuen her. These shall knowe the honoure of the Lozde: and the maiestie of oure God. And therfore strengthe the weak hands: and comforte the feeble knees. Saye vnto them that are of a fearefull herte:

Be of good herte: and feare not. Beholde: Ocut. vi. a your God cometh: to take vengeance: and a p. vi. b to rewarde: God cometh his owne self: and wil deliuer you. Then shall the eyes of the Mart. xi. a blinde be lighted: in the cares of the deaf open: and you need. The blind shal lince man scape as an hart: Luc. vi. c. The Domme mans sigge shall geue thales. D. vi. v. a. In the wylde nesse also there shall welles be springe: and floudes of water in the desert. E. vi. c. The wyde grounde shal turne to ryuers: and the thyrstie to springes of water. Where as dragons dwelt afore: there shal growe fure flowers and grene vis: lyce. There shall be footpithes and cūnon streets: that shalbe

called the holy waie. No vnclene person shal goe throue it for the Lorde himselfe shal goe with them that waie. The ignouant shal not erre. There shal be no Lion/and no rauishing Beaste shal come theraun nor be there. But men shal goe there as a safe. And the redeemed of the Lorde shal conuerse/and come to Sion with thankesguynges. Everlasting ioye shal they haue/placure and gladnes shal be amongst them. And as for al forouer a beautifull citie shal manife the waie.

The XXXVI. Chapter.

**I**N the xiiij. year of kynges Ezechias/came Sennacherib King of the Assyrians downe to laye siege vnto all the stronge cyties of Iuda. And the kyng of the Assyrians sent Rabshas from Ladiis towards Jerusalem/a gaunte kyng Ezechias: with a greuous host/whiche hit him by the conduite of the ouerpole in the waye that goeth throue the fillers lande. And so there came forth vnto him Ezechias the kyng of Iuda. And hee was with him Ezechias the kyng of Iuda. And hee was with him Ezechias the kyng of Iuda. And hee was with him Ezechias the kyng of Iuda.

And Rabshas sayde vnto them: Tell Ezechias that the greake kyng of Assyria sayeth thus vnto him: What presumption is this/that thou trustest vnto: Thou thyselfe peraduenture that thou haste counsell and power ynough to maynteyne this warre: or cle weproue trustest thou/that thou castest thy selfe from me to the Lord thy God? I have taken the slay of reba. I meane Egypte. Which be they that are taken vpon it goeth into his hande/and I smite him throue. Euen so is Pharao the kyng of Egypte/whom all they that truste in him. But if thou woldest saye to me: We truste in the Lorde our God: A goodlye god in yede: whiche bye places and altars Ezechias toke downe/and commaunded Iuda and Jerusalem/ to worships onely before the altar. Whyde the/that thou haste made a condicion with my leade the kyng of the Assyrians/that he shoulde geue the two thousande hoises: Art thou able to sit men there vp? Seing now that thou canst not resist the power of the smallest prince that my lorde hath/ howe verest thou trust in the charrettes and hoises of Egypte? Moreover/whynest thou that I am come downe hither/ to destroye this

lande without the Lordes wil? The Lorde saide vnto me: go downe into that lande/ that thou maist destroye it.

Then sayde Ezechias/Sobna and Iohab vnto Rabshas: Speake to us thy seruantes: we praye the. In the Sirians language/ for we vnderstande it well: And praye not to vs in the Jewes tongue/lest the tolke heare/ which heareth upon the wall. Then answered Rabshas: Thinke ye that the kyng of Iuda can speake this onely vnto you? Hath he not sent me to them also/that he open the walles: that they be not compelled to eate their owne douge/and drinke their owne steyle with you?

And Rabshas sode slif/and cryed with a loud voice in the Jewes tongue/and said: How take hede/ how the greake kyng of the Assyrians reueth you warninge. Thus saith the kyng: Let not Ezechias deceiue you/for he shal not be able to deliuer you. Moreover/ let not Ezechias comforte you in the Lorde/ when he sayeth: The Lorde without doubt shal defende vs/a shal not geue ouer this cytie into the hande of the kyng of the Assyrians/whiche him not. But thus sayeth the kyng of Assyria: opteyne my fauoure/ encline to me: So maye every man enioie his vineyardes and figgertrees/a drinke the water of his cisternes vnto the time that I come my selfe and bring you into a land/that is life your owne/where in is wheat and wyne/whiche is both sowen with seds/a plantid with vineyardes. Let not Ezechias deceiue you/when he saeth vnto you: the Lorde shal deliuer vs.

It mighte the goddes of the Gentiles spee every man his lande/that I power of the kyng of the Assyrians: Where is the God of Hephraim? And who was able to defende Samaria out of my hande? Or whiche of all the goddes of the landes hath deliuered their countrie out of my power/so that the Lorde shoulde deliuer Jerusalem fro my hande: Vnto this/whiche Ezechias mislaungers helde their tongues/and answered not one word: for I kyng had charged the/that they shoulde geue him none answer. So came Ezechias Ezechias sonne the president/Sobna the scribe/a Joab Zephania the secretary/vnto Ezechias with reure clothes/a tolde him wordes of Rabshas. The



## The XXXVII Chapter.

**E**zechias herde that he rente his clothes/ and put on a sackcloth/ and wrote into the temple of the Lozde. But he sent Ishaiah the President/ Sobna his scribe/ with the eldest pucles clothed in sacke/ vnto prophet Esay the sonne of Amos/ and they saide vnto him: Thus saith Ezechias/ this is the day of trouble/ of plague and of watch: like as when a childe cometh to the wyth/ but the woman hath no power to bunge it forth: the Lozde thy God/ no doubt/ hath well considered the woodes of Rablades/ whome his loide the kynge of the Assyrians hath sente/ to desye and blasphem the liuinge God: with such woodes as the Lozde thy God hath bene righte well. And therefore list vs thy prayer for the remnaunte/ that yet are left: So the seruantes of kynge Ezechias came to Esay.

And Esay gaue them this answer: Erie thus vnto your loide: thus saith the Lozde: Be not asfraid of the wordes that thou haste herde/ whether with the kynge of Assyrians seruantes haue blasphemed me. Beholde/ I wyl cause a wynde go ouer him/ as soon as he heareth it/ he shal go againe into his countre/ there wyl I destroye him with the sword. Now when Nabuchodonosor returned/ he founde the kynge of Assyria larynge sigte to Rabona/ so he had enderstande/ that he was separated fro Labay. For there came a rumoure/ that Terachas kynge of Ethiopia was come forth to warre against him.

And when the kynge of Assyria herde that he sente orde messanggers to kynge Ezechias/ with this commaundement: Owe thus to Ezechias kynge of Iuda: Let not thy God besecue the/ in whome thou hopest/ a succor: Jerusalem shal not be geuen into the handes of the kynge of Assyria. For thou knowest well how the kynge of Assyria haue handled all the landes/ that they haue subuerted/ and hopest thou to escape? Where the people of the Gentles/ whome my pogenitours conquered/ deliuered at any tyme/ thowtore their god? Is not namely/ Gogani/ Sarani/ Kicpp/ a the children of Eber/ which dwell at Elbasar: Where is the kynge of Hemath/ and the kynge of Arppad/ and the kynge of the ene

Sopharusim/ Ana and Zua: Now when Ezechias had receaued the lettre of the messanggers/ and red it/ he wente vp into the house of the Lozde/ and opened the lettre before the Lozde. And Ezechias prayd before the Lozde on this manner: O Lozde of hostes/ thou God of Israel/ which dwellest upon t'berus: Thou arte the God/ that only is God of all the kingdomes of the wyldes/ for thou only hast created heauen and earth. Endeure thyne care Lozde/ and consider open thine eyes/ O Lozde/ and se/ and ponde at the wordes of Sennacherib/ which hath sent his embassage to blasphemeth/ the liuinge God. It is true/ O Lozde/ that the kynge of Assyria haue conquered all kingdomes and landes/ a cast their goddes in the fyre. Notwithstanding/ those were no goddes/ but the workes of mens handes/ of wood/ of stone/ therefore haue they destroyed them. Olycur was them/ O Lozde our God/ from the handes of Sennacherib/ all kingdomes of the earth maye knowe/ that thou only art the Lozde. Then Esay the sonne of Amos sente vnto Ezechias/ sayng thus saith the Lozde God of Israel: Where as thou haste made thy prayer vnto me/ as touching Sennacherib/ this is the answer: that the Lozde hath geuen concerning him: Olypsid erre thou/ and meced/ O daughter of Sion/ he hath shakten his head/ as the/ O daughter of Jerusalem. But thou Sennacherib/ whome hast thou desired as blasphemed: And against whome hast thou lifted vp thy voice/ and cald thy proude lokes/ euen against the holy one of Israel/ Thou with thy seruantes hast blasphemed the Lozde/ and thou holdest thou of thy selfe: I couer the hye mountaines/ and fyres of Libanus with my hoismen/ And there wil I cut doune the hye Cedre trees/ and the sayrsil fyre trees. I wyl vp into the heyth of it/ and into the chieft of his synche woodes. If there be no water/ I wyl graue and dunke. And as for waters of defence/ I shal drye them vp with the ser of myne boosie. Deck/ sayest thou/ best thou not herbe what I haue taken in hande/ and brought to passe of old tyme? That I wil I do now also/ wyl I destroye/ and bunge the stronge ciues vnto heape of stones/ for their inhabiours shal be yse lanie nien/ boughre

Ez. xij. a

Ier. li. a

Ez. xlii. b

Ez. xli. c

Ez. xli. a

Gen. i. a  
Baru. 4. cIer. li. d  
Ier. li. a

in feare and confounded. They shall be like the  
grass and grene herbes in the selde / yf the  
they upon boules / ppyes / that withereth afore  
it be grown vp.

**E** I knowe thy wayes / thy goinge south and  
thy cominge home / yet / and thy madnesse as  
gainst me. Therefore thy furiousnesse against  
me / and thy pride is come before me. I wyl  
put a clype in thy nose / and a bridle in  
the chawes of the / and turne the about / uen  
the same waye thou camest. I wyl geue the  
also this token (O Ezechias) this yere shalt  
thou eate that is Pepte in sioure / and the next  
yere sude as groweth of him selfe / and in  
the thide yere ye shall sowe and reape / yet  
ye shall plant wyneyardes / and enioye the  
frutes thereof.

And sude of the house of Iuda as are e-  
scaped / shall come together / and the remnant  
shall take rote Beneth / and bringe forth frute a-  
bout. For the escaped shall goe oute of Ierusa-  
lem / and the remnant from the mount Sion.  
And this shall be the glory of the Lord of  
hostes bringe to passe. Therefore thus sayeth  
the Lord God concerninge the kynge of the As-  
syrans: He shall not come into the cytie / and  
shall thute no arrowe into it / there shall no shild  
burne it / neyther shall they graue assaulte it.  
The same waye that he came / shall he re-  
turne / and not come at his cytie / sayeth the  
Lord God. And I wyl kepe and saue the cytie  
(sayeth he) for myne owne / and for my ser-  
uaunte Dauidas sake.

¶ Thus the angell wente south / and slewe  
of the Assyrans booke an cxxx. thousande.

¶ And when men arose vpon early (at Ierusalem)  
Beholde / all laye ful of dead bodyes. So Sene-  
nacher the kynge of the Assyrans brake vp /  
and wente at Ninne. Afterwarde it decayed  
as he was pryed in the Temple of Iesarth his  
god / that Adamaled and Serazer his owne  
sonnes slewe him with the sword / and fled  
into the lande of Ararat. And Iesarth had his  
sonne resgued after him.

The XXVIIII. Chapter.

**I** In longe afore this / was Ezechias dead  
of Amos came vnto hym / and sayde: Thus  
commaunded the Lord God: See thine house  
in order / for thou must dye / a shal not escape.

¶ Then Ezechias turned hys face towards the  
wall / and prayd vnto the Lord God / and sayde:  
Remembre (O Lord God) that I haue wal-  
ked before the in trouth / and a stedfast herte / and  
haue done the thinge that is pleasant to the.  
And Ezechias wept sore. Then sayde God  
vnto Esay: Go and speake vnto Ezechias.  
The Lord God of Dauid thy father sen-  
teth this word: I haue herde thy prayer / and  
considered thy reare: Beholde / I wyl Ierusa-  
lem purge / yeres mo vnto thy life / and deliuer  
the and the cytie also from the bande of the  
kyng of Assira / so: I wyl defende the cytie.  
¶ And take the this token of the Lord God / that  
he wyl do it as he hath spoken: Beholde / I  
wyl returne the shadowes of Iehos Wall / that  
now is layd out with the Sunne / and bring  
it ten degrees backe ward. To the Sunne tur-  
ned ten degrees backe ward / the which he was  
descended afore.

¶ Thanksgynges / which Ezechias kyg  
of Iuda wrote / when he had bene  
sick / and was recovered.

I thought I shoulde haue gone to the gar-  
tes of hell in my best age / and haue wanted  
the residue of my yeres.

I spake within my selfe: I shal neuer viste  
the Lord God in this life: I shal neuer see  
man amonge the dwellers of the world.

Myne age is solde vp together / and take  
awaye for me / like a shepheardes cottage: my  
lyfe is betwen of life as a weauer cutteth of  
his webbe.

Whyle I was yet taking my rest / he bowed  
me of / and made an ende of me in our daye.

I thought I woulde haue lyued vnto the Job  
moner / but he brusht my bowe lyke a Lion /  
and made an ende of me in our daye.

Then charged I like a swalowe / and like a  
craine / and mourned as a Dove.

I lift vp mine eyes into the heigths: O Lord  
God / haide I violente is done vnto me / be thou  
suerre for me.

Whar shal I speake of / sayeth he / maye this  
good / that I maye liue out all my yeres / yee in  
the bitternesse of my lyfe?

Verely (Lord) I must liue in bitterness /  
and all my lyfe must I pass: since then: For  
thou restest me vp / and wastest me. But lo / I  
with the wel content with this bitternesse.

Neither shall thy conversion have so pleasure as thou wouldst not make an ende of my life so that thou hast cast all my sinnes be hind: thy Back.

For bell playeth nor the / death doeth not magnify the.

They that go down into the grave / playe not thy trumpet but the mourning / see the living acknowledge the sinner as I do this daye. The father telleth his chyldren of thy saythfulness.

Deliver us O Lord and we will sing psalms in thy house all the dayes of our life.

And Esay sayde: take a playster of hygges / and laye it upon the sore / so shall it be whole. Then sayde Esay: What a great thinge is this that I shall go up into the house of the Lord.

The XXXIX. Chapter.

Of the same time Merodach Balad / King of Babilon somme Kinge of Babilon sent letters and peticions to Esayias. So he vnderstande how that he had bene sick / and was recovered againe. And Esayias was glad thereof / a shewed them the comodities of hye measure of syluer / of golde / of spices and rootes of precious oyles / all that was in his cupboards and treasure houses. There was not one thinge in Esayias house / and so sheweth out all his Kingdome / but he let them see it.

Then came Esay the prophet to King Esayias / and saide vnto him: What haue the me saide / and from whence came they vnto thee? Esayias answered: They came out of a faire countie vnto me out of Babilon. Esay said: what haue they loked vpon in thine house? Esayias answered: All that is in myne house haue they sene / and there is nothinge in my treasure / but I shewed it them.

Then saide Esay vnto Esayias: Vnderstande the woode of the Lord of hostes.

Behold the time wil come / that euery thinge which is in thine house / and all that thy proudneours haue laide up in store vnto this daye / shall be carryed to Babilon / and nothinge left behynde. Thus sayeth the Lord: Yee / and parte of thy sinnes that shall come of thee / and whome thou shalt get / shall be carryed hence / and become golde chaumbrelaynes in the

kinge of Babilons court. Then sayde Esayias to Esay: Now God prosper his owne counsaill / which thou haste tolde me. He saide moreover: So that there be peace / and safte fulnesse in my time.

The XL. Chapter.

Of good here my people / be of good there. Saith your God: Comforte Jerusalem / and tell her: that her treuante is an ende / that her offence is pardoned / that she hath receaued of the Lordes hande sufficient correction for all her synnes. I wyll crye out: Prepare the waye for the Lord: in the wilderness / make straight the path for our God in the deserte. Let all valles be exalted / and euery mountayne and hyl be layde lowe. What so is exalted / let it be made straight: / let the rough places be made plaine seldra. For the glory of the Lord shall appeare / and as she be shall see in: why / the mouth of the Lord hath spoken in.

The same voyce saith: How crye. And I sayde: what shall I crye? Then saith it: that

as she be in grasse / and that all the bewme there of / is as the flour of the silde. Where the grasse is withered / the flour is alleth awaye. Euen so is the peple as grasse / when the breath of the Lord bloweth vpon them. Neither shall / whether the grasse wyther / or the flour fade awaye: Yet the word of our God endureth for ever. Moreover the voyce crye thus: Go vp vnto the hyl of Zion / where the stronge hold is good wynges / lyfte up the voyce with power / without feare: and saye vnto the cities of Iuda: Behold / your wechthe / the Lord is here / when the almighty shall come with power: a feare rule with his arme. Behold / he bringeth his treasure with him / and his workes go before him. Behold / hee shall gather the lambe together with his arme / and carie them in his bosom: and shall kindly in treat: those that feare yonge.

Who hath holden the reatare in his fist / who hath measured heuen with his spanne / and hath comprehended all the carthe of the worlde in the fingers? Who hath reued the mountaynes and hylles? Who hath furnished the ynnde of the Lord: /

Re. 11. a

1. 11. c

B

1. 11. c

Isa. 1. 1. c

Mat. 13. a

1. 11. c

Job. 1. b

1. 11. c

Job. 1. b

Ps. 137. a

Eccl. 1. 11. b

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

1. 11. c

who is of his counsaile to teach him: And whome hath he assted counsaile to make him vnderstande: and to learne him the waie of iudgement: to teach him his science: and to instructe him in the waie of vnderstanding: Beholde/ all people are in comparision of him/ as a droppe to a bucket full/ and are counted as the leess thinge that the balancie weyeth. Beholde/ the Isles are in comparision of him/ as the shadowe of the Sunne shadowe. Libanus is not sufficient to minister fyre for his offeringe/ and all the trees thereof are not enough to one sacrifice. All people in comparision of him/ are reckned as no thinge. ¶ Ye/ vaine vanitie and emptynesse.

Dfal. lxxij b

To whome then wyl ye liken God? for what similitude wyl ye set vnto him? What the carter make him a carued ymage: and what the goldsmith couer him with golde/ or call him into a foume of siluer platee? No matter what the ymage make/ that the poore man which is disposed/ maye haue somthinge to set vp also/ (set oute and chose a tree that is not rotten/ and carue therout an ymage that moueth not: Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you since the beginninge: Hauye ye not bene enformed of this/ since the foundation of the earth was layde? That he syneth vpon the Circle of the world/ and that all the inhabitants of the worlde are in comparision of him/ as grasshoppers: That he spiedeth oute the beuens as a couerment/ that he stretcheth them oute as a tent to dwell in: That he bringeth princes to nothinge/ and the iudges of the earth to dust: so that they be not planted: sowne againe/ neither their stocke rooted againe in the earth: for as soon as he bloweth vpon them/ they wither and fade away/ like the strawe in a whyle winde.

Esai. lxxij c

To whome name wyl ye liken me? and whome shall I be lykely saye the holy one? Lefe vp your eyes an hie/ and conside: Who hath made these thinges/ whiche come oute by so greate bespales/ and he can call the all by their names. For there is nothinge hid vnto the prearsite: of his power/ strength and mighte. Some maye then Iacob thinke/ or haue saye: Israel seeth: My wayes are hid from the Lord: and my God knoweth not

Dfal. cxxij a

of my iudgements: Knowest thou not or haste thou not herde: what the curtelastinge God/ the Lord whiche made all the corners of the earth/ is neyther weery nor faine: and what his wysdom can not be comprehended: but that he giveth strength vnto the weery/ and power vnto the faine: Children are weery and faine: and the strongest men fall: But vnto them that haue the Lord: before they eyes/ all strength is increased. Besides this/ they shall not fall: and when they go/ they shall not be weery.

Jer. xli

Ther XLII Chapter.

Beholde ye people/ and herken vnto me. I Be stronge ye people/ Come hither/ and shewe your cause/ we wil go to the law together. Who reareth vp the iulle from the rynging of the Sunne/ and calleth him to go forth: Who calleth vnto the people/ and subdueth the kinge before him: that he maye thowme them all to the grounde with his swerde/ and scatter the lykely subble with his bowe: He followeth vpon them/ and catcheth safely bym selfe/ and cometh in no ferepath with his fere. Who hath made/ created/ and called the generacions from the beginninge: I Euen I the Lord/ whiche am the fyrste/ and wyl be the last.

Esai. xlvi

and lxxv

Beholde ye Israel/ that ye maye feare: and ye endes of the earth: that ye maye be abashed: that wyl rise/ and come hither. Every man hath exorted his neyghbour: and brother/ to bydden him be strange. The Smith comforted the moulder/ the Transmyth the hannerman/ sayinge: It shall be good/ that we fasten this cast worke/ and then they fastened it with nayles/ that it shoulde not be moued.

Isa. xli

And thou Israell my seruante: Iacob my secreete side of Abraham my beloved/ whome I led from the endes of the earth by the hande: for I called the from sarr/ and said vnto the: Thou shalt be my seruante: I haue chosen the/ and wyl not cease the awaye/ the nor afraide/ for I wyl be with the. I haue chosen the/ for I wyl be thy God/ to strengthen the/ bespale the/ and to kepe the with this righte hande of myne. Beholde/ all they that resist the/ shal come to confusion and shame: and thine aduersaries shal be destroyed and broughte to

Isa. xli

nothinge

naughte. So that who ſo ſeeketh after them / ſhal nor fynde them. Thy deſtroyers ſhall periſh / and ſo ſhall they that vnderſtake to make battaill againſt the. For: Thy Lord a God / wyl ſtrengthen thy right hande. Euen I that ſaye vnto the: feare not / I wyl helpe the. Be not afraid thou liſt wome Jacob / and thou beſpyed Iſrael: for I wyl helpe the / ſayeth the Lord: and the holſone of Iſrael thync auenger. Behold / I wyl make the a treadinge ear and a new ſtate / that thou mayeſt tye the and grynde the mountaines / and bringe the hilles to poulder. Thou ſhalt ſanne them / and the wynde ſhall carye them awaye / and the wyndwinde ſhal ſcarre them. But thou ſhalt reioyce in the Lord: and ſhalt ſing in prayſe the holſone of Iſrael.

**E** When the thyrſte and poore ſeke water and fynde none / and when their thyrſte is due of thyrſt: I geue it them / ſayeth the Lord. I the God of Iſrael fouſete them not. I bringe forty ſtoudes in the hilles / and welles in the playne felde: I turne I wilderness to riuers / and the drye lande to conduyces of water. I plante in the wayſe grounde trees of Cedre / Sop: Myrrer and olyues. And in the drye / I ſet fyre trees / cimes and platanes together. All theye do I / that theye al together maye ſe a marcke / perrecaue with thyer herres / and conſidereth the hede of the Lord: maketh theſe thynges / and that the holſone of Iſrael bringeth them to paſſe. Stande at youre cauſe / ſayeth the Lord: and bringe forth youre ſtrongſt grounde / counſayeth the kynge of Jacob. Let the goddes come forth them ſelues / and there be no the thynges that are paſt / what theye becomen declare the vnto vs / that we maye take them to herie / and knowe them hereafter. **W**her let the ſwete be thynges ſo to come / and tel vs what ſhalbe done hereafter: ſo ſhall we knowe / that theye be goddes. Shewe ſomthinge / cyther good or bad / ſo wil we both knowe the ſame / and tel it out.

**B** Behold ye / ye goddes are of naughte / a your makynge is of naughte / but abheminand hath choſen you. I ſcruenthes / I haue waked up one from the North / and he ſhall come. And another from the Eaſt / whiche ſhall cal vpon my name / and ſhal come to the princes / as the Potter to his claye / and as the Potter treadeth

Downe the myre. Who tolde that afore: So wil we confeſſe and ſaye / that he is righteous. But there is none that ſeeth or declareth any thyng / there is none alſo that heareth youre wordes. Beholde / I wil firſt graunte them of Sion and Ieruſalem to be ſcruenthes. But when I conſider: there is not one amonge the that propheteeth / neyther when I ceale hym: I aunſwereth one worde. Lo / reuicid are they a wayne / with the thynges alſo / that theye take in hande: yee / wende are theye and emptyneſſe / with theye molten ymagines together.

The XLII. Chapter.

**B**ehold / nowe therfore I, thys is my ſer: I ſelecte / In whome my ſoule ſhal be pacified. I **M**at. 11. b  
I will geue hym my ſpirc: / that he maye ſerue Mat. 12. b  
me: ſo ſhal I ſet iudgemente and equyte amonge the Gen-  
tyles. He ſhal not be an outreyer / nor an bye  
mynded perſon. His voyce ſhall not be herde  
in the ſtreets. I haueſt reche that he be not beate /  
and the ſmokinge ſax ſhal be not quenched: but  
faithfully and truly ſhal he geue iudgemente.  
He ſhal neither be outreſene nor haſty: that he  
maye reſtore righteousneſſe vnto the earth: a  
the gentles alſo ſhal ſcepe his lawes. For thus  
ſayeth God the Lord: vnto him / Euen he ſ  
made the heuens / I and ſpede them adoude: **Iſa. 41. c**  
a ſet forth the earth with her increaſe: whiche and ſtinge  
geueth breath vnto the people that is in it / and  
to them that dwell therein: I the Lord haue  
called the in righteousneſſe / and led the by the  
hede. Therfore wil I alſo defende the: a geue **Iſa. 41. b**  
the for a cōuenant of the people / and to be the  
I ligh of the Gentles. That thou mayeſt ope **Luce. 11. c**  
the eyes of the blinde: / let our the priſoners / **Sach. 12. b**  
the that ſyr in darkeneſſe / out of the doughten  
houſe. I my ſelf / whiche name is the Lord:  
I whiche geue my glory to none other / neyther **Iſa. 41. 11. a**  
myne honoure to the goddes: ſe we you theſe c  
new thynges / and tel you them as theye come /  
ſo old thynges alſo are come to paſſe.

**S**ing: therfore vnto the Lord: a new B  
ſonge of thankes geuynge / blowe out his praife: **Pſal. 135. a**  
vnto the ende of it woulde. Theye that be vpon  
the ſea / al that is therein: praife hym / the Jles  
and theye that dwell in the. Let the wilderness  
with her riuers lift up her voyce / I / rounde alſo  
that be in Cedar. Let the be glad that ſyr vpon  
pon rocks of ſtone / and let them crye vnto  
a from

from the hye mountaines: ascribinge almightynesse vnto the Lord: / a magnificenge hym amonge the Genitiles. The Lord shal come forth as a gyaunte / and take a stomacke to hym like a flesh man of water. He shall roare and crye / and ouercome bye his enemies.

I haue loued bolden my peece (sayeth the Lord) shoulde I therefore be shyll / and kepe silence for euer? I will crye lyke a traoungling woman / and once wyl I destroye a deuoret / I will make wayss both mountaine and hyll / and dreye vp eury grene thinge that groweth thereon. I will dreye vp the founntes of water / a dunte vp the ryuers. I will bringe the blabde into a streete / that they knowe not: aledde them into a foiepath / that they are igno:ant in. I shal make darke esse lighte before them / and the thinge that is crooked / to be straght. These thinges will I do / and not foiget them. And therefore let them conuert / and be ashamed earnestly / that hope in Idole / and saye to false goddes / we are oure goddes.

Esay. xliij. b

E

Hearre / o ye deaf men / and sharpen your

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

heare / o ye deaf men / and sharpen your sightes / to see ye blinde. But who is blinder the me seruauit: Or so deaf as my me seruauit / whose I stre vnto them: for who is so blinde as my people / and they that haue the rule of them? They are like / as if they vnderstoode much / a kepte nothinge: as if one herde well / but were not obedient. The Lord be mercifull vnto them / for his righteousnes sake / that his woode might be magnified and praised. But it is a mischuous and wicked people. They: yonge men belonge all to the liare: a halbe that in to pyson houses. They shal be caryed awaye captiue / and no man shal loue them. They shalbe roben vnder force /

Deu. xxxviiij

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

E

no man shall labour to bringe the againe. But who is he amonge you / y pondreth this in his minde / that considereth it / and saith: it for a warninge in tyme to come? Who suffred Jacob to be trode vnder foote / a Israel to be spoyled: byd it not the Lord? Howe haue we wronged against hem / and haue had no delire to smalle in his eyes / neyther bene obedient vnto his lawe. Therefore hath he poured vps vnto his treuousfull displeasure / and stroge battay / which neither no haue to do on a nyrsid: yet wil we not vnderstand: He burneth vnto vpon / and bringe it into our heres.

B ruck. i. d

E. b. 13. a

E

E

E

E

E

E

E

E

E

E

E

Or now: the Lord that made the Iacob / a he fashioned the Iacob / which thou: I feare not / for I wd defende / I have called the by thy name: thou art mine owne. When thou comest in the water / I was by thy side / the stronge floudes shoulde not plucke thee awaye: When thou walkest in the fysic / thal not burne the / a the flame shall not kindle the. for I am the Lord thy God / y holysone of Israel / thy Sauoure. I gaue Egypte for thy deliuerance / the Moians a the Sabeca for the: because thou wast deare in my sight / and because I lye by the / and loued the. I pulled all men for the / and deliuered vp all people for thy sake / that thou shouldest not feare / for I was with the. I wil bringe theye side fro the East / and gather the together from the West. I wil saye to the South: let go. And to the South: kepe not backe: But bringe me thynnesse from farre / and my daughter a from the entres of the world: Namely / all those that be called after my name: for them haue I created / fashioned / and made for myne honoure.

Bringe forth that people / whether they haue eyes / or be blinde / deaf / or haue eares. All nations shall come in one / and be gathered in one people. But whiche amonge youder goddes shal declare such thinges / and telde what is to come: Let them bringe their witness: so shall they be free: for then men shall haire it / and saye it to trathe. But I bringe you witness / sayeth the Lord: euen those that are my seruantes / to whome I haue chosen: to the intent that ye might be certified / and geue me faithfull credence: yet / and to confyde / I saye I am he / before whome there was neuer any God / and that there shalbe none after me. I am only the Lord. And / without me is there no Sauoure. I geue warninge: I make hole / I reach you: / there shoulde be no strange god amonge you. And this recorde must ye beare me youre selfe: sayeth the Lord: that I am God. And euen he am / I from the beginninge / and / there is none / that can take any thinge out of my hande. And what I do / can no man chaunge.

Thus sayeth the Lord the holysone of Israel / your redemer: / for your sake wil I sende to Babylon / and bringe all the strongest

of them from thence: Namely / of Caldees that  
boast them of theyr shippes: & of the Lord  
your holy one whiche haue made Israel / and  
amoyntur hnge. Moreover thus sayeth the  
Lorde: ¶ Euen be that maketh a way in the  
sea / and a forpath in the mightie waters:  
¶ Whiche bringeth forth the charrettes and ho:  
ses / the boosell and the power / that they may  
fall a slepe and neuer rise / and be cōnneted / life  
as to w to quencheth.

¶ Remember now thinges of olde / and re:  
gards no thinge that is past. Therefore behold:  
I shall make a newe thinge / and shortly shall  
it apcare: Ye shall well knowe it: I tolde it you  
afore / but I will tell it you againe.

I will make streets in the desert / and ry:  
uers of water in the wilderness. The wilde  
beastes shall watte shyppe: the dragon / and  
the A / strich. ¶ I shall geue water in the  
wildernesse / and streames in the desert: that  
I may geue drinke to my people / whome I

chose. ¶ His people haue I made for my self /  
and they shall see the forth my prayse. For thou  
(Jacob) woldest not call upon me / but thou  
haddest an vnjust toward me: O Israel. Thou  
gauest me vnjuste sonne geastes for burnt of:  
fringes / neyther diddest thou honour me w  
thy sacrifices. Thou boughtest me no deare  
spice with thy money / neyther pourest thou  
the fat of thy sacrifices vpon me. ¶ Therefore  
I haue not ben chargeable vnto the in offeringe:  
neyther greuous in Inceance. But thou hast  
laden me with thy synnes / and weered me  
with thy vngodlines: Where as yet I  
am euen be onely / that for myne owne selfe  
saue. Do amage thine offences / and forget thy  
synnes: so that I will neuer thinke vpon the.  
¶ Dur me now in remedyaunce: for we will re:  
son to gether. ¶ I shew what thou hast for the  
to make the quye. ¶ Thy first father offered foie:  
¶ a thy rulers haue sinned against me. There:  
fore I cyber suspended / or stewe the chiefe ste:  
pmies: I do curse Jacob / and gaue Israel  
into reprof.

#### The XLIII. Chapter.

¶ **O** heare now / o Jacob my seruante / a  
Israel whome I haue chosen. For thus  
saith the Lorde / that made the / that faste:  
ned the / and helped the / euen fro thy mothers  
wombes: ¶ Be not afrayde / o Jacob my ser

uante / thou righte / whom I haue cho:  
sen. ¶ For I shall poure water vpon the drye  
grounde / and ryuers vpon the drynesse: ¶ I  
shall poure my spere vpon thy seed / and myne  
increace vpon thy stocke. They shall growe to:  
gether lyke as the grasse / and as the Willow  
by the waters side. ¶ One will saye: I am the  
Lorde. ¶ Another will call vnder the name  
of Jacob. The thyde shall subscribe with his  
hande vnto the Lorde / and geue hun self on:  
der the name of Israel.

¶ Moreover thus hath the Lorde spoken: B  
euen the hnge of Israel and his auenger / the  
Lorde of hosties: ¶ I am the first / and the  
last / and without me is there no God. ¶ For  
rebathe be / that euer was lyke me / whiche am  
from euerlasting: Let him shew: his name /  
and do where he shoulde be: maye be thynked  
vnto me. Let him tell you forth plainly / he  
gret / that are past a forso come: ¶ Yes / and that  
without any feare or stoppe. For haue not I  
euer tolde you hyther to / and warned you: Ye  
can heare me receiue your selues. In there  
any. God except me / or any maker / that I  
shoulde not knowe hym?

¶ Wherefore all caruers of Idols are but  
vayne / a they: labourer loste. They must beare  
recorde them selfe / that theyng they can ney:  
ther se nor vnderstande / they shall be confoun:  
ded. ¶ Who shoulde now make a god / or  
shon an Idol / that is profitable for no  
thinge: ¶ Beholde / all the idollshippes of them  
must be brought to confusion. Let all the wo:  
menasters of them come and stande together  
from amonge men: they must be abashed / and  
confounded one with another. The smith ta:  
keth yron / and tempereth it with hote coles / and  
fasteneth it with hammers / and maketh it  
with all the strength of his armes: ¶ Yet some:  
tyme be so faint for very hunger / and so thyn:  
sle / that he hath no more power. The carpent:  
er / or smage caruer / taketh me / and  
spedeth forth his hinc: he maketh it with  
some colour: he playneth it / be ruleth it with  
squareth it / and maketh it after the ymage of  
a man / and according to the buyse of a man  
that is maye stande in a temple.

¶ Moreover / he getteth out to beue doune  
cedres: he bringeth home Willowes a Ceres /  
and other synnie of the wood. ¶ He ele f  
yere  
q q trece

**The deliuerance**

**The Prophet Esay.**

rees which be planted him selfe / a such as the  
raire harp (swelled / which wood serued for  
men to burne. Of this be taken and warmeth  
him selfe which / he maketh a fyre of it to bafe  
his face. And afterwards maketh a god thereof  
to honour it: and an Idol / so kiele before it.  
One peece be burneth in the fyre / with another  
be rolled flesh / & he maye caue roste his belly  
full: with the thirde he warmeth him selfe / a  
sayeth: I ha: I am wel warmed / I haue bene  
as the fyre. And of the residue / he maketh him  
a god: and an Idol for him selfe. He kneleth  
before it: he wot: he suppeth it: he prayeth vnto it:  
and sayeth: deliuer me / for thou art my god.

**Esai. xli. c**

¶ Yet men nether consider nor vnderstande /  
because they: eyes are stopped / & they can not  
see: and their eares / that they can not perceiue.  
They pōdie not in theyr mindes: for they haue  
neither knowledge (nor vnderstandinge) to  
thinke vpon: I haue bent one peece in the fyre:  
I haue bafed his face in the coles thereof / I haue  
rolled flesh vnto him: and eaten it: Shall I now  
of the residue make an abomination: and fall  
downe before a rotten peece of wood? The  
Kynge of dust / and folowshipp of beete harp  
nured them as doo: so that none of them can haue  
a free conscience to thinke: maye nat I erre?

**Esai. xli. b**

Consider this: O Jacob and Israell: for thou  
art my seruauent. I haue made the / that thou  
mightest serue me. O Israell / forget me not.  
¶ Do for thine offenders / I dyne them awaie  
like the cloudes / and thy sinnes as the myste-  
rourne: & againe vnto me / and I wyl deliuer th.  
¶ Be glad ye heauens / whome the Lozde  
harb made: all it is here beneth vnto / & earth:  
be ioyfull. Reioyce ye mountaines a woodde /  
with all the trees that are in you: for / Lozde  
shall redeme Jacob: a hea: his glory vpon Is-  
rael. For thus sayeth the Lozde thy redemer:  
euen be that fashioned the from thy mothers  
wombe: I am / & Lozde / which doo all thinges  
my selfe alone. I onely haue spued out the hea-  
uens: and I onely haue layde the foundation  
of the earth. I defroye the towens of wiche /  
and make the Seyth sayre go wronge. I do  
for: the wynde / I turne them backward / a make  
thei: cominge falshe: and

**Rom. xi. d**  
**Gen. j. a**  
**Esai. xli. c**

But I set up the purpose of my seruauent-  
tes / and fulfillde the counsayl of my messengers.  
I saye to Ierusalem: turne againe: And to the

ciuites of Iuda: Be ye builded againe: And I  
repayre theyr decayed places. I saye to the  
grounde: be drye. And I dye vp thy water  
foudes. I saye to Cyrus: thou art mine hand-  
man: so that be shal fulfill all thinges after my  
wol. I saye to Ierusalem: Be thou builded.  
And to the temple: be thou fast grounded.

The XLV. Chapter.

¶ Thus sayeth the Lozde vnto Cyrus hys  
¶ Anointed / to whome he ledeth by the right  
hande: that the people maye fall doune before  
him: I I will loue the gyrole of kinges / that  
they shal open the gates before thy face / a not  
to thut theyr doice. I will go before the / and  
make the crooked straight. I shal breake / & brea-  
sen doores / and burst / & yron barres. I shal geue  
the / & hys treasure / and the thinge whiche is se-  
cretly kepte: that thou mayest know: that I the  
God of Israell haue called the by thy name:  
I that for Jacob my seruauent / a for Israell  
my chofen: for I called the by thy name: and  
orderned the: so euer thou knowest me: I Eue  
I the Lozde / before whome there is none o-  
ther: for without me there is no God. I I haue  
prepared the: so euer thou knowest me: that it  
might be knowne from the risinge of / &  
vnto the goinge doune of the same: that all is  
nothinge without me. For I am / Lozde: and  
there is els none. I Iris I that created / light  
and darcknes: / I make peate a trouble. I  
euen I the Lozde: doo all these thinges. The  
heauens aboue shal pōppe doune: / and the  
cloudes shall raine righteousness. The earth  
shall open it self: and bringe forth heath: / and  
there by shal righteousness flourish. Eue I the  
Lozde: shall bringe it to passe.

**Esai. xli. a**  
**Esai. xli. b**  
**Esai. xli. c**  
**Esai. xli. d**  
**Esai. xli. e**

¶ Do be vnto him that dyeth with his  
maker: the possorde with the porter. Sayeth I  
the claye to the porter: What maketh thou: to see  
thy worke seruid for nothinge: Do be vnto  
him / & saye to his father: why bearest thou: /  
And to hys mother: why bearest thou: Thus  
sayeth the Lozde: euen the holy one a maker  
of Israell: See me of thinges for to come: con-  
cerning my sonnes: and put me in remem-  
braunce: as touching the wretchednes of my ban-  
des: I haue made the earth / and created man  
vpon it. With my handes haue I spued forth  
heauen: and giuen a commandement for: all  
the hoste thereof. I shall walke hym vp with  
righteous





shalt sit upon the grounde/and not in a throne  
 (as thou wast of old.) Thou shalt no more  
 be called tender a pleasaunt. Thou shalt bunge  
 forth the querne and grinde meel / put doune  
 thy stomache / make bare thy knees / and shalt  
 wepe thowse the warre ryuers. ¶ By shame  
 shalt be scorned / and thy prynces shalt  
 sene. For I will avenge me of the / and no mā  
 shall let me: sayeth our redemer / whiche is  
 called the Lorde of hostes / the holy one of  
 Israel.

Esay. xxi. b  
 Dan. ii. a

Psal. lxxi b  
 Jer. li. b

Thy thyll holde thy tongue / and see the in to  
 some darke corner (O daughter Chaldea) for  
 thou shalt no more be called lady of kingdome.  
 I was so to wepe with my people / that I  
 punished myne enbentauces / and gaue them  
 into the hande of their enemyes / thou shalt  
 see them no mercy / but euen the very aged  
 men of the / dryddest thou oppresse ryght soe  
 with thy rock / and thou thoughtst thus: I  
 shall be lady for euer. And besyde all that / thou  
 hast not regarded these thynges / neyther hast  
 thou shouldest come after.

Esay. vi. b  
 Jer. xlii. b

**B** Heare now therefore / thou wyllfull / that sye  
 rest / is carelesse / a spafest thus in thine heart:  
 I am alone / and without me is there none.

Dan. v. c

I shall neuer be wedowe / nor desolate againe.  
 And yet worse these thynges shall come to the  
 upon one daye in the reuellinge of an eye.  
 ¶ Namely / wyddowhead and desolation. They  
 shall mysterly fall upon the / for the multi-  
 tude of thy witches / and for the great heape of  
 thy conuicers. For thou hast comforted thy self  
 in thy discautines / and hast sayde: I no man  
 can see me. Thine owne wysdom and cunningge  
 haue discauted the / In that thou hast sayde: I  
 am alone / a without me there is none. There-  
 fore shall trouble come upon the / a thou shalt  
 not know from wher it shall aryse. Mischaunce  
 shall fall upon the / which thou shalt not be able  
 to pur of. I do sayne misery shall come upon  
 the / euer thou be aware.

Esay. xxi. c

**C** We go to thy conuicers / and to the multi-  
 tude of thy witches / a thome thou hast ben ac-  
 quainted withal from thy youth / if they maye  
 helpe thee / strengthen thou. Thou hast by hart  
 had many counsailes of them / so let the heaue-  
 nlye: and the beholders of starres / come on  
 now and see: uer the: yet / and let them shewe /  
 when these new thynges shall come vpon the.

Beholde / they shall be like strawe / which if it be  
 kindled with fyre / no man maye rydde it / for  
 the violence of the flammes. And yet it groweth  
 no ynder to warme a man by / no cleare fyre  
 to syt by. Ene so shall they be vnto the / a thome  
 thou hast used and occupied from thy youth.  
 Euerie one shall shewe the his croneous way /  
 yet shall none of them defende the.

The XLVIII. Chapter.

**B** Heare then / O thou house of Iacob: that I  
 are called by the name of Israel / a are come  
 out of one flock with Iuda: which swaue by  
 the name of the Lorde / and deare wmaeste by  
 the God of Israel (but not with truth) and  
 right / which are called I sic me of I holy cene /  
 as they that loke for cōsote in the God of Is-  
 rael: / What name is the Lorde of hostes.

Esay. li  
 Jer. lxxi

The thynges that I thowd you euer sence  
 the begynninge: Haue I not broughte you  
 to passe / immediately as they came out of my  
 mouth / a declared them? And they are come  
 howbeit / I knewe that they are obstinate /  
 and that they neede had a yon wayne / and  
 that they knowe is of blasfe. Neuertheles / I  
 haue euer sence the begynninge shewed the of  
 thynges for to come / and declared them vnto  
 the / or euer they came to passe / that thou shouldest  
 not saye: myne Ibel hath done it / my car-  
 and or east ymage hath shewed it. Heare and  
 consider all these thynges / whether it was ye  
 that propheted them: But as for me / I re-  
 the before at the begynninge / new and I sette  
 thynges that thou knewest not of: I And some  
 doue more / or of olde tyme / wherof thou ne-  
 ver herd'st / before they were: broughte to passe /  
 that thou canst not saye: I knewe of the. No-  
 reuour there be some wherof thou hast neyther  
 herd nor knowen / neyther haue they ben open-  
 ned vnto thine eeres afore tyme. For I knewe  
 that thou wouldest maliciously offende: I there-  
 fore haue I called the a traungler / euen  
 from thy mothers wombe.

Esay

Neuertheles / for my names sake / I haue  
 withstande my wrath / and for myne honours  
 sake / I haue ouercome the / so that I haue not  
 roted the out. Beholde / I haue poured the in  
 and not for money. I haue chosen the in the  
 fyre of pouerte. And that only for myne owne  
 sake / for I gent myne honour to none other  
 that thou shouldest not despyse me. Heere

Esay  
 unto

unto me o Jacob/ and Israel whom I haue called. I am euen he tharto/ † I am the first and the last. My hande is the foundation of the earth/ and my right hande spanneth ouer the heaues. So lone as I called the/ they were there. Gather you eldgether/ and heerein which of yonder goddes hath declared this/ that the Lorde will do by the kynge of Babylon/ (whome he loueth and fauouereth) and by the Caldees his arme: I my self alone haue tolde you this before. For I shall call him/ and bring him forth/ and geue him a prosperous iourney: Come nre and heare this: haue I spoke any thinge varelly since I beginninge: when a thinge beginneth/ I am there.

¶ Wherefore the Lorde God with his spirit hath sent me. And thus saith the Lorde thyne auenger/ the holysone of Israel: I am the Lorde thy God/ which reach the † profitable thinges/ and lede the † waye that thou shouldest go. \* If thou wilt now regarde my commaundment/ thy wickednes shall be as the water streame: and thy rightounes as † waue flowinge in the see. Thy sede shall be as the sande in the see/ and the frute of thy body/ lyke the grauel stones thereof: Thy name shall not be rote out/ nor destroyed before me. † I shall go awaye fro Babylon/ and escape the Caldees with a mery voyce. Thyr shall be spoken of/ declared abroad/ and go forth vnto the ende of the worlde: so that it shall saye: The Lorde hath defended vs for seruantes. Jacob/ that they suffered no thylle/ when they were rauagled in the wilderness. † He claue the rocke for vs/ and the water gusheth out. As for † thyngodly/ they haue no peace/ sayeth the Lorde.

## MESSIAS.

## The XLIX. Chapter.

¶ I haue called vnto me ye Iles/ and take hede ye people from farre: The Lorde hath called me fro my byrd/ and made mention of my name fro my mothers wombe: The hath made my mouth lyke a sharpe swerde/ vnder the shadowe of his shadowe hath he defended me/ and hys me in his quayer as a good arrowe and saye vnto me: thou art my seruante. If

rael/ † I will be honoured in the. Then saunt I shall swee: I: I shall lose my labour/ I shall loose my strength in vayne. Wherefore/ I will commend my cause and my wode vnto the Lorde my God. And now sayeth the Lorde: Euen he that hath shamed me fro my mothers wombe to be his seruante/ that I might bringe Jacob againe vnto him/ howbeit/ I shall not be gathered vnto him againe. In whose sight I am greace/ which also to my Lorde/ my God and my strength. Let it be done a small bynche/ that thou art my seruant/ to sit on the kinreddees of Jacob/ and to restore the destruction of the Gentiles/ that thou maest be my health vnto the ende of the worlde.

¶ Moreover/ thus saith the Lorde thy auenger and holy one of Israel/ because of the abhorring and despisinge amonge the Gentiles/ concerninge the seruantes of all them that haue rule: Kinges and princes shall see a risse and worshippe/ because of the Lorde/ that he to sayeth still: and because of the holysone of Israel/ whiche hath chosen the. †

¶ And thus saith the Lorde: † In the tyme of the appointed tyme I be present with the. And in the houre of health will I helpe the/ and deliuer the. † I will make the a pledge for the people/ that thou shalt helpe op † carthy againe/ and chalenge againe the feared heretages: † That thou mayest saye to thy prisoners: Come forth/ and to them that are in darkness: come into the light/ that they maye fede in the bye wayes/ and get theyr bynyng in all places. † There shall neither hunger nor thylle beate nor Sunne burne them. For he that fauouereth them/ shall lede them/ and geue them vnto the springe welles. I will make wayes vpon all my mountaynes/ and my footpathes shall be exalted. And beholde/ they shall come from farre: lo some from the North and West/ some from the South. † Reioyce ye heaumen/ and synge psaltes thou carth: Take of voyce ye bylles/ for God will restore his people/ and haue mercy vpon his that be in trouble.

¶ Then shall Ston saye: God hath forsaken me/ and the Lorde hath forgotten me. Such a wyfe forger the chyld of her wombe/ a the sonne whome she hath borne. And though she be forgotten/ yet will not I forget the. Beholde/ I

Joan. 1. 14

Esa. xli. b  
Jer. 31. g  
Jo. viii. b1 Cor. vi. a  
Jer. 31. a  
Esa. xli. a  
Esa. xli. b  
Jer. 31. c  
Esa. li. b

¶ I haue written the vp upon my hedges / thy wal-  
 leare euer in my sight. They that haue broken  
 the bouer / shall in a fe fewe dayes buyle the vp a-  
 gaine: and they that made the wall / shall dwell  
 in the. The life vpon thine eyes / a lofe aboute the:  
 all these shall gather them together / and come  
 to the. So truly as I saye (saith the Lorde)  
 thou shalt put them all vpon the / as an appar-  
 ell / and gyde them to the / as a byde voerth  
 her Jeremia. So for thy lande that lyeth deso-  
 late / wasteth and destroyed: it shall be narrow  
 for them / that shall dwell in it. And they that  
 wolde vnuoue the / shall be farre awaye. Then  
 the childe reborn the baren shall bringe forth  
 vnto the / shall saye in thine eare: thyo place is to  
 narrow / sit nye together / that I maye haue  
 roume. The shall thou thinke by thy self: Who  
 hath begotten me the se? synges I am baren  
 and alone: a captiue and an outcast: And who  
 hath nourished them vp for me? I am desolate  
 and alone: but from whence came the se?

¶ And therefore thus sayeth the Lorde God: Behold: I will stretch out myne hande: to the Gen-  
 tiles: a se for my rafe to the people. They shall  
 bringe the thy sonne in their lappes / a carge  
 thy daughters vnto the vpon their shouldr-  
 es: for fingers shall thy nursinge fathers / and  
 Quene shall thy nursinge mothers. They  
 shall fall before the with their faces flat vpon  
 the earth: and theye vnto the dust of thy feet: that  
 thou mayest know / how that I am the Lorde.  
 ¶ And who so putteth his trust in me / shall  
 not be confounded. Who speyeth the gaurte  
 of his prisoners: who taketh the prisoner from  
 the nighby: And therefore thus sayeth the Lorde:  
 De: The prisoners shall take fro the gaurte /  
 and the people deliuered from the violence: for  
 I will maintaine thy cause againste thine  
 aduersarie / and saue thy sonnes. And will  
 fide thine enemies: with thert owne flesh / and  
 make them dunke of theye owne bloude / as of  
 sweete wyne. And all flesh shall knowe: Co Ja-  
 cob: that I am the Lorde: thy Sauoure /  
 and stronge aungler.

The L. Chapter.

¶ Thus sayeth the Lorde: Where is the  
 thyll of your mothers vnto me: that  
 I sent vnto her? or who is the visiter / to  
 vrbaine I solde you? Beholde: for your owne  
 offences are ye solde: and because of your

transgression / is youre mother forsaken. So  
 why wolde no man receaue me when I came:  
 and why I called / no man gaue me answere.  
 ¶ Was my hande cleane synen of? that it shal  
 myght nor helpe: or had I not power to de-  
 luer: lo: as a worde I drinke vpon the see / And  
 of water floude I make drye lande: so that I  
 of want of water / the fish corrupte and dye  
 of thirst. ¶ To see heauen / I clothy it with  
 darknesse: and put a sacke vpon it.

The Lorde God hath giuen me a wedde-  
 ned unger: / so that I can console them which  
 are troubled: see: and that in due season. Then  
 waked myne eare vp by tymes in the morn-  
 inge: as the scholemaster do: that I myght  
 berken. ¶ The Lorde God hath opened myne  
 eare: therefore can I not saye nay: / nor with-  
 drawe my self. ¶ But I offer my backe vnto my  
 the myster: and my cheeke to the pynners. ¶ I  
 turne not my face from shame: and spymnges  
 ¶ For the Lorde God helpeth me: / therefore  
 shall I not be confounded: I haue hardned  
 my face lyke a stynstone: for I am sure that  
 I shall not come to confusion. Myne aduer-  
 saries speake for me: who will then go with me to  
 lawe: Let vs stande one againste another: if  
 there be any that will reason with me: let hym  
 come here forth to me. ¶ Beholde: the Lorde  
 God standeth by me / what is he that can  
 condemne me: lo: they shall be like as  
 an olde cloth: which the mother shall care vp.

¶ Therefore who so feareth the Lorde: an-  
 you / let hym heare the voyce of his seruunt.  
 Who so walketh in darknesse: / and no light  
 syneth vpon hym / let hym hope in the Lorde:  
 and holde hym by his hande. Behold: I will  
 take heed / ye haue all synde a fe: / and gyde  
 youre selfe with the flame: Ye walke in the  
 glisteringe of youre owne fyre: / in the flame  
 thare ye haue synde. Thyo cometh vnto you  
 from my hande: namely: that ye shall slepe in so  
 rowe.

The LI. Chapter.

¶ Harken vnto me / ye that bolde of righter  
 houses: ye that feke the Lorde. Take heed  
 vnto stones: wherue ye are breuen: / and to  
 graue wheront ye are digged. Considre Abas-  
 ban: your father: and Sara: that bare you:  
 how that I called him alone: prospered hym: Romo-  
 wel: a incread him: how the Lorde counte  
 sooth

Gen. x. 2  
 Esay. lx. 2

Rom. ix. 2

Jer. xl. 2

Esay. lx. 2

Num. 24. 2  
 Esay. 41. 2  
 Esay. 41. 2

Esay. 41. 2  
 Esay. 41. 2  
 Esay. 41. 2

Esay. 41. 2  
 Esay. 41. 2  
 Esay. 41. 2

Esay. 41. 2  
 Esay. 41. 2  
 Esay. 41. 2

Esay. 41. 2  
 Esay. 41. 2  
 Esay. 41. 2



uid. Reg. 19  
 Ro 7. b  
 Ez. xxxv. b

to be straining. Afterwarde byd the kinge of the Assyrians oppresse the for naught. And now whar prosper is it to me, saith the Lord: what my people is frely caried awaye: and brought into beaunces by their rulers: / as my name enter shal be shamed: / sayeth the Lord. But whar my people maye knowe my name: / I myselfe wil speake in y hope. Beholde / here am I.

Naum. 1. a  
 Rom. 1. c

W howe beunful are the feite of the Embs / as tounge: / whar bringeth the message from the mountain: / as proclamerth peace: / whar bringeth the good tydings: / and preaceth healtly: / sayeth vnto Sion: Thy God is the kinge. Thy watchmen shal lift up their voice: / with loude voice shal they preache of him: / for they shal see him present: / when the Lord shall come againe to Sion.

I. Job. 1. a

The gladty thou desolate Jerusalem / and reioyce together: / for the Lord wil reioyce his people: / he wil desuere Jerusalem. The Lord wil make bare his holy arme: / and shewe it forth in the syghte of al the Gentiles: / and all the endes of the earth shal see the sauynge healtly of oure God. / Awaye / Awaye: / get out from thence: / as tounge no vncleane thinge. Go out from amonge such. And the cleane: / ye that beare the vessell of the Lord. But ye shal not go out with sedicion: / nor make bayllye as they that he awaye: / for the Lord shall go before you: / and the God of Israel shal bepe the waye.

Esa. 61. b

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Dal. 1. c  
 q. Col. 1. d

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Esa. 61. b

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Esa. 61. a

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Esa. 61. a  
 Rom. 1. c

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Esa. 61. a  
 Rom. 1. c

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Job. 1. c  
 Rom. 1. c

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Job. 1. c  
 Rom. 1. c

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

Job. 1. c  
 Rom. 1. c

Beholde / my seruante shal deale wrytly: / therefore shal he be magnified: / exalted: / as greatly honoured. Like as the multitude shal wron die upon him: / because his face shal be set for me: / and not as a mans face: / and thus beynge like no man: / I can so shal the multitude of the Gentiles loke vnto hym: / and the kenges shall bowe their mouthes before hym. / For they that haue not bene tolde of hym: / shall see him: / and they that heerde nothyng of hym: / shall beholde hym.

He shalbe the moost simple a despised of all / whiche yett hard good experyence of sounnes infirmities. We shal reuen him so simple a soulye: / whar we shal hyde oure faces fro him. / Wherofe of a trusty: / he onely taketh awaye oure infirmite: / and beareth oure paine: / yett we shall iudge him: / as though he were plaqued and cast vnto of God: / I where as he

(not withstanding:) halbe wounded for our offences: / as smitten for oure wickednes. For the paine of our punishment shalbe laide vnto him: / as vnto his stripes: / shal we be bealed.

As for we: / we go all astraye / (like shepe:) / every one turneth his owne way. But thow: / thou / the Lord pardoneth all our sinnes. He shalbe pained a troubled: / as shal not open his mouth. / He shalbe led as a shepe to the slauy: / yett shal he be as full as a lambe before the shearer: / and not open his mouth. He shalbe had awaye: / his cause not herd: / a without any iudgement: / the wylde generation yett no man maye number: / when he shalbe cut off fro the groude of the liuinge: / Whiche punishment shall goe vpon him: / for the transgression of my people.

His graue shalbe geuen him with the condemned: / and his cristenen ge with the thers. / Wher as he byd neuer violence nor vnght: / neyther hath there bene any dyscaulnesse in his mouth.

It hath it pleased the Lord to smite him / with infirmite: / that when he had made hys soule an offeringe for sinne: / he mighte se a longe lastynge se. And this beuice of the Lord shal prosper in his hand. With reuayle and labour: / of his soule / shall he obtayne greate riches. / I wyl righteuous seruante shal wrytly his wisedome iustysse: / and vcluer the multitude: / for he shal beare awaye their synnes.

Therefore wyl I geue him the multitude for his parte: / as he shal deuide the stronge spoyle: / because he shal geue ouer his soule to deatly: / and shalbe reuened amonge the transgressours: / whiche neuer belesse shall take awaye the synnes of the multitude: / and make intercession for the midde. /

He L. III. Chapter.

Therefore ge gladd newe: / aboutt barren that be child: / and be merry: / aboutt that are not with child. For the desolate hart maye childe then the married wif: / saith the

Ab. 1. a

Mat. 23

1. Pet. 4. c

1. Cor. 1. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

1. Pet. 2. c

the Lord. Make thy tene wyder/and spide  
 out the hanginges of thine habitation : spare  
 not/for thy coardes / and make fall thy  
 flakcs: for thou shalt breake out on the righte  
 syde and on the left/ as thy syde shall haue / Gen-  
 tilitie in possession/ and dwell in the desolate ce-  
 nes. Feare not/ for thou shalt not be confound-  
 ed: Be not abashed/ for thou shalt not come  
 to confusion. Yet thou shalt forget the shame  
 of thy youth/ and shalt not remember the dish-  
 honour of thy ydombreake. For he that made  
 the/ shall be thy Lord/ and th' ouer hand (whose  
 name is the Lord of hostes) and thine au-  
 uenger shall reuenge the holy one of Israel/ the  
 Lord of the whole worlde. For the Lord  
 shall call the / beinge as a desolate sorrowfull  
 woman/ and as yong: whiche that hath thofen  
 her widdow: saich thy God.

Isa. 54  
 13  
 14  
 15

**B** While while haue I forsake thee/ but with  
 greate mercifullnesse shall I take the vp vnto  
 me. When I was angry/ I hid my face from  
 thee/ for a little season/ but thine euillnesse  
 goodnesse shall I pardon the/ saich the Lord  
 thine auenger. And this must be vnto me  
 as the water of Noe: For yf as I haue  
 sworne/ that I will not bringe the water of  
 Noe any more vpon the world: So haue I  
 sworne/ that I will neuer be angry with thee/  
 nor reuenge thee: The mountance shall remoue/  
 and the hillcs shall fall downe: as my louinge  
 kindnesse shall not moue/ and the bande of my  
 peace shall not fall downe from thee/ saich the  
 Lord thy mercifull loue.

Em. 17  
 b  
 18  
 19

**E** Behold/ thou poore/ vnto a despyred: I  
 wil make thy walles of pectious stoncs / and  
 thy fumbardis of Saphires/ thy windowes of  
 Cristall/ thy gates of fyne cleare stoncs/ and thy  
 borders of pleasant stoncs. Thy child: shall  
 be the laugh of God/ as I will geue them pic-  
 tiousnesse of peace. In righteousness shalt thou  
 be grounded / and be farre from oppression/ for  
 the which thou desirest not to be afraid/ neither  
 for hinderance: for it shall not come nye thee.  
 Behold/ the alcaunt that was farre from thee/  
 shall dwell with thee: she that was sometime a  
 stranger: vnto thee/ shall be ioyned to thee. Be-  
 hold: I make the smith that smytheth the coles  
 in the fire/ a he maketh a weapon after his  
 bandy wyse. I make also the wisler to the  
 foy: but of the weapons that are made againt

Isa. 54  
 11  
 12  
 13

the/ shall not passe. And so for all tynge  
 that shall resiste the in iudgement/ thou shalt  
 ouercome them/ and condemne them. This  
 is the heritage of the Lord of hostes seruantes/ a  
 the righteousness that they shall haue of me/  
 saich the Lord.

The L. V. Chapter.

**C** Ome to the waters al ye that be thursty/ I  
 a ye that haue no money. Ome/ for I  
 ye maye haue to eat. Come/ for I wyne a milke  
 without any money/ as money worth. Where  
 so ye laye out your money/ for the thing  
 that seith not/ a spende your labour about  
 the thing that satisfieth you not: But herken  
 rather vnto me/ and ye shall eate of the beste/ a  
 your soule shall haue her pleasure in plentie:  
 ouerline your carcs/ I come vnto me/  
 take hede/ and your soule shall lyue. For I  
 wil make an euillnesse countenail with you/  
 euen the sure merites of Soud.

Behold/ I shall geue him for a witness  
 among the folkcs: a punce and captiue vnto  
 the people. So/ thou shalt call an vnknowe  
 people: and a people that had no knowledge  
 of the/ shall runne vnto thee: because of the Lord  
 thy God/ the holy one of Israel/ whiche  
 glorifyeth the. Behold the Lord while he maye  
 be founde / call vpon him while he is ny.

Let the vngodlye man forsake his wayes/ a  
 the vnrighuous his ymaginacions / a turne a  
 agayne vnto the Lord: for he be mercif-  
 ful vnto him: as our God/ I fy: be as reuery  
 a to geue.

So/ thus saich the Lord: My thoughtes  
 are not your thoughtes/ and your wayes  
 are not my wayes: But as farre as the  
 heuens are hyer then the earth/ so farre  
 are my wayes creede vnto the earth/ as my  
 thoughtes your. And like as the rayne a snow  
 cometh downe from heauen / and returneth not  
 thither agayne/ but watereth the earth/ maketh it  
 fructifull and greue/ what it maye geue soule / and  
 bread vnto the sower: So the wordes also that  
 cometh out of my mouth/ shall not turne  
 agayne vnto me/ but shall accomplish the  
 wil/ a prosper in the thinge/ whereof I sende  
 it. And so/ shall ye go forth with ioye/ and be led  
 with peace. The mountaynes and hilles shall  
 synge with you for ioye/ and all the trees of  
 the felde shall clappe their handes. For thow  
 shall  
 theye

Isa. 55  
 1  
 2  
 3  
 4  
 5  
 6  
 7  
 8  
 9  
 10  
 11  
 12

Isa. 55  
 13





and carry them into the ayre. ¶ I neuertheless they that put their truste in me shall inheret the Lande and haue my saych in possession.

¶ And therefore thus he saych: Make ready / make ready / and denfe the streete / take up what ye can out of the waye / that I send to my people. For thus sayeth the hye and excellent / eue he that dwelleth in euerlastingnesse / whose name is the holy one: I dwelle bye aboute and in the sanctuary / I and with hym also that is of a contrarye a humble spirit: that I may deale a troubled minde / and a contrarye heart. For I haue not euer / a am not woth without ende. But I blessing goeth fro me / though I make the deare. I am woth with him for his conuoufinesse / a lust / I smite him / I hyde me / a am angrye / when he turneth him selfe / a soloweth the wyaye of his owne heart. But if I maye fe his right waye agayne / I make byn whole. I lede him / and restore hym / onto the whome he is maker / sayful / a that were say for him. I make the frutes of thanksgyuing. I geue peace vnto them that are farr / and stand to them that are nye / saye I the Lorde / that make him whole. But the wicked are lyke the raging see / that can not rest / whose water someth with the nyte and grauel. When so the wicked haue no peace / sayeth my God.

The. LVII. Chapter. ¶

¶ **W**ild therefore carie nowe as loud as thou wouldest. Leane not of life vpy thy voyce / lyke a trompe / and shewe my people their offen ces and the house of Jacob their synnes. For they seke my voyce / and wil knowe my waye / euen as it were a people that had eyght / and had not soughte the stature of their God. They argue with me / concerninge right iudgement / and wil please at the latte with their God. ¶ Therefore saye I to them: And thou B sayst in thine heart: we put oure eyes to straitnesse / a thou regardest it not. Behold / when ye fall / your lust renepneth you: for ye do no kisse violence to your ventres: for ye fall to steele and rebate / and to smyte him with your fist / that speaketh vnto you: ye fall not / as some tyme / that your voyce mighte be heard a beare. ¶ I thinke ye thus fall / pleasyth me / that a man shoulde do: then him selfe / a daye / and weyeth his deade aboute / lyke an hoke in a beery doth / and to lie vpy the earth: I shoulde

that he called fasting / or a daye that pleasyth the Lorde: But thus fasting pleasyth not me / tyl the time thou louest him out of thynge / that thou doest. ¶ I will beate the eoord of wyched bargaynes / that thou let the oppressed go fre / and take from them all maner of burthens. It pleasyth not me / tyll thou deale thy breade to the hungry / a bringe the poore fatherlesse home into thy house / when thou seest the naked / that thou couer him / and hyde not thy face from thine owne flesh. ¶ Then shall thy lighte beake forth as the morninge / and thy health shal be as the floure: thy righte iudgement shal go before the / and the glorye of the Lorde shal embrace the.

¶ Then if thou callest the Lorde / shal aunsweere the: if thou cryest / he shal saye: here I am. For I the Lorde thy God am mercifull. ¶ If thou loast awaye thy burthens / and holdest thy hande / a ceasest from blaspemous talkinge. ¶ If thou best compassion vpon the hungry / and refreshest the troubled soule. ¶ Then shal thy lighte sprunge out in the darke / and thy darkness shal be as the noone daye. The Lorde shal euer be thy gyde / and satisfie the desire of thine heart / and satisfye thy bones with mercy. Thou shalt be lyke a fresh watered garden / I and lyke the fountaine of water / that neuer leaueyth runninge. Then the places that haue euer bene wast / shal be builded of the: there shalt thou laye a foundation for many kynredes. Thou shalt be called the maker of a bedgedes / and the buildere againe of the waie of the Sabbath.

¶ If thou turne thy kete from the Sabbath / so that thou do not se the thinge which pleasyth thy selfe in my holy daye: then shalt thou be called vnto the pleasant / helye a glorious Sabbath of the Lorde / where thou shalt be in honour: so that thou do not after thine own imagination / neither se the owne will / nor speake thine owne wordes. The shalt thou haue thy pleasure in the Lorde / whiche shal carie the hye aboute the earth / as the heritage of Jacob thy father: for the Lorde owne mouth hath so pronounced.

The. LIX. Chapter. ¶

¶ Behold / the Lorde dede hande is not so / as thou pretendest / that it can not slepe / neither is it

Num. v. a  
Gal. 1. b  
Ez. 1. a  
Mat. 1. a  
Mat. 1. b  
Mat. 1. c  
Mat. 1. d  
Mat. 1. e  
Mat. 1. f  
Mat. 1. g  
Mat. 1. h  
Mat. 1. i  
Mat. 1. j  
Mat. 1. k  
Mat. 1. l  
Mat. 1. m  
Mat. 1. n  
Mat. 1. o  
Mat. 1. p  
Mat. 1. q  
Mat. 1. r  
Mat. 1. s  
Mat. 1. t  
Mat. 1. u  
Mat. 1. v  
Mat. 1. w  
Mat. 1. x  
Mat. 1. y  
Mat. 1. z

Mat. 1. a  
Mat. 1. b  
Mat. 1. c  
Mat. 1. d  
Mat. 1. e  
Mat. 1. f  
Mat. 1. g  
Mat. 1. h  
Mat. 1. i  
Mat. 1. j  
Mat. 1. k  
Mat. 1. l  
Mat. 1. m  
Mat. 1. n  
Mat. 1. o  
Mat. 1. p  
Mat. 1. q  
Mat. 1. r  
Mat. 1. s  
Mat. 1. t  
Mat. 1. u  
Mat. 1. v  
Mat. 1. w  
Mat. 1. x  
Mat. 1. y  
Mat. 1. z

Jer. o. e  
E. a. j. b

his care fo stopped that it maye not heare.  
But y<sup>e</sup>oure my dedes haue separated you fro  
your God/and y<sup>e</sup>our synnes hide his face fro  
you/that he heareth you not. For your handes  
are defiled with bloude/your fingers with  
vnrighteousnesse/your lippes speake leſſen-  
ges/your tongue ſeteth out wickednes.  
You man regardeth righteousness/and noman  
iudgeth truly. Every man doeth in van thin  
g/a ymagineth deſecate/edecantly reuer-  
nesse/a ſtingeth forth euil. They brede oc-  
caſion egges/a weaue the ſpiders webbe. Who  
ſo eateth of their egges/dyeeth. But if one  
treade vpon them/there cometh vp a ſerpent.  
Their webbe maketh no clothe/and they may  
not cover the with their labours. Their dedes  
are y dedes of wickednes/a h woike of ſrabber-  
y is in their handes. Their fire rine to euil/  
a they make baſtle to ſhed innocente bloude.  
Their cauſals are wicked cauſals/ h harne a  
deſtruded are in their waies. But the way of  
peace they know not. In their goſp/there is no  
equite: their waies are ſo crooked/that whoſo  
euer goeth therein/ knoweth nothing of peace.

Job. xx. d  
Job. xij. b

Dio. i. b  
Dial. v. b  
and xij. a  
No. ij. b

**B** And this is the cauſe that cauſeth ſo farre  
from vs/and the rightcouſtes commeth not  
in vs. We loſe for light/ſo it is darkeneſſe:  
fo y<sup>e</sup> mooring (vine) ſerue walke in the darke.

Cap. v. a  
Job. xxx. e  
De. xxxij. e  
Job. xij. c

We growe like the blinde vpon the wal / we  
grope cuell as one that hath none eyes. We  
ſtoimble at the noone daye/as though it were  
towards nighte in the fallinge places/ſife we  
that are halfe dead. We roore all like Beeres/a  
mourne ſtil like oues. We loſe for equite/that  
there is none for health/ but it is farre fro vs.  
In oure offences are many before the/ a oure  
ſinnes reſiſt againſt vs. Yee/ we muſt con-  
feſſe that we offende/ a knowlege y<sup>e</sup> we do  
miſſe: Vainely / tranſgreſſe and diſſemble a-  
gainſt the Lord/ a ſal away from our God:  
vſing preſumptuous a traituous ymagina-  
tions/a caſtinge falſe matters in oure bettes.  
And therefore is equite gone aſide/ and right-  
couſtes ſtandeth farre of/ y<sup>e</sup> truthy is fallen  
downe in the ſtreet/ a the thing that is plaine  
and open/maie not be ſeewed. Yee/ the truthy  
is lade in priſon/and he that reſtraineth him  
ſelle from euil/ muſt be ſpoued.

De. iij. a  
Sai. viij. c

**C** When the Lord ſaw this/ it diſpleaſed  
him fo/that there was no where any couſe.

He ſaw alſo/that there was no man/whiche  
had pine therof/ or was grieved at it. And he  
hidde him by his owne power/and cleued to  
his owne righteousness. He put righteous-  
nes vpo him for a diſt plate/ a ſet the helmet  
of ſaluacion vpo his heade. He put on warth  
in ſteade of clothinge/a toke gelloſy aboute  
him for a cloke: C/ yſe as when a man goeth  
forth warthfully to recepene his enemies/ a  
to be auenger of his aduerſaries. V/ainly/  
that he might recompence and reward id-  
olaters/ wherethow the name of the Lord  
might be feared/ from the riſing v of the  
Sunne: and his maieſty/ onto the goinge  
downe of the ſame.

Eph. i. i  
I. J. 14

So he ſhall come as a violent water ſtrear-  
me/ whiche the wynde of the Lord hath  
moued. But vnto ſion there ſhal come a  
redemption/ and into them in Jacob that turne  
from wickednesſe/ ſaſeth the Lord. I will  
make this covenant with them (ſaſeth the  
Lord.) My ſpote that is come vpon the/  
and the woodes whiche I haue put in thy  
mouth/ ſhal ruiſe go out of thy mouth/ no  
our of the mouth of thy children/ no/ our of  
the mouth of thy childre children/ from this  
time forth for euermore.

Pſal. xij. a  
Rom. ij. a

The L. X. Chapter.

**A**nd therfore ſaſeth the v by times/ ſo y<sup>e</sup> I  
ſhall righ commeth/ and the glory of the Lord  
ſhall riſe vpon the. ſo ſo/ whiche the darke-  
neſſe and cloude couereth the carthe and the  
people/ the Lord ſhal ſeue the lighte/ a his  
glory ſhal be ſene in the. The Gentiles ſhall  
come to the lighte/ and ſingeth to the bright-  
nes that ſpringeth forth vpon the. Liſe vp  
thine eyes/ a loſe rounde aboute the: All theſe  
gather them ſelues/ and come to the. Sonnes  
ſhal come onto the ſed farre/ and daughters  
ſhal gather them ſelues to the on euery ſide.  
When thou ſeſt this/ thou ſhalt marvel ex-  
ceedingly/ and thine herie ſhal be opened: when  
the power of the ſer ſhal be ouerth vnto the  
(that is) when the ſtrength of the Gentiles  
ſhal come onto the. The multitude of Carrels  
ſhal couer the/ the Somedaries of Madian  
and Ephraim/ they of Saba ſhal come thine  
ginge golde and incence/ a ſeruinge y<sup>e</sup> part  
of the Lord. All the cattel of Cedar ſhal  
gathered vnto the/ y<sup>e</sup> names of Nababar ſhall  
ſerue

Job. xij. c

Eph. i. i

De. iij. a

Gen. p. a

Gen. p. a

Gen. p. a

Gen. p. a





his speere how he had gotten his holy spere amonge the: how he had led Moyses by his right hande with his glorious armes how he had dreyed the water before the: whether he got him self an euercalshing name: how he led the in the hope / as an hore is led in the playne / that they should not flumble. The spere of the Lozde led them / as a tame beaſt goeth in the stile.

**E** Thus (O God) hast thou led thy people to make thy self a glorious name withall. I loke downe from heauen / a beholde the dwelling place of thy sanctuary is thy glory. How is it that thy glory / thy strength / the multitude of thy mercies / and thy lousyng syndes will not be increased of vs? yett art thou our father: for Abraham knoweth vs / as we are in Israels acquaintance with vs. But thou Lozde art our father and redeemer / and thy name is euercalshing. O Lozde / wherefore hast thou led vs out of thy way: wherefore hast thou hardened our heeres / that we feare thee not. Be at one with vs agayne / for thy seruantes sake that are of the generation of thy heretage. Thy people hath had but litle of thy sanctuary in possession: for our enemies haue taken it in: And we are become / euen as we were from the beginning: but thou art not thy Lozde: for they haue not called upon thy name.

## The. LXXIII. Chapter.

**O** That thou wouldest cleaue the heauen in fonder / and come downe that the mountaynes myght melt awaye as thy presence / life as at an hore fire: that the malicious might bowe as the water doeth vnder the sye: Wherby thy name myght be knowne amonge thyne enemies: that the Gentiles myght tremble before the. That thou myghtest come downe with thy wonderous straunge woorkes / then shouldst the hillies melt as thy presence. For since the beginninge of the worlde there was none / excepte thou O God: that herbe or peere occurd: neither hath anye sense what thou dost for them: that put theyr trust in the.

Thou dost put him that doeth right with thy seruantes: and them that thinke vpon thy woorkes: But lo / thou art angry / for we offende: and haue ben euer in synne. And there is not

one whole. We are all as an vncleane thinge / and all our righteousneses are as the clowdes slayned with the floures of a woman: we fall euerly thone as the leaf / for our synnes care vs awaye like the winde. There is no man that calleth vpon thy name / that standeth vp to take holde by the. Therefore hast thou thy face from vs / and consumed vs / because of our synnes.

But now Lozde / thou father of ours: We are the clay / and thou art our potter: and we all are the woork of thy handes. We are not to sore displeasid (O Lozde) and expecte not our offences to longe in thy remembrance: but confesse that we all are thy people. The citie of thy sanctuary we wast / I Zion is a wilderness: and Ierusalem a deserte. Oure holy house whiche is oure heare / where our fathers played the / is bent vnder / all oure commodities and pleasures are wayed awaye. Why thou not be increased (O Lozde) / for: all this: Why thou holde thy peace / and seourge vs so for?

## The. LXXV. Chapter.

**W**hy shall I see me / that hitherto haue I not ased for me: they shall synne me / that hitherto haue not sought me. The shall I saye immediately to the people that neuer called vpon my name: I am here / I am here. For thus longe haue I euer holden out my handes to an vnfaithfull people / that go not the right waye / but after theyr owne ymaginations: To a people / that is euer despyng me to my face. They make theyr oblations in garden / a theyr smole vpon a sillers of byrde: they lurke amonge the graues / and lye in the denes all nyght. They eate swyne flesh / and do not cleane both in in theyr vesselle. If thou comest I will mee them / they saye I catch me not / for I am holier then thou.

All these men when I am angry / shall be turned to smoke and I fire that shall burne vs euer. Beholde it is written before my face / and shall not be forgotten / but recompensed. I shall rewarde it them into theyr bosome: I meane your mysdoes / and the mysdoes of your fathers together / for they the Lozde / whych haue made theyr smole vpon in my sight / and blessed me in vpon the hillies: therefore

Rom. i. e  
Iere. p. b  
Dissony a

Mich. ii. e

Deut. p. a  
Deu. p. q. b  
I. E. p. a  
I. E. p. a

Matt. p. b

therefor will I measure theyr olde vedes into theyr bosem againe.

**Rom. ij. b** **B** Moouer thus sayeth the Lorde: I like as well one wolde gather holy grapes / men saye vnto hym: I beate it not of / so: it is holy: **ij. Re. xij.** I tuen so wyll I do also for my seruantes for **Rom. ij. c** fear that I wyl not destroye them all. But I wyl take a sike our of Jacob / and out of Iuda one / to take possession of my hyll. My chosen shall possesse theyr thynges / and my seruantes shall dwell there: Barou shall be a shepsehold / and the valley of Iebos shall geue stallinges for / cattell of my people / I feare me. But as for you / ye are they that haue forsaken the Lorde / and forgotten my holy hyll. Ye haue set vp an altar vnto fortune / and geuen ryde vnto offrynge vnto Treasure. Therefor wyl I number you with the streedes that ye shall be destroyed altogether. For when I called / no man gaue me answer: when I spake / they refused not vnto me / but dyd receiue before myne eyes / a chafed the thyng that pleased me not.

**33. vij. b** **E** Therefore thus sayeth the Lord God: Beholde / my seruantes shall eate / but ye shall haue hunger. Beholde / my seruantes shall synke / but ye shall suffre thysle. Beholde / my seruantes shall drye / but ye shall be confounded. Beholde / my seruantes shall reioyce for very quietnes of herte. But ye shall crye for feare of hert / and complen for vexacion of mynde. Your names shall not be knowne by amonge my chosen / for God the Lorde shall saye you / and call his seruantes by another name: I who so reioyceth vpon earth / shall reioyce in the true God: And who so sweareth vpon earth / shall sweare in the true God. For the olde enemye shall be forgotten / and taken awaye out of my sight. For lo / I shall make a new heauen / and a new earth. And as for the olde / they shall neuer be thought vpon / nor kept in mynde: but men shall be glad and exche more reioyce for the thynges that I shall do.

**Diu. i. c** **33. vij. b** **D** For why: Beholde / I shall make a toyfull Jerusalem / for I my self wyl reioyce with Ierusalem / and be glad with my people. And the voyce of weeping and weylinge shall not be heard in her from thenceforth. There shall neuer be anye in her that haue not theyr full dayes. But when the chylde cometh

to an hundred year olde / it shall saye. And if he that is an hundred year of age do wronge / he shall be cursid: They shall build houses / and dwell in them: they shall plant vnyuersall / eate the frute of them. They shall not build / and another possesse: they shall not plant / and another eate. But the life of my people shall be like a tree / and so shall the worke of their handes.

My chosen shall sue loue / they shall not labour in vayne / nor begeth with trouble: for they are the chylde blessed seed of the Lorde / and theyr frutes shall be them. And I shall be that ou cure they call: I shall auisure them. Whyle they are yet but thynkinge howe to speake / I shall beare them. The wolf and the lambe shall feede to gether / the Lyon shall eate haye like the bullocke. But euer shall the fer pence meate: There shall no man hurte nor slawe another in all my holy byll / sayeth the Lorde.

## The LXVI. Chapter.

**L** Thus sayeth the Lorde: I haue in my I feare / and the earth is in my feare. Where shall I nowe the house stande that ye wil bulde vnto me: And where shall be the place that I wil dwell in: To so: these thynges / my hande hath made them all / and they are all created / sayeth the Lorde. I whom so all I then reioyce: Euen hym that is of a lowly troubled spirit / and standeth in awe of my wordes. For who so sayeth an oge for me / I dooeth me so greate dishonoure / as he that kyllet a man: he that kyllet a shepe for me / dooeth a dogge: he that hungereth me meate / offeth mynes bloude: who so maketh in a memorial of Incece / prayeth the thyng that is vnyght. Yet take they iudic weces in hand / and theyr soule delueth in these abominacions.

Therefore wyl I also haue pleasure in launging them / to feare / and the thynges that they feare / wyl I begeth vpon the. For when I called / no man gaue answer: wyl I shall they wolde not heare: but dyd wylde they be for mine eyes / and dooed the thynges that displeasid me. Feare the word of God / all ye that feare the thynges which he speaketh: Your be they that haue you / a calle you our: for my neme sake / saye: Let the Lorde magnifie hym self in a me maye se youre gladnesse / and ye they shall be confounded.

1 For as touching the cite and the temple/  
 I haue the voyce of the Lorde that will re-  
 uerſe / and recompence his enemye life as  
 when a wyfe bringeth forth a man chyld / or  
 euer ſhe ſuffre the payne of the byrb / and an-  
 groyth of the trowaſe. Who euer herde or ſawe  
 ſuche thinges / doeth the grounde beare in one  
 daye / or are the people borne al at once / as Sid  
 beareth his ſonne. For thus ſaith the Lor-  
 de. Am I he that maketh other to beare / and  
 beare not my ſelfe. I Am not I he that bea-  
 reth / and maketh barren / ſaith the God. Re-  
 ioyce with Jeruſalem / and be glad with her /  
 all ye charlous her. I Be ioyfull with her / all ye  
 that mourned for her. For ye ſhall ſucke eſſence  
 out of her breſtes / & be ſatisfied. Ye ſhall taſt /  
 and haue delite in his plentifulneſſe of her po-  
 wer. For thus ſaith the Lorde / beholde / I  
 will ter peace into her life a waterfounte / and  
 the might of the Seythen lyke a flowing  
 ſtreame. Then ſhall ye ſucke / ye ſhalbe borne  
 upon her ſides / and be ioyfull upon her knees.  
 For lyke as a chyld is comforted of his mo-  
 ther / ſo ſhall I comforte you / and ye ſhalbe ed-  
 foured in Jeruſalem. And when ye ſe thyo /  
 ſoure here ſhall reioyce / I and your bones  
 ſhall ſtoybe lyke an herbe.  
 Thus ſhall the hande of the Lorde be kno-  
 wen amonge his ſeruauntes / and his indig-  
 nation amonge his enemies. For beholde / the  
 Lorde ſhall come with ſyre / and his charre  
 ſhalbe lyke a wynd / whiche ſhall be moxe recom-  
 pence his vengeance in his wrath / and his  
 indignation with the flame of ſyre. For the  
 Lorde ſhal iudge all fleſh with the ſyre and  
 with his ſweade / and there ſhalbe a greate  
 numbte ſlayne of the Lorde. Such as haue

made them ſelves holy and cleane in the gar-  
 dens / and thoſe that haue eaten ſwete fleſh /  
 myce / and other abhominacions / ſhalbe raken  
 awaye together / ſaith the Lorde. For I will  
 come to gather all people and tunges / with  
 theyr workes and ſmugacions: theſe ſhall  
 come and ſe my glory. Vnto the ſhall I ſyre  
 a token / and ſende certayne of them / that be  
 deluyered / amonge the Gentiles: in to Ethio-  
 pſia and Libya / wherbythen can handle bo-  
 wes / into Italic alſo and Greke lande.  
 The Flees ſarre of thar haue not herde / ſaith. I  
 ſpeake of me / and haue not ſene my glory ſhall ſi a  
 preache my praife amonge the Gentiles / and I  
 ſhall bringe all your brethren for an offeringe  
 vnto the Lorde / out of all people / upon hor-  
 ſes / charrettes and hoſtellers / upon mules &  
 carrees to Jeruſalem my holy hill / ſaith the  
 Lorde. Lyke as the chylden of Iſrael bringe  
 the offeringe in cleane veſſels / to the houſe of  
 the Lorde.  
 And I ſhall take out certayne of them for  
 to be prietes and leuites / ſaith the Lorde.  
 For lyke as the new beauf / and the newe earth /  
 whiche I will make / ſhalbe ſett ſtabliſhed by  
 me / ſaith the Lorde. So ſhall your ſede  
 and your name continue / and there ſhalbe a  
 new Moone for the other / a new Sabbath  
 for the other / and all fleſh ſhall come to wor-  
 ſhip before me / ſaith the Lorde. And they  
 ſhall goe forth / and loke vpon the carcaſes of  
 them that haue tranſgreſſed againſt me. For  
 they: worme ſhall not dye / neither ſhall they  
 ſyre be quenched / and all fleſhe ſhall abhorre  
 them.

The ende of the prophet  
Esay.

# The Prophet Jeremy.

**These are the Sermons of Jeremy** the sonne of Helchiah the priest; one of the thar drect as I Amath in the lande of Bene Zamin/ when the Lord had first spake with him in the tyme of Josias the sonne of Amon king of Juda; in xij. yeare of his kingdom: and so during unto the tyme of Zoadim the sonne of Josias kinge of Juda; and unto the tye yeares of Sedechias the sonne of Josias kinge of Juda were ended: when Jerusalem was taken/ even in the fifth moneth.

## The first Chapter.

Isa. liiij. a  
p. 157. a



**I**n the woide of the Lorde spake thus unto me: Behold I fastened the in thy mothers wombe/ I byd knowe it: And in our thou wast boine/ I sanctified it/ and covenanted the/ to be a prophet unto the people. Then sayde I: O Lorde God/ I am unmette/ for I am yet but yonge: And the Lorde answered me thus: Saye not so/ I am to yonge: for thou shalt go to all that I shall sende the unto/ a what soever I commaund the/ that shalt thou speake. Be not afrayed of their faces/ for I will be therto deliver the/ sayeth the Lorde.

Jer. xij. b

Jer. xij. c

Jer. xij. d

Jer. xij. e

Jer. xij. f

Jer. xij. g

Jer. xij. h

Jer. xij. i

Jer. xij. j

Jer. xij. k

And with that the Lorde stretched out his hande/ and touched my mouth/ and sayde unto me: Behold/ I put my wordes in thy mouth/ and thou shalt be as I set the over the people and kingdomes: that thou shalt see/ out/ or beate off/ destroye/ and make wast: and that thou shalt build up/ and plant. After thus/ the Lorde spake unto me sayinge: Jeremy/ what seest thou? And I said: I see a wellingerode. Then saide the Lorde: thou hast said right/ for I will reach diligently upon my wordes to performe it.

It happened afterwarde/ that the Lorde spake to me againe/ and saide: What seest thou? And I said: I see a seerlinge/ I pot/ so linge

from our of the North hissewarde. Then saide the Lorde unto me: Out of the North shall come a plague upon all the dwellers of the lande. For so/ I will call al the officers of the kingdomes of the North/ (sayeth the Lorde.) And they shall come/ and every one shall see his feare in the gate of Jerusalem/ and in all theyr walkes rounde aboute/ and there/ all the cities of Juda. And thou wilt shall I declare my iudgement/ upon all the wickednesse of those men that have forsaken me: that have offered unto straunge goddes/ and worshipped the woices of their owne harte.

And therefore gyde up thy loynes/ arise/ tell them/ all that I geve the in commaundement: feare them not/ I will not have the to be afrayed of the. I see beholde/ this daye do I make the a stroge fenced toune/ an yron pillar/ a baten wall against the whole lande/ against the hynges and mightye men of Juda/ against the priestes and people of the lande. They shall fight against the/ but they shal not be able to overcome the/ for I am with the/ to deliver the/ sayeth the Lorde.

## The II. Chapter.

**W**hen I discovered the woide of the Lorde/ I considered me thus: Whither waye/ eye in the care of Jerusalem/ I saye: I thus sayeth the Lorde: I remember the for the kindnesse of thy youth/ a because of thy sickness/ I will: in thow followest me thow in the wilderness/ in an called lande. Thow Israel wast halowed unto the Lorde/ so was his first frute. Will they tharddenoureth Israel/ offendeth/ misfortune fill and upon them/ sayeth the Lorde: Feare the: the woide of the Lorde/ O thou house of Jacob/ all the generacion of the house of Israel. Thus sayeth the Lorde unto you.

What unfaithfullnesse founde your fathers in me/ that they wente so farre awaye fro me/ fallinge to lightnesse/ a beinge so wayne: They brought not in their hertes: Where have we left the Lorde/ he brought us out of the lande of Egypte: I led us thow in the wilderness/ thow me a deserte and rough lande/ thow we a drye and a deadly lande/ yea/ a lande that no man had gone thow/ and where no man had dwelt: And when I had brought you in to a pleasant well builde lide/ that ye might enjoye the frute/ a all the comodities of the same:





**Jer. v. 2** of stone and innocent people / and that not in  
**Jer. 22. d** coiners and holes only / but openly in all these  
**Dial. co. c** places. Yet darrest thou saye: I am guiltlesse:  
 Cuth; his wrath can not come vpon me. Be-  
 hold; I will reason with thee because thou darrest  
 saye: I haue not offended. O how cruel wilt it  
 be for thee to abyde it / when it shall be knowne  
 how oft thou hast gone backe wards: For thou  
 shalt be confounded / as well of Egipte / as of  
 the Assyrians: For thou shalt go thy waye fro  
 them / and smite thine handes together vpon  
 thy head. Because the Lord shall bring that  
 confidence and hope of thine to naught / and  
 thou shalt not prosper withall.

The III. Chapter.

**2** Commonly / when a mā putteth awaye  
**Deu. xxij. a** his wife / as the goeth fro him / a marrieth  
 with another / then the question is: shoulde he  
 reioice vno her any moie after? To not this  
 sithen then desired / and violence: I Duras for  
**De. iij. a** the / thou hast played the harlot with many lo-  
**Ex. c. xij. b** uers: yet turne againe to me / saith the Lord.  
**De. viij. a** Lift vp thine eyes on euery side / and loke if  
 thou be not defyled. Thou hast waited for the  
 in the streets / and as a murderer in the wil-  
 dernesse. Thou art thy whoredome and shame-  
 full blasphemies / in the lande defyled.

**1** This is the cause that the rayne and cur-  
**Is. 44. xij. a** rynges be with ceased. Thou hast gotten the  
 an whores for heades / and canst not be asha-  
 med. How wouldest thou saye vnto me: O my  
 father / thou art he that hast brought me vp /  
 and led me from my youth: Wilt thou then put  
 me awaye / a call me of fouence: O wilt thou  
 with drawe thy self cleane from me: Neither the  
 re / thou speakest such wordes / but thou art  
 euer doinge worse and worse.

**2** The Lord sayde also vnto me / in the tyme  
**Jer. ij. c** of Iosias the kynge. Hast thou seie what  
**vs. 22. b** that shenkinge Israel hath done: I how the  
 hath runne vp vpon all hie hillcs / and amonge  
 all theye trees / and there played the harlot:  
 hast thou seie also / (When she had bene all  
 these) how I seze vnto her: that she shoulde  
 turne agayne vnto me / and yet she is not re-  
**Ex. xxxij. c** turned: I Iuda that vnfaithfull syster of hers  
 also / sayeth: Namely / that after I had well  
 seie the abouerye of the shenkinge harlot / I  
 reuail / I put her awaye / and gaue her a byll of  
 reuocacion.

For all this / her vnfaithfull syster Iuda was  
 not ashamed / but wente backe and played the  
 whore also. For as the nose of her whoredome  
 hath desired the whole lande. For the hath es-  
 mitted her aduocary with stones and stokes.  
 Neuertheless / her vnfaithfull syster Iuda  
 is not turned vnto me againe / as her whole  
 syster / but fowrdly sayeth the Lord. And the  
 Lord sayde vnto me: The backslider Israel  
 is more righteous then the vnfaithfull Iuda:  
 and therefore goe preach these wordes towarde  
 the North / and saye: Thou shenkinge Israel  
 turne agayne / saith the Lord. And I wil  
 not turne my face from you / for I am mercie-  
 full / saith the Lord: and I wil not alwaie  
 beare displeasur agaynst the: but on this con-  
 dition / that thou knowe thy greaie blasphemie:  
 Namely that thou hast vnfaithfully forsaken  
 the Lord thy God / and hast made thyself  
 partaker of strange goddes: vnder all grene  
 trees / but hast had no wil to heare my voyce /  
 saith the Lord.

O ye shenkinge chylde / turne agayne /  
 saith the Lord: I and I wilde married  
 with you. For I wil take one out of the anie /  
 and reuo out of one generation from amonge  
 you / and bringe you out of Egipt: a wil geue  
 you hyndren after myne owne mynde / which  
 shall seie you with learninge and wisdom:  
 Moreover / when ye be increased and multi-  
 plied in the lande / then / saith the Lord / there  
 shall no more be made of the Treke of  
 the Lordes Testament: No man shall thinke  
 vpon it / neyther shall any man make mencion  
 of it: for from thence forth / it shall neyther be  
 visited / nor honoured with giftes.

The hal Ierusalem be called the Lordes Gild-  
 scape / and all Heythen shall be gathered vnto it  
 for the name of the Lord sake / which shall  
 set vp at Ierusalem. And from that tyme forth /  
 they shall folowe no more the ymaginacion of  
 their owne forwardes here.

The those that be of the house of Iuda / shall  
 go vnto the house of Israel: I And they shall  
 come together out of the North / into the same  
 lande that I haue geue your fathers. I haue  
 threded also / how I take the vp / beinge but a  
 chylde / and gaue the a pleasure side for thine  
 heritage: yet / and a goodly haull of the Egi-  
 pt / and how I commaunded the / that thou  
 shouldest

Of Jer  
 Ex. 31. pi

Jer. 1. b  
 E. 1. 1. 1.

Jer. 1. b  
 E. 1. 1. 1.

Jer. 1. b  
 E. 1. 1. 1.

shouldst I call me father onely / and not to  
 Israel fro me.

¶ But like as a woman sayeth her louer / so  
 are ye vnfaithfull vnto me O ye house of Is-  
 rael / sayeth the Lorde. ¶ And therefore the  
 voyce of the children of Israel was herde on  
 euery side weeping and wayling: for they haue  
 defiled their waye / and forsogren God their  
 Lorde.

O ye stonering children / turne agayn / say-  
 inge / lo we are thine / for thou art the Lorde  
 our God: And so shall I heale youe backur-  
 ninges: The hills fall / I all the hyc pyde of  
 mountaynes / but the ¶ Saluacion of Israel  
 standeth onely vpon God oure Lorde.

\* Confusion hath deuoured oure fathers la-  
 boure from oure youth vpon: because their shepe and  
 bullockes / their sonnes and daughters. So  
 do we also steepe in oure confusion / and shame  
 couereth no: ¶ For we and oure fathers from  
 oure youth vpon into this daye haue synned a-  
 gainst the Lorde oure God / and haue not  
 obeyed the voyce of the Lorde oure God.

The III. Chapter.

¶ O Israel if thou wilt turne the / the turne  
 onto me / sayeth the Lorde. And if thou  
 wilt put awaye thy abominacions out of my  
 sight / thou shalt not be moued: ¶ And shalt  
 sweare: The Lorde dweth in truth / in equite  
 and righteousnesse: and all people shalbe for-  
 tunable and ioyfull in hym. For thou sayest  
 the Lorde to al Iuda and Jerusalem: plowe  
 your new lands: / and sowe not amonge the  
 thornes.

¶ He circumfised in the Lorde / and cut  
 awaye the foue thynne of youre herres / all ye  
 of Iuda / and all the inwellers of Jerusalem:  
 ¶ That my indignacion breake not out lyke fire /  
 and kynle / so that no man maye quenche it /  
 because of the wickednes of youre ymagina-  
 cions.

¶ Preach in Iuda and Jerusalem / crye out  
 and speake: blowe the trompettes in the lide /  
 crye that euery mā maye heare / and saye: O  
 ther you together / and we will go into stronge  
 cyties. Set vp the token in Sion / spece you /  
 and make no varieng: ¶ For I will bringe a  
 greate plague / and a greate destruction from  
 the North. For the spoyle of the Gennite is

broken vp from his place / as a Lyon out of his  
 den: / that he maye make ebdelande wast / and  
 destroye the cyties / so that no man maye dwell  
 therein. Wherefore cryde your selues aboute  
 with sackcloth / mourne and weep: for the  
 fearfull wrath of the Lorde shall not be with-  
 drawen from you.

¶ Therefore name / sayeth the Lorde the bere  
 of the fringe and of the pannes shalbe gone: the  
 pannes shalbe assayed / as the prophetes shalbe  
 sore assayed. Then saye J. O Lorde God /  
 halt thou then because thyso people and Jeru-  
 susalem / sayinge: ¶ ye shal haue peace / and nom  
 O ye: ¶ youm  
 the swearde goeth thoro their lyses: Then a  
 shall it be sayde to the people and to Jerusalem:  
 There cometh a warme wynde from ¶ North Jere. i. b  
 thowm the waye of my people / but neither to  
 shame / nor to claue.

¶ After that shal there come vnto me a struge  
 wynde / and then wil I also geue sentence vpon  
 them. So: to be cometh donde itselfe as a  
 cloude / and his quarters are like a stormy  
 wynde: ¶ thys hoymen are swifter the the West  
 Eren. iij. b  
 gte. Do vnto vs / for we are destroyed. O J. O. Dan. vi. a  
 Jerusalem / wals thynne here from wickednesse /  
 ¶ that thou mayest be helpe. How longe shall  
 ¶ I. O. J. c  
 thy noysome thoughtes remaine with the?

¶ For a voyce from Dan and from the byll  
 of Ephraim speaketh out / and telleth of a des-  
 truction. Beholde the Gethen geue Jerusa-  
 lem warnyng / and preach vnto her / that her  
 destroyers are commyng from farre coun-  
 tries. They tell the cyties of Iuda: the same  
 also / they shall geue them warnyng in euery  
 place / like as the watchmen in the selds. ¶ For Zach. viij. c  
 they haue plouoked me to wrath / sayeth the  
 Lorde.

¶ Thy wayes and thy thoughtes / haue iij re viij b  
 broughte the vnto this / this is thynne oure Jere. ij. c  
 wickednesse and disobedience / that hath pos- and plui. b  
 sessed thynne here: ¶ Th my bels / as my bels /  
 ¶ shalt thou crye / how is my here / so fore my  
 here pauntes within me / I can not be still /  
 for I haue herde the criege of the trompettes  
 and peace of warre.

¶ They crye murbur vpon murbur / ¶ whole  
 lade shall perishe: Immediately my tentes were  
 destroyed / a my hanginges in ¶ my twinkling  
 of an eye / How longe shall I se the tokens of  
 warre / and heare the noyse of the trompettes?

**D** Wherefores / this ſhall come vpon them /  
 ¶ Because my people is become fooliſh / and  
 hath utterly no vnderſtanding. \* They are the  
 children of fooliſhnes / and without any diſ-  
 cretion. Ce do euil / they haue wit nougth:  
 but to do well / they haue no wiſdome. I haue  
 loſed vpon the carth / and ſo / it is wayle and  
 voyde. I loſed toward heauen / and it had no  
 ſhyn.

¶ I behelde the mountaynes / and they trem-  
 bled / and all the hilles were in a ſcare. I loſed  
 about me / and there was no body / and all the  
 byrdes of the ayre were awaye. I marked well /  
 and the plowed ſelde was become wayſſ / yec /  
 all they: cytes were broken doune at the pre-  
 ſence of the Lorde / and indignation of his  
 wrath.

**E** For thus hath the Lorde ſayde: The  
 whole lande ſhalbe deſolate / yet will I not  
 their being done. And therefore let the carth  
 mourn / and let the heauen be ſo ſory about:  
 for the thinge that I haue purpoſed / and tak-  
 ten vpon me to do / ſhall not repent me / and  
 I will not go from it. The whole lande ſhall  
 ſie for the noiſe of the horſemen and bowmen:  
 they ſhall runne into dennes / into woodes /  
 and clymbe vpon the ſtony rockes. All the  
 cytice ſhalbe voyde / and no man dwellinge  
 therein.

¶ What wilt thou now do / thou bringe de-  
 ſtroied? For though thou clotheſt thy ſelfe  
 with ſcarlet / a deſpell the wrth gold: \* though  
 thou paynted thy face with colours / yet ſhalt  
 thou remember thy ſelf in vayne.

¶ For thoſe that bircheto haue bene thy greate  
 ſaourettes / ſhall abhorre the / and go aboute to  
 ſlaue the. For ſine thyſe / I heare a noiſe / like  
 as it were of a woman traueſſing / or one la-  
 bouring of her ſelfe ſhyde: Euen the voyce  
 of the daughter Sion / that calleth out her ar-  
 mes / and ſtrouerth / ſayinge: Wh wo is me /  
 how fore vexed and ſaynt in my herte / for the  
 they are ſlaynt?

**The V. Chapter.**

**2** **L**orde thouow Jeruſalem / beholde and ſe:  
 ¶ Behold thouow her ſiretes alſo within / if ye  
 can finde one man that doeth equal and righte  
 or that labourerth to be faythfull: and I ſhall  
 ſpare hym: ſayeth the Lorde. ¶ For though

Jeru. ii. 7.  
 12.

they can ſaye: the Lorde mych / yet do they  
 ſwear to diſſeace: Where as thou (to Loid)  
 lokeſt only vpon ſayth and truth.

¶ Thou haſt ſcourged the / but they toke no re-  
 penance: thou haſt correcte them for amon-  
 dements / but they reuſed thy correction. They  
 made their faces harder then a ſtone / a wolde  
 not amende.

¶ Therefore I thought in my ſelfe prouident  
 nature they are ſo ſimple and fooliſh / that they  
 vnderſtande nothinge of the Lordes way /  
 and iudgements of oure God. ¶ Therefore will  
 I go vnto thy heades and rulers / and telle  
 with the: ſo they knowe the waye of the Lorde  
 and the iudgements of our God. But theſe  
 in like maner haue broken the yock / and bur-  
 ſten the bandes in ſonder.

¶ Wherefore / a Lyon out of the wood ſhall  
 bury them / and a Wolfe in the euenyng ſhall  
 deſtroye the. The eat of the mountaine ſhall  
 ſeclurkinge by their cytes / to rrate in pecc  
 all them that come therout. For their offen-  
 ces are many / and their departinge awaye is  
 greate.

¶ Shoulde I then ſo: all they haue mercy  
 vpon the: / by children haue ſouſſen me / and  
 ſworne by them that are no goddes. And al-  
 beit they were bounde to me in marriage / yet  
 they ſell to aduourty / and haunted harlots  
 houſes.

¶ In the deſyre of ſonleany luſt they are be-  
 come like the ſtonch boyſe / ¶ Every man neryth  
 at bys neyghbours wife: ¶ Shoulde I not  
 correcte this / ſayeth the Lorde.

¶ Shoulde I not be auenged of every peo-  
 ple / that is like vnto theye: ¶ Clymme vpon  
 their wallis / beate them doune / but deſtroye  
 them not utterly: cut of their bandes / be-  
 cauſe they are not the Lorde.

¶ For vnſfairfully hath the houſe of Iſrael a  
 Iuda ſouſſen me / ſayeth the Lorde. ¶ They  
 haue denied the Lorde / and ſayd: we are not  
 he. ¶ Tuſh / there ſhall no inſyfortune come  
 vpon vs / we ſhall ſe neyther ſwearde nor bun-  
 ger. ¶ As for the warninge of the prophetes  
 they take it but for vayne: yec / there is none of  
 theſe / which will tell them / that ſuch thynges  
 ſhall happen vnto them.

¶ Wherefore thou ſayeth the Lorde God of  
 boottie: becauſe ye ſpake ſuche wordes / be-  
 hold.

Deu. 17.

Eccl. 10.

Jer. 4.

Jer. 17.

Jer. 18.



wherein I said that they maye not heare.

Jer. v. c.  
Jer. xx. b

Beholde / they take the worde of God but for a scoone / and haue no lustre thereto. And therefore I am so full of thy indignacion Co Lord that I maye suffice no longer. Obd out thy wrath vpon the felde that are with oute / and vpon all yonge men. For the man must be taken prisoner with the wyffe / and aged with the crepel. Their houses with their lanbes and wyffes shalbe turned vnto strangers / when I stretch out myne hande vpon the inhabitants of this lande / saith the Lord. I for from the least vnto the moost / they haig all vpon countourfines: and from the prophete vnto priests / they go all aboute with fals shede and lyea.

Jer. viii. b  
Esa. lvi. c

And besyde that / they heale the hurt of my people with sweete wordes / sayinge: peace / peace / when there is no peace at al. Therefore they must be ashamed / for they haue committed abhominacion. But how shoulde they be ashamed / when they knowe nothinge / neither of shame nor good nurture? And therefore they shal sal amonge the slaine / in the houre when I shal visit them / they shalbe broughte downe / saith the Lord.

Esa. lvi. c  
Jer. viii. b  
Ere. iij. b

Thus saith the Lord / go into the strettes / conside and make inquisition for the olde waye: and if it be the good and right waye / then go therein / that ye maye fynderesse for your soules. But they say: we will not walke therein / and I wil set watchmen ouer you / and therefore take hede vnto the voyce of the trom pet. But they saie: we wil not take hede. Hear therefore ye Gentiles / and thou congregation shalbe knowe what I haue deuised for them. Hear thou earthe also: beholde. I wil cause a plague come vpon this people / eue the frute of their owne ymaginacions.

Jer. p. c.

For they haue not bene obedient vnto my wordes and to my lawe / but abhorred them. Wherefore bringe me ineeue fro Babab and sette smellinge Calamus from farre countries: Your burnt offerings geue displeasur me / and I reioyce not in your sacrifices. And therefore thus saith the Lord: beholde. I wil make this people fall / and there shal fall from amonge them the father with the children / one neighbour shal perishe with another.

Jer. p. c.

For they haue not bene obedient vnto my wordes and to my lawe / but abhorred them. Wherefore bringe me ineeue fro Babab and sette smellinge Calamus from farre countries: Your burnt offerings geue displeasur me / and I reioyce not in your sacrifices. And therefore thus saith the Lord: beholde. I wil make this people fall / and there shal fall from amonge them the father with the children / one neighbour shal perishe with another.

Esa. i. b  
Jer. vi. c

For they haue not bene obedient vnto my wordes and to my lawe / but abhorred them. Wherefore bringe me ineeue fro Babab and sette smellinge Calamus from farre countries: Your burnt offerings geue displeasur me / and I reioyce not in your sacrifices. And therefore thus saith the Lord: beholde. I wil make this people fall / and there shal fall from amonge them the father with the children / one neighbour shal perishe with another.

Moreover thus saith the Lord: Behold /

there shal come a people from the North / a great people shal arise from the endes of the earth / with bowes a with barres shal they be weapened: It is a rough a frace people / an vmerciful people: their voyce roareth like a ste / they ride vpo hoises and appointed to the battel againste the daughter Sion. Then shal this crye be heard: Cure armes are feble / becausie and sowre is come vpon vs / as vpon a woman trauelling with child. Wd no go forth into the felde / no man come vpo the hie strette: for the sweard and feare of the enemye shalbe on euery syde.

Jer. l. b. c  
Ere. i. b

Wherefore gyde a sackcloth aboute the Co thou daughter of my people / spynke thy selfe with ashes / I mourne a wepe bitterly / as vpon thy onely beloued sonne: for the destroyer shall suddenly fall vpon vs. The bee I sit for a pester of myn harde people / so I see oute and to trie their wayes. for they lare all vnfairfull and fallen awaye / they hange vpo shamefull lucre / they are cleane chaffe and yau / for they hurte and destroye euery man. The bellows are bente in the frye / the leade is consumed / the melter melted in vayne / for the euil is not taken awaye from them. Therefore shall they be called naughty flyer / because the Lord hath cast them out.

The VII. Chapter.

These are the wordes of the God saie I vnto Jeremy: I stande vnder the gate of the Loide house / and eue oute the wyndes there with a loud voyce / and saye: here is the worde of the Lord / all ye of Iuda / that go in at this dore to honour the Lot De. Thus saith the Lot De of hosties / the God of Israel / Amende your wayes and your countour / and I wil let you dwell in this place. Trust not in fals lyinge wordes / sayinge: here is the temple of the Lot De / here is the temple of the Lot De / here is the temple of the Lot De.

Jer. p. c.

Jer. p. c.

Jer. p. c.

Jer. p. c.

For they haue not bene obedient vnto my wordes and to my lawe / but abhorred them. Wherefore bringe me ineeue fro Babab and sette smellinge Calamus from farre countries: Your burnt offerings geue displeasur me / and I reioyce not in your sacrifices. And therefore thus saith the Lord: beholde. I wil make this people fall / and there shal fall from amonge them the father with the children / one neighbour shal perishe with another.

Jer. p. c.

Jer. p. c.

Jer. p. c.

Jer. p. c.



eat up of the foules of the ayre / a wild Beas-  
 ste of the earth / and no man shall fraye them  
 awaye. ¶ And as for the voice of mirth a glad-  
 nesse of the citie of Iuda and Jerusalem / the  
 voice of the byrd begonne and of the byrde / I  
 wil make them crosse / for the Lande shalbe de-  
 solate.

The VIII. Chapter.

**I**N the same tyme / sayeth the Lorde / the  
 yongnes of the yunges of Iuda / the bones  
 of his princes / the bones of the priestes and  
 prophets / yee and the bones of the cinesins  
 of Jerusalem / shalbe thought out of their gra-  
 ues / a layed against the Stone / the Mounte

Deut. iij. c  
 2. Sa. ij. a

and all the beautifull boofte / whome they lo-  
 ued / whome they feared / whome they ranne  
 after / whome they soughte and worshipped.  
 They shal neuer be gathered together nor  
 buried / but shal lye upon the earth / w<sup>th</sup> theyr  
 shame and bespisinge.

Luc. xxij. c

And all they that remaine of this wicked  
 generation / shal besyde rather to dye then to  
 lye: wherefover they remaine / and where  
 as I feare them / sayeth the Lorde of hea-  
 uen. This shal thou saye unto the also: Thus  
 sayeth the Lorde. Women fall / so that they  
 aye not up againe: And turne they so farre  
 awaye / that they neuer conuert: Wherefore  
 then is this people and Jerusalem gone so  
 farre backe / that they turne not againe: They  
 are cur the longer the more obstinate / and  
 wil not be conuerted.

Eze. xxx. f

For I haue looked / and considered: / that there  
 is no man that speaketh a good worde: there  
 is no man / that taketh repentance for his  
 synne: that wil so muche as say: wherefore haue  
 I done thus: But euery man can sweare as he  
 is turned backe: runneth forth / shal lye a wilde  
 horse in a barrail. The Stroke knoweth his  
 appoynted tyme / the Turkeidout / the Swa-  
 low and the Crane / consyde the tyme of their  
 traueyle: / But my people will not knowe  
 the tyme of the punishment of the Lorde.

Eze. iij. a

Howe barre ye saye then: we are wise / we  
 haue the laue of the Lorde amonge vs:  
 Beholde the vncircfull penne of the scriba  
 setteth forth lies: therefore shal the wise be con-  
 founded: they shalbe afraid and taken: for lo /  
 Deut. iij. a They haue cast out the worde of the Lorde:  
 Ps. cxvij. a what wyl some can then be amonge them:

Wherefore / I wil geue their wisede vnto alaci-  
 cres and their selde to destruction.

For for the lowest vnto the highest / they sa-  
 loue al shamefulluere: and from the prophet  
 vnto the priest / they deale all with lyce. ¶ The  
 wretchednes / they deale the hurte of my people  
 with sweete wordes / sayinge: I peace / peace /  
 where there is no peace at al.

Jerre. iij. b  
 Eze. xli. c

For for shame / howe abhominable thinges  
 do they: and yet they be not ashamed / yee / they  
 knowe of no shame.

¶ Wherefoer in the tyme of their vnsytion /  
 they shal fall amonge the dead bodies / sayeth  
 the Lorde.

Jerre. xij. i

Moreover / I wil gather them in / sayeth  
 the Lorde. So that there shal not be one grape  
 vpon the vyne / neither one figge vpon / figge  
 tree / and the leaues shalbe pluckt off.

Then wil I cause them to depaure / and say:  
 why prolong we the tyme: Let vs gather our  
 selues together / a go into the strong citie: there  
 shal we bein relie. For the Lorde our God  
 hath put vs to silence / and greden w<sup>th</sup> water  
 myke: we shal goall to vynde / because we haue  
 synned against him.

¶ We looked for peace / and we saye not the  
 better: we waited for the tyme of healtie / and  
 lo / here is nothinge but trouble.

Jerre. xli. b

Then shal the noise of his hoises be herde  
 from Dan / the whole land shalbe affraid at  
 the noyng of his stronge hoises: for they  
 shal go in / and deuoure the lande / w<sup>th</sup> all  
 that is in it: the cities / and those that dwell  
 therein. ¶ Moreover / I wyl sende Cockat-  
 ces and serpentes amonge you: whiche wyl  
 not be charmed / and they shal bite you / sayeth  
 the Lorde.

Luc. xxij. i

Some me is come vpon me / and beaues  
 vnto my heart: for lo / the voyce of the crying  
 of my people / no herde from a farre countre:  
 Is not the Lorde in Sion: Is not he King  
 in her: Wherefore then haue they greued me  
 / shal the Lorde saye / w<sup>th</sup> theyr ymagos and  
 feolyse strange fashions: The haruill is  
 gone: the Sommer hath an ende / and we are  
 not helped. I am sore vexed / because of the  
 hurte of my people: I am besay and aban-  
 ded / so: there is no more Tracte at Galaad /  
 and there is no physician / that can heale the  
 hurte of my people.



The IX. Chapter.

2 **H**o will give me bread water ynough  
 and a well of reares for myne eyes: that  
 I may wepe night and daye/for the slaughte  
 ter of my people: Wolde God that I had a  
 cottage some where farre from folke/ that I  
 mighte leaue my people/and goe from hie: for  
 they be all aduersaries and a shrenkinge  
 foite. They sende their tongues like bowes / to  
 without hies: So for the truth they maie not  
 auaile wythin all the world. for they goe from  
 one wickednesse to another / a holde nothinge  
 of me / sayeth the Lord.

For one must feare him selfe from another /  
 Tho man maye safely trust his owne sharpe:  
 for one doth not vndermyne another / and  
 one neyghbour begeth another. Yee / one  
 dissembleth with another / a they deale with  
 no truth. They haue piacted their tongues  
 to hie/and taken greate paines to do mynshief.  
 They haue set their sole in the middist of  
 discaie/and for very dissemblinge falshede  
 they wil not knowe me / sayeth the Lord.

Therefore thus saith the Lord of hostes/  
 Beholde: I wil melle them and trie them / for  
 what shoulde I els do to my people: Their  
 tongues are like sharpe arrowes / to speake dis  
 create. With their mouth they speake peacea  
 bly to their neyghboures. But secretly they laye  
 waite for him: I Chaide I not punish them  
 for these thinges / sayeth the Lord: Or should  
 I not be auenged of any such people as this?  
 vpon the mountaines wil I take up a lamen  
 tation: and sorrowfull crye / and a mourninge  
 vpon the saye plaines of the wilderness: Na  
 mely / howe they are so hient vpon / that no man  
 goeth bye any more: Yee / a man shall not  
 heare one besseiter there.

By ides and cartel are al gone from thence.  
 I wil make Ierusalem also an heape of slo  
 nes/and a denne of venomous wormes. And  
 I wil make the cities of Iuda so waste / that  
 no man shall tread therein. What man is so  
 wise / so to vnderstande this: Or to whome  
 hath the Lord spoken by mouth / that he  
 maye shewe this / and saye: Withou laude / why  
 perishest thou so? Wherefore art thou so hient  
 vpon / and like a wilderness: that no man goeth  
 thowere: Yee / the Lord him selfe tolde the  
 same vnto them / that so for his lawe / a kep

not the thinge that he gaue them in com  
 mandment / neyther hued thereasert / but  
 folowed the wickedness of their owne her  
 res / and serued strange godde / so that for  
 there thought them.

Therefore thus saith the Lord of hostes/  
 the God of Israel: Beholde: I wil sende this  
 people with waim wood / and geue them gall  
 to drinke. I wil feare them also among the  
 heiden / whome neyther they nor their fa  
 thers haue knowen: a I wil sende a streard  
 amonge them / to persecute the vniuersall thinge  
 them to naught. Moreover / thus saith the  
 Lord of hostes: loke that ye call for mour  
 ninge wyse / and sinde for wyse women: that  
 they come heerty / and syng a mourninge  
 song of you: that the teares maie fall out of  
 our eyes / and that oure eye lyddes maye gulle  
 oute of water.

For there is a lamentable noyse berde of  
 Syon: O How are we so for despayred: We  
 howe are we so pitously confounded: We  
 must forsake oure owne natural countrey / and  
 we are shut out of oure owne lodgings. Yee  
 heare the woide of the Lord (o ye women)  
 and let your eares regard the woide of  
 his mouth: that ye maye leaue your daugh  
 ters to mourne / and that eery one maye teach  
 her neyghboures / to make lamentation. W  
 mely thus: O wh is clymnen up in our  
 wyndowes / he is come into oure houses / to  
 besseire the childe before the face / and  
 the yonge man in the streete.

But tell thou playnly thus saith the Lord:  
 The dead bodies of men shall lye vpon  
 the ground: so the voyge vpon the felde / and  
 as they haue after the mower / and there shall be  
 no man to take them vp. Moreover thus saith  
 the Lord: Let not the wyse man relye  
 in his wysdome / nor the stronge man in his  
 strenght / neyther the ryche man in his ryche:  
 But who so will relye / let him relye in  
 this / that he vnderstandeth / and knoweth me: I  
 am the Lord / which do mercy canite. I  
 and righteousness vpon earth. Therefore haue  
 I pleasure in such thinges / sayeth the Lord:  
 Beholde / the time cometh / sayeth the Lord:  
 that I will vscall them / whose foulnesse  
 is vnicurmesed. The Egyptians / the  
 Ircos / the Edomites / the Ammonites /  
 the

Sec. 311 b

Sec. 311 c

Sec. 311 c

Sec. 311 c

Sec. 311 c

Sec. 311 b

Sec. 311 c

Sec. 311 c

Sec. 311 a

Sec. 311 a

Sec. 311 a

Sec. 311 b

M. 111 a

Sec. 311 c

Sec. 311 c

Sec. 311 a

Sec. 311 a

Sec. 311 a

Sec. 311 b

Sec. 311 b

Sec. 311 b

Sec. 311 b





name of sinne and lyue in wickednes: Thou plantest them/they take root/they growe/and bring forth fruite. They blasfeme muche of the Lord: so whom I am well known) thou that hast sene/and proued my heres/traie the waye of life as a sheefe is caried to the slaughter house/and appoynne them for the daye of slaughtinge.

Jer. liii. a

Howe longe shal the lande mourne/ and al the herbes of the felde perishe/ for the wickednesse of them that dwel therein:

Jer. lxxv. c

The canell and the hydes are gone/ yett saye they: I will be/ God will not destroye us utterly.

Jer. li. c

Whyng thou art weery in runninge with the footmen/ howe weile thou then runne with horses: In a peaceable sure lande thou canst not be safe/ but how wilt thou be in the furious pyde of Ierubanc: For thy Serchian and thy kindred haue altogether vsphysed the/ and erud out vpon the in thine absence.

Jer. li. a

Wese them not/ though they speake sayne wordes to the: So for me/ saye I/ I haue forsaken myne owne dwellinge place/ and leste myne heritage. My lyfe also/ that I loue so well/ haue I geue into the handes of myne enemies.

Jer. li. c

Myne heritage is become vnto me/ as a Lyon in the wood. It eried out vpd me/ therefore haue I forsaken it. Myne heritage is vnto me/ as a speckled bride/ a bride of diuers coloures vpon it. Go hence/ and gather all the sheefes of the felde together/ that they maie come and care it vp.

Jer. li. c

Wherof herdmen haue broken doune my wynerbe/ and treden vpd my poison. Of my pleasant prouision/ they haue made a wilderness and deserte. They haue layed it wast: and now that it is wast/ it is gathered vnto me. Yett the whole lande is her wast/ and no ma regardeth it. The Destroyers come ouer the heeb ery waye/ for the swerde of the Lord shall consume from the one ende of the lande to the other/ and no flesh shal haue rest. They shall some wheat/ and reape thornes. They shall take heritage in possession/ but it shal do them no good. And yett shalbe confounded of your owne mynnings/ because of the greare warb of the Lord.

Thus saith the Lord vpon al myne euell

neyghbours/ that laye hande on myne heritage/ whiche I haue geuen my people of Israel. Beholde/ I will plucke them/ namely the house of Iuda from amonge them. And when I haue rooted them out/ I will be alone with the againe/ and wil haue mercy vpon them: and bringe them againe/ every man to his owne heritage/ and into his lande. And if they (namely that trouble my people) will learne the waye of them/ so I will sweare by my name: The Lord I suchlike as they learned my people to sweare by. But if they wil not obeye/ then wil I rote out the same folke/ and destroye them/ saith the Lord.

The XXXI. Chapter.

Whereas thus saith the Lord vnto I me: So thy waye and gett the a synner sheefe/ and gyde it aboute thy loynes/ and let it not be wette. Then I gott me a bruch/ according to the commaundemente of the Lord/ and put it aboute my loynes. After this the Lord spake vnto me againe: Take the bruch that thou hast prepared and put aboute the/ and gett the vp/ and go vnto Euphrates/ and hyde it in a hole of the rocke. So wente I/ and hydde it/ so the Lord commaunded me. And it happened long after this/ that the Lord spake vnto me: Vp/ and gett the to Euphrates/ and fet the bruch from thence/ whiche I commaunded the to hyde there. The went I to Euphrates/ and yigged vp/ and wote the bruch from the place wher I had hyde it/ and beholde/ the bruch was corrupte/ so that it was profitable for nothinge.

Then saide the Lord vnto me: Thus saith the Lord: Euen so wil I corrupte the pitte of Iuda/ and the hyc mynde of Ierusalem. This people is a wicked people/ they wil not heare my voyde/ they folowe the wicked ymaginations of their owne heres/ and hang vpon strange goddesses/ then haue they strud and worshipped: and therefore they shalbe as this bruch: that seruch for nothinge. For so straitly as a bruch lieth vpon a mans loynes/ so straitly wil I bynde the whole house of Israel/ and the whole house of Iuda vnto me/ saith the Lord: that they might be as my people: that they might haue a glorious name:

Jer. li. a

Jer. li. a

Jer. li. a

Jer. li. a

name: that they might be in honour: but they  
wolde not obeye nic. Therefore laye this ryde  
die before them / and saye: Thus sayeth the  
Lorde God of Israel: every pot shalbe fylled  
with wyne. And they shall saye: thynest thou  
we shone not / y every pot shalbe fylled with  
wyne: Then shalt thou saye unto them: Thus  
saith the Lorde: Beholde: I shall fill all the  
inhabitours of this lande with drunkennesse/  
the hynges that sit upon Seuids stole / the  
pistles and prophetes / wuh all that dwell at  
Jerusalem. And I will spure them one against  
another / yee / the farbers agaynst the sonnes/  
saith the Lorde.

I will not pardon the / I wil not spare the /  
nor haue pite upon the: but destroy the. Be o-  
bedient / geue care / take no disdayne ari / for it  
is the Lorde him self that speaketh. Honour the  
Lorde your God heerein / or he wyl take his light  
from you: and ouer your face shalbe in dark-  
nesse at the hillside: yet ye loke for the light / be-  
tornie it into the shadow a darknes of death.  
But if ye wil not heare me / that geue you si-  
cere warninge / I wil mourne fro my whole  
here for youre stubbornnesse. / Dureously wyl  
I reape / and I reares shall geasse out of myne  
eye. For the Lorde's flocke shalbe caried a-  
waye captiue. And the king a the rulers: shalbe  
your selfes: for you dounelowe / for the crowne  
of your glory shall fall from youre heade. The  
eyes towarde the South shalbe spure vp / and  
no man shall open the. All Iuda shalbe caried  
awaye captiue / so that none shall remaine.

Lift up youre eyes: and beholde the / I come  
from the North: like a fat flocke: shall they fall  
vnto the. To whom wilt thou make thy moene/  
when they come vnto the: for thou hast taught  
the thy self / and made them masters ouer the.

Thou shalt not soe come vpon the / as on a  
woman rauynge with child: And if thou  
woldst saye the in thine heere: Wherefore come  
these thinges vpon me. \* Wherfore for the multi-  
tude of thy blasphemies / shall thy hinderpart  
reio and thy fete be discouered.

For like as the man of Iude maye chaunge  
his fytme: and the car of the mountaine her  
sporne: so maye ye that be exercisid in euill do  
good. Therefore wyl I spare you / lyke as the  
foule that is taken amoye with the South  
wynde. This shall be youre portion: and the

portion of youre measure / wherwith ye shalbe  
rewarded of me / saith the Lorde: because ye  
haue forgotten me: and put youre trust in dis-  
ceasfull thinges. / Therefore shall I turne  
clothes ouer thy heade / a discover thy reere/  
that thy picynnes maye be sene: by aduoury  
aby deadly malice: thy beallnesse: and thy shaw-  
nessefull reuolucione. For upon the feltra and  
hilles I haue sene thy abominacions. We  
be vnto the (o Jerusalem) when wilt thou  
euer be clensed any more:

Ofie 6

The XIII. Chapter.

The worde of the Lorde shewed vnto  
Jeremy: concerninge the verth  
of the frutes.

Who shal mourne / men shal not go much  
more thow his gates: the lande shalbe  
nomore had in reputation / and the crye of Je-  
rusalem shal breake out. The lordes shal sende  
their seruantes to fitch water / and wbe they  
come to the wellles / they shall fynde no water/  
but shal carie their vessels home agayne em-  
ptye. They shalbe ashamed and cofounded / and  
shal carie their heades. / For the grounde shalbe  
dred vp / because there cometh no rayne vpon  
it. The plowmen also shalbe ashamed / and  
shal couer their heades. The bynde shal fore-  
sike the yonge sawne / that the bynde goeth  
forth in the felde: because there shalbe no grasse. The  
wilde asses shal lende in the mosco / a biare  
in their wynde like the Dragons: their eyes  
shall faste for want of grasse.

Jer. xxxij. 6

Doubtles oure owne wickednesse rewarde  
vs: But Lorde do thou accordinge to thy  
name: though oure transgressions and synnes  
be many. / For thou art the cofoure / and helpe  
of Israel in the tyme of trouble. Why wilt  
thou be as a straunger in the lande: / and as  
one that goeth ouer the felde / and cometh  
in only to remaine for a nyght: Why wilt  
thou make thy self a cowarde: / and as it were  
a giante that yet maye not helpe: For thou  
art ours (o Lorde): and we beare thy name/  
therefore for sake us not.

Then spaketh the Lorde: concerninge this  
people / haue pleasure to go forreynly with  
their fire / and leaue not off / and therefore dis-  
plice

14

14

14

14

14



uer lentie not receaued upon vsury / yet euery  
 man speaketh euil vpon me. And the Lord  
 answered me a Lede nor 3 the then who  
 good: Come not 3 to the / when thou art in  
 trouble: and helpe the / when thine enemy op-  
 presseth thee: Doeth one from burie another / or  
 one metall that cometh from the North / ano-  
 ther: As for your rythes and treasure / I wil  
 geue the our into a praye / not for any money /  
 but because of all your synnes / that ye haue  
 done in al your cosseles. And I will bringe  
 you with your enemies into a lande / that ye  
 knowe not: for the spye that is fimbled in my  
 indignation / shal burie you vp.

o Lorde / sayde 3 then / thou knowest all  
 thynges / thou remembre me / and visite me /  
 deliuer me from my persecuters: Because not  
 my cause in thy longe wrath / yet thou knowest  
 that for thy sake 3 suffice rebulke. When 3  
 had founde thy wordes / 3 dyd eate them vp  
 gredely: they haue made my heart soylfull and  
 glad. For I call vpon thy name / o Lorde  
 God of hostes. 3 dwel not amonge the sco-  
 ners / neyther is my deliue therein: but 3 dwel  
 only in the feare of thy bande / for thou hast  
 fylled me with bitterness. Shal my beautye  
 endure for euer: Are mye plagues the so greate /  
 that they maye neuer be healed: Wilt thou be  
 as a water barth seller / and can not continue:  
 vpon these wordes / thus sayde the Lorde  
 vnto me: As thou wilt turne agayne / I shall  
 set thee in my seruise: and if thou wilt take out  
 the thinge that is precious from the vyle / thou  
 shalt be euen as myne owne mouth. They  
 shall conuerse vnto the / but turne not thou  
 vnto them: 3 and so shall I make thee a blas-  
 phemist agaynst this people. They shall fight a-  
 gainst the / but they shall not preuaile. For 3  
 my selfe will be with the / so helpe the / and deli-  
 uer the / sayeth the Lorde. And I will ryd the  
 out of the bande of the wicked / and deliuer  
 the out of the bande of Traunice.

## The XVI. Chapter.

o Desouer thus saide the Lord vnto me:  
 Thou shalt take the / no wife / nor begit  
 chyldren in this place. For of the chyldren that  
 are borne in this place / of their fathers that  
 haue begotten them in this lande / thus sayeth  
 the Lorde: They shall dye an horrible death /

7 none shall mourne for them / nor burie the / Lente 3  
 burie they shall lye as daunge vpon the earth. 3  
 They shal perish thowth the swarthe and hū-  
 ger / and their bodies shalbe meate for the  
 foules of the ayre / and bestes of the earth. 3  
 agayne / thus sayeth the Lorde: Go not vnto  
 them / that come to gether / for to mourne and  
 wepe: for I haue taken my peace fro this peo-  
 ple / sayeth the Lorde / because my fauour and my  
 mercy. And in this lande / shal they dye / olde  
 and yonge / and shal not be buried: no man  
 shall bereave them / no ma shall clippe / I haue  
 him self for them.

There shal not one visite another / to mourne  
 with them for their dead / or so comforte them.  
 One shal not seee another the cuppe of con-  
 solacion / to bringe their heauyenes for father a  
 mother. Thou shalt not go into their castles  
 with them. For thus saith the Lorde of hostes  
 the God of Israel: Behold / I shall take awaye  
 awaye out of this place / the voyce of mirth / and  
 gladnesse: the voyce of the byegrome / and of  
 the byde: yee / and that in youre dayes / that ye  
 maye see it.

Wilt thou seekest this people al these  
 wordes / and they saye vnto the: Wherefore  
 hath the Lord deuyed all this greate plague  
 and v. d. for vs: What is the offence and synne / that  
 we haue done agaynst the Lorde our God:  
 Then make thou them this answerre. 3  
 Because your fathers haue forsaken me / sayeth  
 the Lorde / and haue cleued vnto straunge  
 goddes / wherin they haue honoured and wor-  
 shipped: but me haue they forsake / and haue  
 not kepte my lawe. And ye with your  
 full blasphemies / haue exceeded the wicked-  
 nesse of your fathers. For euery one of you  
 loveth the frowarde euil / magnacion of his  
 owne heart / and is not obedient vnto me.

Therefore wil I cast you out of this lande / in  
 to a lande that ye / your fathers knowe not:  
 and there shal ye serue straunge goddes daye  
 and night: there wil 3 beome you no fauour.  
 Behold therefore / sayeth the Lorde / the dayes  
 are come / that it shall no more be sayde: The  
 Lorde is with / which brought the chyldren  
 of Israel out of the lande of Egypt: but 3  
 shalbe sayde the Lorde / sayeth that brought  
 the chyldren of Israel from the North /

and from all landes / where I had feared the. For I will hunge them againe into the lade / that I gaue vnto their fathers.

Mat. iii. c

Behold / sayeth the Lord. I will sende out many fishers to take them / and after that wil I sende out many hunters to hunte them out / from all mountaines and hylles and out of the caues of stones. For myne eyes beholde all their wayes / and they can not be hid from my face / neither can their wicked dedes be kepte close out of my sight. But first wil I sufficiently rewarde their shamefull blasphemies and synnes / wherwith they haue defiled my lande. Namely / with their (sunfinge) Idols a abhominations / wherwith they haue fylled myn heritage. ¶ O Lord / my strength / my power / and refuge in tyme of trouble. The Gentiles shall come vnto the from the endes of the world / and saye : Verely oure fathers haue cleued vnto leas / their Idols are but vayne and vnprofitable. How can a mā make those his goddes / which are not able to be goddes? And therefore / I will teach them (sayeth the Lord) I will shewe the my hande and my power / that they maye knowe / that my name is the Lord.

Jer. xli. a  
xxij. c

The. XVII. Chapter.

¶ Oure synne / o ye of the rybe of Juda / is written in the table of your heretes / a grauen so vpon the edges of your alters with a pene of iron / a with an Adamante cleaue : that your chyldren also maye thinke vpon your alters / woodes / which tree is hylles / mountaines a sides / ¶ Therefore / I will make all your substaunce a treasure be spoiled / for the greate sinne that ye haue done vpon your he places / whosowre all / a coastes of youre lande. Ye shalbe call out also fro the heritage that I gaue you. And I will subdue you vnder the heuy bondage of your enemies / in a lande that ye knowe not. For ye haue nimsred nye to my indignacion / which shal burne euermore.

Jer. xv. a  
xx. d

¶ Thus sayeth the Lord : ¶ I cursed be the mā that putteth his trust in man / a that relyeth slep for his arme / and be / whose herte departeth from the Lord. He shalbe like the heath / that groweth in the wilderness. As for the good thinge that is for to come / he shall not see it : but dwell in a dre place of the wilderness / in a safe and vnoccupied lande. ¶ O Blessed is the mā

plal. l. b

that putteth his trust in the Lord / a whose hope the Lord is him self. For he shalbe as a tree that is planted by the water syde / which speedeth out the rote vnto moynnes / whom the heate can not harme / when it cometh / but his leaues are greene. And though there growe but litle frute / because of drought / yet is he not carefull / but he neuer leauech of to hunge forth frute. Amonge all thynges / yoyning / man hath the most discautful and vnsecheable here.

Who shall then knowe it ? ¶ Euen I the Lord / Ipe out the grounde of the hert / and search the rennes / and rewarde euery man accordinge to his wayes / and accordinge to the frute of his counsaile.

¶ The discautful maketh a nest / but bringeth forth no yongre. He cometh by rydes / but not rightously. In the middell of his life must be leaue them behinde him / a at the last he thone a very soule. But thou O Lord / whos frute is most glorious / excellent / and of most aniquite / which dwellest in a place of our healy rest : Thou art the consorte of Israel. ¶ All they that forsake the shalbe confounded. All they that departe fro the / shalbe writ in caris / for they haue forsaken the Lord / the very consorte of the waters of life.

Scale me O Lord : a I shalbe whole / saue thou me / and I shalbe saued / for thou art my paynt. Behold / these me / saye vnto me : Where is the word of the Lord / that is come? Where as I neuer heide / leiding / y flock in thy waite / haue copelled none by violence. For I neuer despid any mans death / this knowest thou well. My wordes also were right before the. ¶ Let my persecuters be confounded / but not mee. They them be afrayed / and not me. Thou shalt bringe vpon the tyme of their plague / and shalt destroye the righteous. ¶

¶ Againe / thus hath the Lord sayde vnto me : ¶ Wo and stande vnder the gate / where I shal showe the people and the kinges of Juda go out / and in / vnder all the gates of Jerusalem / and saye vnto them : Heare the wordes of the Lord / ye kinges of Juda / and all they people of Juda / and all ye citizens of Jerusalem / ye go thorow this gate : ¶ Heu the Lord

com





first: and the prophetes / which wanted not the  
C word of God. Come / saye they / let vs cut  
out his syge / and let vs not regarde his wis-  
dee / consider me Co Lord: and heare the

Dfa vuid: a  
Df. 111. d b  
Jer. 1. d  
voice of myne enemies. **W** do they not recom-  
pence euil for good / whē they digge a pyt for  
my soule: **R**emembie / how that I stode be-  
fore the / to speake for them / & to turne away  
thy wrath from them.

Enen. ii. f  
Df. co. 4. a  
**T**hese let their chyldien dye of hunger /  
and let them be oppressed with the swordes.  
Let theyr wyse be robbed of theyr chyldien /  
and become wydoore: let theyr hous bandes  
be slayne / let their songe men be fylled with  
the sword / let their house men be fylled with  
the sword / when the murderer com-  
meth suddenly vpon them: **F**or they haue dig-  
ged a pit to take me / and layed snares for my  
feet: **Y**et Lord: thou knowest all their coun-  
sell / that they haue denyed to slaye me.

Jer. xi. d  
And therefore forsake them not that wicked-  
nes / and let not theyr synne be put out of thy  
sight: but let them be iudged before thee as the  
guilty: **T**his shall thou do vnto them in the  
tyme of thy indignacion.

## The XIX. Chapter.

**W**hen the Lord vnto Je-  
reny: **W**o thy waye / a bye the an carthe  
pydder / a byng forth the sentaours a chiefe  
pydder into the valley of the chyldien of En-  
nan / which lieth before the porte that is made  
of bak / and steepe them there: **I** woude that  
I shall tell the / and saye thus vnto the: **H**eare  
the woide of the Lord: / ye kinges of Iuda /  
and ye citizens of Ierusalem: **T**hus saith the

sh. 10. ff. c  
Jer. vi. c  
Dcu. vij. d  
Df. 11. d  
Df. 11. c. v. d  
Jer. xij. b  
Jer. viij. d  
**L**ord of hostes / the God of Israel: **B**ehold /  
I will bringe such a plague vpon this place /  
that the carcase of all that beare it / shall glowe.  
And that because they haue forsaken me / and  
enbawmed this place / and haue offered in it  
vnto straunge goddes: whome neyther they /  
theyr fathers / nor the kinges of Iuda haue  
knowne. **T**hey haue filled this place also with  
the bloude of innocences / for they haue set  
vp an auter vnto Baal / to burne their chyl-  
dren for burnt offringes vnto Baal / which I ney-  
ther commaunded / nor charged them / neyther  
I haue bene there thereupon.

**B**ehold therefore / the tyme cometh / saith  
the Lord: that this place that now is called

led Toppet / nor the valley of the chyl-  
dren of Ennan / but the valley of slaughter. **F**or in this  
place wil I slaye the Sentaours of Iuda and  
Ierusalem / and kill the downe with the sword  
in the sight of their enemies / and of them that  
seek theyr lyfe. **A**nd their dead carcases wil  
I geue to be meate for the fowles of the ayre /  
and bestes of the filde: **A**nd I will make this  
cite so desolate / and despyed: that who so is  
goyth threby / shall be abashed / and yell vpon  
her / because of all her plagues.

**I** will see them also with the fist of their  
sonnes and their daughter: **I** see every one  
shall cate vp another in the besyginge a stra-  
neger / wherewith their enemies / that seek theyr  
lyfe / shall seepe them in. **A**nd the pydder shall  
thou beate in the sight of the men / that shall  
be with the / and saye vnto them: **T**hus saith the  
Lord of hostes: **I** haue so wil I destroye  
this people a cite: as a porter breaketh a ves-  
sell / that can not be made whole againe.

**I**n Toppet shall they be buried / for they  
shall haue none other place: **T**hus wil I do  
vnto this place also / saith the Lord: / and to the  
that dwell therein: yet / I will do to this cite  
as vnto Toppet / for the houses of Ierusalem  
and the houses of the kinges of Iuda are de-  
fyled like as Toppet / because of all the houses /  
in whose parlors they dyd sacrifice vnto al the  
hostes of heaue / and poured out burnt offringes  
vnto straunge goddes. **A**nd so Jeremy  
came from Toppet / where the Lord had sent  
him to prophete: / and stode in the court of the  
house of the Lord / and spake to al the people.  
**T**hus saith the Lord of hostes the God of  
Israel: **B**ehold / I will bringe vpon this cite /  
and vpon every toun aboute it / all the plagues  
that I haue denyed against the: **F**or they  
haue bene obstinate / and wolde not obeye my  
warninges.

## The XX. Chapter.

**W**hen Pasbur the pnyet / the sonne of En-  
mer / chiefe in the house of the Lord: /  
herde Jeremy preach so fleschly: **I** be sate  
Jeremy / and put him in the stocks: / that  
by the hce gate of Ben Jamin in the boufe of  
the Lord: **T**hene the daye followinge / Pasbur  
broughte Jeremy out of the stocks agayne.  
**T**hen saide Jeremy vnto him: **T**he Lord  
shall call the name Pasbur / that is excellent  
and





to Do I also shewer: also sayeth: Neither shall they say vnto hym: Alas for alas for that noble prince. But an asse shall be the buyed corrupte/ and he cast without the gates of Iherusalem.

**E** Clymyn vp the hyll of Libanus (so thou yonger Dion) lift vp thy voyce vpon Basan/ since from all partes: for all thy louces are destroyed. I gaue the warninge/ whyls thou wast yett in prosperitie/ But thou saydest: I will not heare. And thus maner haste thou vsed fro thy youth/ & thou woldest neuer heare my voyce. All thy byndemen shalbe dyuyn with the wynde/ and thy byrlynges shalbe caryed awaye into captiuitie: Then shalt thou be thought to spaine and confusion/ because of thy wickednesse: thou that dwellest vpon Libanus/ and makst thy nest in the Cedre trees. **O** how grieueth thy mourninge: when thy forerew come vpon the/ as on a woman mannynging with childer.

Isa. viij  
114  
Jer. xij  
114  
115  
116  
117  
118  
119

\* As truly as I lyue (sayeth the Lorde) **E** Though I Jehonias the sonne of Ioaquim kynge of Iuda were the signet of my right hande/ yett wil I plucke hym as: And I will geue the into the power of them that seke to slaye the/ and into the power of them that thou fearest/ into the power of Nabuchodonosor the kynge of Babylon/ and into the power of the Caldees. Moreover/ I will sende the/ a thy mother that bare the/ into a straunge lande/ where ye were not borne/ and there shall ye be. But as for the lande that ye will desire to returne vnto/ ye shall neuer come at it agayne. This man Jehonias shalbe like an ymagie robbed and tome in peeces/ whiche pleaseth no man/ for all his apparell. Wherefore both he and his sibe shalbe sente awaye/ and cast oute into a lande/ that they knowe not.

**O** thou earth/ earth/ earth/ heare the woide of the Lorde: Whye this man amonge the enuylous/ for no prosperitie shall this man haue all his dayes longe. Neither shal any of his sibe be so happy/ as to sse vpon the seate of Dauid/ and to beere rule in Iuda.

The XXIIII Chapter.

Jer. xxxij  
1

**O** be thou the shepherdes that be sroue/ and feare my flocke/ sayeth the Lorde. Wherefore/ this is the commande-

ment of the Lorde God of Israel/ vnto the shepherdes that sibe my people: Ye feare a thuste oute my flocke/ and loke not vpon the. Therefore/ howe wil I vyseth the wickednesse of youre ymaginations/ sayeth the Lorde: And wil gather together the remnaunce of my flocke/ from all landes that I had diuyn them vnto/ and will bringe them agayne to their pastures/ that they maye growe and increace. I will see shepherdes also oute them which shal sibe them. They shal nomore feare and dyde/ for there shal none of them be losse/ sayeth the Lorde. **¶** Beholde/ the same cometh (sayeth the Lorde) that I will raise vp the righteous branch of Dauid/ whiche shal beere rule/ and vsfull matters with wysdome/ and shall see vp rayre and righteousnesse agayne in the earth.

Jer. xxxij  
8

Isa. xli  
1

Jer. xxxij  
8

Jer. xxxij  
8

Jer. xxxij  
8

**I**n dyo tyme shall Iuda be saced/ as I Ierusalem shall vntill without feare. And this is the name that they shal call him: cuen the Lorde your righteous maker. And therefore shal he holde the same cometh (sayeth the Lorde) that it shal nomore be sayde: The Lorde lyerth/ whiche broughte the childen of Israel oute of the lande of Egypte. But the Lorde lyerth/ whiche broughte forth/ and led the sibe of the house of Israel/ oute of the Mount lande/ and from all countries where I had scattered them/ and they shall dwell in their owne lande agayne. **¶**

**W**o vnto the prophetes/ my herre brether in my bodye/ because of the false prophetes/ all my bones shalbe: I am become like a drunken man/ that by the reason of wyne can take no refre/ for very feare of the Lorde/ and of his holy woide: Because the lande is full of adounerers/ where thowert is destroyed/ and mourneth/ and the pleasure pastures of the deserte are dryed vpi. Yett the waye that men take/ is wicked/ and their gouernance is nothinge like the holy woide of the Lorde. For the prophetes and the priestes them selfe are polluted wch/ and their wickednesse haue I founde in my house/ sayeth the Lorde. Wherefore/ their waye shalbe shopped in darkenesse/ wherean they maye steele and fall. For I will bringe a plague vpon them/ wch the yeare of their visitacion/ sayeth the Lorde. I haue sene sely amonge the pro-

Jer. xxxij  
8

phens of Samaria; they preached for Baal/ and vscauht my people of Israel. I haue also amonge the Prophets of Ierusalem soule aduocary/ w<sup>ch</sup> presumptuous lyce. They take the most shamefull men by the hande/ flatteringe them/ so that they can not returne from their wickednesse. All these with their ciues/ syne are vnto me as Sodom/ and as the inhabytours of Gomora.

**Jer. ix. b** Therefore thus saierh the Lord of hostes/ concerninge the prophetes. Beholde/ I will fede them with wormewood/ and make them synke the water of gal. so: from the prophetes of Ierusalem is the sickenesse of Spereis/ come into all the lande.

**Jer. xxi. b** And therfore the Lorde of hostes geuerh you this warning: I feare not the wordes of the prophetes/ that p<sup>re</sup>ache vnto you/ and vscauht you: for they speake the meaning of their owne herte / and not oute of the mowthe of the Lorde. They saye vnto them that vspr<sup>y</sup>ke me: The Lorde hath spoken in Tulse/ ye shall prosper ryght wel.

**Jer. x. c** And vnto all them that walke after the luste of their owne herte / they saye: Tulse / there shall no misfortune happen you. For who hath sayen in the counsaill of the Lorde/ that he hath herde and vnderstande/ what he is aboute to do: Who hath marked his voyce/ and herde it: Beholde/ the stormy weyther of the Lorde/ that is his indignacion/ shall go forth/ and shall fall vpon the heade of the vngodly. And the warty of the Lorde shall not turne againe/ vntill he persourne/ and fulfill the thought of his herte.

**Jer. xxx. b** And in the latter dayes ye shall knowe his meaninge.

**Jer. xxi. b** I haue not sene these prophetes / C saierh the Lorde/ and ye: they ranne. I haue not spoken to them / and yet they p<sup>re</sup>ached. But of they had conuained in my counsaill and herde my wordes / they had turned my people from their euill wayes / and wicked ymaginations. Am I then God that seerh but by the thinge / which is nye at hande / a not that I p<sup>re</sup>sp<sup>er</sup>nd as farre of: saierh the Lorde. Make any man byde him selfe so that I shall not sic him: Amos. ix. a saierh the Lorde. I do not I fulfill brauen t<sup>h</sup> Eja. lxi. a and earth / saierh the Lorde. I haue herde Jer. vi. f well enough what the prophetes saye / that

preache lyce in my name / sayng: I haue v<sup>er</sup>med / I haue dreamed. Howe longe will this continue in the prophetes herzen / to all lyce and to p<sup>re</sup>ache the crasty fantasy of their owne herte: Whose purpose is C with the dreamers that euery one tell / do make my people forget my name / as their forefathers dyd when Baal came op. The prophet that hath a dreame / let him tell it: / And he that vnter / standeth my wordes / let him s<sup>er</sup>ue it sayng: I fully.

For what hath chaffe and v<sup>er</sup>beare do together / saierh the Lorde. Is not my word like a fyre / saierh the Lorde / and lyke an hammer / that breaketh the harde stone: Therfore thus saierh the Lorde: Beholde / I will op<sup>er</sup> the prophetes / that shall my word p<sup>re</sup>ach vnto every man. Beholde / here am I / saierh the Lorde / against the prophetes / that take vpon their tunges / to speake: The Lorde hath sayde it. Beholde / here am I / saierh the Lorde / against those prophetes / that barre prophety lyce / and vscauht my people with their vanities and miracles / whome I neuer sene / nor commaunded them. They shall do this people great harme / saierh the Lorde.

If it is people / cyther any prophete or p<sup>re</sup>st / are the / and saye: what is the burthen of the Lorde: Thou shalt saue into the: what burthen: Therefore wil I calle you for me / saierh the Lorde / because ye youre selves are a burthen. And the prophes / p<sup>re</sup>st / or people that v<sup>er</sup>sh this terme / the burthen of the Lorde / him wil I visite / and his house also.

But thus shall ye saue euery one to another: What sunfere hath the Lorde geuen: or what is the Lorde commaunder: And as for the burthen of the Lorde / ye shall speake none of it: for euery mans owne word is his burthen / because ye haue altered the wordes of the luinge God / the Lorde of hostes oure God.

Thus shall euery man saie to the prophetes: what sunfere hath the Lorde geuen the: Or what saierh the Lorde: And not once to name the burthen of the Lorde. Therfore thus saie: the Lorde: for somuch as ye haue v<sup>er</sup>sh this terme / the burthen of the Lorde / where as I now / withstandinge you vnto you / I shall bid you to speake of the Lorde burthen.

Beholde /

Dr. in l  
C. u. u. u.

Behold/therefore I will repute you as a  
burthen/and will cast you out of my presence:  
ye/and the cite also that I gave you and  
your fathers:and will bringe you to an eue-  
lasting confusion/and into such a shame as  
shall neuer be forgotten.

The XXXIII Chapter.

**I**n the Lorde showed me a vision: Bee-  
hold/there stode two maundes of fig-  
ges before the temple of the Lorde/after that  
Nabuchodonosor King of Babilon had ledde  
away captiue Iechonias the sonne of Joa-  
chim King of Iuda/the mighty men also of  
Iuda/with the workemasters and cunninge  
men of I:rusalem/unto Babilon. In the one  
maunde were very good figges/euen like co-  
rthoe that be first ripe. In the other maunde  
were very naughty figges/ which might not  
be eaten/they were so euill.

Then saide the Lorde vnto me: what seest  
thou Jeremy? I sayde: I figges/ whereof  
some be very good/a some so euill/that no ma-  
nye can eat them.

Then came the worde of the Lorde vnto  
me/after this maner: Thus saeyth the Lorde  
the God of I:rael: like as thou knowest the  
good figges/so shall I knowe the men ledde  
away out of Iuda/whome I haue sent out of  
this place into the lande of the Caldees/for  
their proficit/and I will set myne eyes vppon  
them for the best/for I will bring them again  
into this lande: I will buyde them vp/a not  
breake them downe: I will plant them/a not  
rote them out. And I will geue them an  
eare to knowe me/so that I am the Lorde.  
They shall be my people/a I will be theyr God/  
for they shall returne vnto me in their whole  
heart.

And like as thou knowest the naughty  
figges/which may not be eaten/they are so euill:  
Euen so will I/ (saeyth the Lorde) let Ser-  
decias the Kinge of Iuda/yece/and all his  
pynne/and the residue of Ierusalem that re-  
maine ouer in this lande/and them also that  
dwell in Egipte/ to be vexed and plagued in  
all Kingdomes and landes. And will make  
them to be a reipose/a common bywoode/  
laughtinge stocke/and shame in all the pla-  
ces/where I shall feare them. I will scide  
the swardes/bringe and pestilence amonge

them/ vntill I haue cleane consumed them  
out of the lande/that I gaue vnto them and  
their fathers.

The xxx. Chapter.

**I**n my vision that was giuen vnto Jer-  
emy vpon all the people of Iuda: In the  
fourth yeare of Joachim the sonne of Josias  
Kynge of Iuda/that was in the first yeare of  
Nabuchodonosor Kynge of Babilon. Whiche  
sermone/ Jeremy the prophet made vnto all  
the people of Iuda/and to all the inhabitants  
of Ierusalem/ in this maner:

From the first year of the sonne of  
Amos Kynge of Iuda/ vnto this present daye/  
(that is: sixty year) the worde of the Lorde  
de hath bene committed vnto me. And so  
I haue spoken to you/ I haue cryen vp early/ and  
I haue giuen you warninge in season/ but ye  
wolde not heare me: I though the Lorde  
hath sent his seruantes/ al the prophetes vnto  
you in season: yet wolde ye not obeye/ ye  
would not enclieue youre eares to heare.

He sayde: I warte agaynst euery man from  
his euill waye/ and from youre wicked imagi-  
nacions/ and so shall ye dwell for euer in the  
lande/ that the Lorde promised you a youre  
forefathers: And go not after strange gods/  
des/ serue them not/ worship them not/ and  
angre me not with the woifes of your han-  
des: they will not I punyssh you: Neuerthe-  
les/ ye wolde not heare me. (saeyth the Lorde)  
but haue desired me with the woifes of youre  
handes/ to youre owne great harme.

Wherefore thus saeyth the Lorde of ho-  
nes: Because ye haue not deferred vnto my  
worde/ so I will sende out/ and call for: all the  
people that dwell in the North (saeyth the Lorde)  
and will prepare Nabuchodonosor the  
Kynge of Babilon/ my seruant/ and will bring  
them vpon this lande/ a vpon all that dwell  
therein/ and vpon all the people that are about  
them/ and will vnterly rote them out: I will  
make of them a wilderness/ a woefull/ and a  
continuall deserte.

I knowe/ I will take from the voice  
of gladnesse and solace/ the voice of the Sibe-  
grams/ and the Sydes/ the voice of the anoy-  
ned/ with the restnesse: and this whole land  
shall become a wilderness/ and they shall serue  
the sayde people/ and the Kynge of Babilon.

de. p. iiii

de. p. b

de. p. a

de. p. f.

de. p. c

de. p. c

de. p. a

de. p. a

de. p. b

de. p. c

de. p. d

de. p. e

de. p. f

de. p. g

de. p. h

de. p. i

de. p. j

de. p. k

de. p. l

de. p. m

de. p. n

de. p. o

de. p. p

de. p. q

de. p. r

de. p. s

de. p. t

de. p. u

de. p. v

Jer. xxxij. b  
 I Efo. i. a  
 Jer. v. c  
 I pa. xxxij. b  
 Sa. i. c. a  
 Job. i. b  
 Job. xxxij. b

these come yeares and ten. When the. lxx. yeares are expired I will visit also the wickednesse of the kynge of Babylon and his people I will saye the Lord: yee/and the lande of the Caldees/and will make it a perpetual wilderness/ and will fulfill all my wordes upon that lande/ which I haue spoken agaynst it: yee/ all thesare written in this booke/ whiche Jeremy hath prophesied of al people: so that they also shalbe subdued vnto euery natione and great kynge: for I will recompence them/ according to theyr deedes and workes of theyr owne handes.

E For thus hath the Lord God of Israel spoken vnto me: Take this wyne cuppe of indignation from my hande/ that thou mayest cause all the people (to whom I sende the) for to drinke of it: when they haue dronken therof/ they maye be madde/ and out of their mynde/ when the sworde cometh that I will sende amonge the. Then toke I the cuppe from the Lords hande/ and made all the people drinke therof/ vnto whom the Lord had sent me.

But first the citty of Ierusalem/ and all the cittyes of Iuda/ their kynge and pyncea: to make the desolare/ wast/ despised/ and cursid/ accordinge as it is come to passe this daye. Yee/ and Pharaos the kyng of Egypte/ his seruantes/ his pyncea/ and his people altogether one with another. And all kynge of the lande of Assual/ kyng of the Philistines lande/ of Chalson/ Gaza/ Accaron/ the remnant of Iudah/ the Edomites/ the Moabites/ and the Ammonites: all the kynge of Tirus/ and Edon/ the kynge of the Isles/ that are beyonde the see: Seban/ Themas/ Bug/ and the spauen Ismailites/ all the kynge of Arabi/ a Generally/ all the kynge that dwell in the beserte: all the kynge of Sumer/ all the kynge of Elia/ all the kynge of the Medes/ all kynge towarde the North/ (whether they be farre or nye) euery one with his neyghboure: Yee/ and all the kyngdomes/ that are vnto the whole earth: The kyng of Sebach/ sayde he/ shal drinke with them also.

And saye thou vnto them: this is the commandement of the Lordes of hostes the God of Israel: drinke and be droncke/ speere and fall/ that ye neuer tye stand that shoure

the swordes/ which I will sende amonge you. But if they will not receaue the cuppe of thy hande/ and drinke it/ then tell them. Thus sayeth the Lord: of hostes the God of Israel: I will sende the sworde/ whiche I will cause you to drinke/ it ye shal/ and that shortly. So lo/ I begynne to plague the citty/ that my name is geue vnto/ to drinke ye then that I will leaue you vnto/ my selfe: Ye shal not go quyre: for why? I call for a sworde vpon all the inhabitours of the earth/ sayeth the Lord of hostes.

Therefore tell them all these wordes/ and saye vnto them: The Lord shall crye from above/ and let his voyce be heard from his holy habitacon. With a greates noyse shall he crye from his courtie regall. He shall geue a greates voyce (like the grape gatherers) vpon all them that dwell on the earth/ and he shalbe therof shalbe heard vnto the endes of the world. For the Lord hath a iudgment to geue vpon all people/ he will holde his courtie of iustice with all fleshe/ and punishe the vngodly/ sayeth the Lord.

For thus sayeth the Lord of hostes: Beholde/ a miserable plague shal goe from one people to another/ and a great stoumy water shal arise/ from all the endes of the earth. And the same daye shall the Lord him selfe slaye them/ from one ende of the earth to another. There shal no more be made for any of them/ none gathered vp/ nor be buried: but shal lie as dounge vpon the ground.

Wourne/ o ye shepherdes/ a crie: spynce/ lie youre fildes with afflic/ o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled/ and ye shal fall like sheffis cunningly made for pleasure.

The shepherdes shal haue no waye to scape/ and the rammes of the flocke shal not escape. Then shal the shepherde crye mournly/ and the rammes of the flocke shal mourne/ for the Lord shall consume their pasture/ and their best fildes/ shal he dead because of the horrible wrath of the Lord. They shal forsake their foldes like as a Lyon: for their landes shalbe waste/ because of the wrath of the Destroyer/ and because of his fearefull indignation.



**I**n the beginninge of the rainge of 300<sup>o</sup> when the sonne of Josias kynge of Judah came this woide from the Lozde / sayinge thus sayeth the Lozde: I stande in the court of the Lozdes house / and spake vnto all of them / whiche oure of the cities of Iuda came to so w<sup>o</sup>uld b<sup>u</sup>gge in the Lozdes house: al the woide that I haue commaunde h<sup>o</sup> to saye: Take that thou seest nor one woide backe / if (peradventure) they wil heken / and turne euery man from his wicked waye: that I may also repente of the plague / whiche I haue determined to bringe v<sup>o</sup> them / because of their wicked inuention.

And after this maner shalst thou speake vnto them: Thus sayeth the Lozde: if ye will not obeye me to walke in my lawes / whiche I haue giuen you / and to heare the woide of my seruantes / the prophetes / whome I sent vnto you / singe vp timely and ful singinge: I feare wyl not folowe them / (I saye) then wyl I go to this house / as I byd vnto Silo / and will make this cytie to be abhorred of al the people of the earth. And the priestes / the prophetes / and all the people herde Jeremy preach thes woide / in the house of the Lozde.

**B** Now when he had spoken out all the woide / that the Lozde commaunded him to preche vnto all the people / then the priestes / the prophetes / and all the people toke bolde vpon him / and sayde: thou shalt dye. Howe haerell thou be so bold / as to saye in the name of the Lozde: it shal happen to this house as it byd vnto Silo: and this cytie shal be so wast / that no man shal dwell therein:

And when all the people were gathered aboute Jeremy in the house of the Lozde: the prynces of Iuda herde of this rumoure / and they came some oure of the kinges palayce into the house of the Lozde / and sat them vntoone beside the trewe porte of the Lozde. Then spake the priestes / and the prophetes vnto the rulers / and to all the people these woide: This man is worthy to dye / for he hath preched againste this cytie: so ye youre selues haue herde it with youre eares.

Then saide Jeremy vnto the rulers and to all the people: The Lozde hath sente me to preche againste this house / and againste this

cytie: al the woide that ye haue herde: I thus for aynde youre wayes / and your aduersmentes / and be obedient vnto the voyce of the Lozde: your God: so shal the Lozde repente of the plague / that he hath vnto agaynste you: I am as for me: I am in your handes / do with me as ye thinke expedient and good: But this shal ye knowe: if ye put me to death / ye shal make your selues / the cytie / and all the inhabitours thereof / guilty of innocent blood. For this is of a trouth: that the Lozde hath sente me vnto you / to speake all these woide in youre eares.

Then saide the rulers and all the people vnto the priestes and prophetes: This man may not be condemned to death / for he hath preched vnto vs in the name of the Lozde our God. The Elders also of the lande tolde vp and saide thus vnto all the people: Michas the Moabite / whiche was a prophet vnder Ezechias kynge of Iuda / spake to all the people of Iuda: Thus sayeth the Lozde of hostes: I don shal be plowed like a fild / Jerusalem shal be an heape of stones / and the hill of the Lozdes house shal be turned to an hye wood: Syd Ezechias the kynge of Iuda / and the people of Iuda put him to death / for this: No verely / but rather feared the Lozde / and made their prayer vnto him. For the whiche cause also the Lozde repented of the plague / whiche he had vnto agaynste them. Shoulde we the do such a shameful dede agaynste our soules? There was a prophet also / that preched stiffly in the name of the Lozde: called Duas the sonne of Serchia of Carathaim: this man preched also agaynste this cytie / and agaynste this lande: accordinge to al as Jeremy sayeth.

Now when I Joachim the king with al the states and prynces had herde his woide / the king wente aboute to slawe him. When he was as perreached that he was a fild / and fled / a Mare / departed into Egypte.

Then Joachim the kynge sente seruantes vnto the lande of Egypte / namely: Elichan the sonne of Abbot / a certayne men with him into Egypte / whiche filded Duas out of Egypte / and brought him vnto kinge Jeremy: that slawe him with the sword: a castle he had body into y<sup>e</sup> comon peoples graue. But when the sonne of Saphan helped Jeremy

Jer. vii. 1-10

Ezech. iii. 1-10

Jer. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Mar. viii. 1-10

Mich. i. 1-10

Mich. ii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

Id. vii. 1-10

my / that he came not into the handes of the people to be slayne.

The XXVI. Chapter.

**I**N the beginninge of the raygne of Zoa-  
bubem the sonne of Josiah kynge of Juda  
came this word vnto Jeremy from the Lo-  
rde / whiche saith thus vnto me: Make the  
gandes and chaynes / and put them aboute  
thy necke / and sende them to the king of Egipt  
the kinge of Moab / the kinge of Zinan / the  
kinge of Ciru / and to the kinge of Siden:  
and thus by the messengers / which shal come  
to Ierusalem vnto Sedechias the kinge of  
Juda / and byd them saye vnto these matters:  
Thus saith the Loide of hostes the God  
of Israel / speake thus vnto youre masters:

Deu. p. c

Eccl. 6. a  
Iudic. 13. b  
3er. xxxij. 4  
Dan. 11. 10. c  
3er. xxxij. b  
3er. xxxij. a  
3er. xxxij. a

I am he that made the earth / the men and  
the cattel that are upon the grounde / with my  
greate power and outstretched arme / I haue  
geuen it vnto whome it pleased me. And  
nowe will I visitur al these landes into the  
power of Nabuchodonosor the kinge of Ba-  
bylon / my seruauit. The heaues also of the  
skyd shall I geue him to do him seruice. And  
al people shal serue him / and his sonne / a he-  
childes childe / vntill the tyme of the same  
lande be come also: For many people a greate  
kinges shal serue him.

Notouer / that people a kingdome which  
wil not serue Nabuchodonosor / and that wil  
not put their neckes vnder the yocke of the  
kinge of Babilon: the same people wil I visit  
with swerde / with hunger / with pestilence /  
vntill I haue consumed them in his handes /

**S**aith the Loide. And therefore / so loe we not  
your prophetes / sayth sayers / expoundinge  
of vicars / doctores / a widders / which say vn-  
to you: that not serue the kinge of Babilon.

For they picach you lyes / to bringe you farre  
from youre lande / and that I mighte call you  
out / and destroy you. But the people that put  
their neckes vnder the yocke of the kinge of  
Babilon / and serue him / those I will let re-  
maine still in their owne lande / saith the Loide.  
And they shal occupie it / and dwell therein.

All these thinges tolde I Sedechias the  
kinge of Juda / and sayde: But youre neckes  
vnder the yocke of the kinge of Babilon / and  
serue him and his people / thare ye maye lyue.  
Why wilte thou and the people perishe with

the swerde / with hunger / with pestilence / like  
as the Loide hath seued for al people: that  
wil not serue the kinge of Babilon: Therefore  
geue no care vnto those prophetes / (that tell  
you: that not serue the kinge of Babilon)  
for they picach you lyes / neither haue I sent  
them / sayth the Loide: howbeit / they are  
bold / falsly for to prophete in my name: that  
I mighte the sooner vnto you ouer / a that ye  
mighte perishe with your picacher.

I saie to the people also and to al the peo-  
ple: Thus saith the Loide: Heare not the  
wordes of those prophetes / that picache vnto  
you / and saye: Beholde / the vessels of the  
Loides house shal shortly be broughte  
the againe from Babilon: for they prophete  
the lyes vnto you: Heare them not / But knowe  
the kinge of Babilon / that ye maye lyue.  
Wherefore will ye make this ome to be  
stroyed: But if they be true prophetes in  
wey / and if the woodde of the Loide be  
committed vnto them / then let them picke  
the Loide of hostes / that the remanent of the  
ornamentes / which remaine yet in the house  
of the Loide / and in the house of the kinge of  
Juda and at Ierusalem / be not carryed to Ba-  
bylon also: for thus hath the Loide of hostes  
spoken concerninge the pylars / the lauer /  
the seate and the residue of the ornamentes /  
that yet remaine in this cite / whiche Nabu-  
chodonosor the kinge of Babilon toke not:  
when he carryed awaye Iechonias the sonne  
of Iachin kinge of Juda / with all the por-  
ter of Juda and Ierusalem / from Ierusalem  
vnto Babilon / captiue.

Yet thus hath the Loide of hostes the  
God of Israel spoken / as touchinge the res-  
idue of the ornamentes of the Loides house /  
of the kinge of Judas house and of Ierusa-  
lem: They shal be carryed vnto Babilon / and  
there they shal remaine / vntill I visit them /  
saith the Loide. Then will I bringe them  
hither againe. And this was done in the same  
yeare: euen in the beginninge of the raygne  
of Sedechias kinge of Juda.

The XXVII. Chapter.

**I**N the fourth yeare of the raygne of  
Sedechias kinge of Juda in the fyfthe  
moneth. It happened that Hanania the  
sonne of Ithur the prophet of Gabson spake

3er. 34. 4  
and 34. 1

3er. 34. 4

3er. 34. 4

3er. 34. 4

to me in the houſe of the Lord: in the preſence of the priuſtes/and of all the people / and ſayde: Thus ſayeth the Lord of hoſtes the God of Iſrael: I haue broken the yoke of the Kinge of Babilon / and after two yeare will I bringe againe into this place / all the ornaments of the Lordes houſe / that Nabuchodonofor Kinge of Babilon caried away from this place: vnto Babilon: Yee / I will bringe againe Iechonias the ſonne of Ioaſhim the Kinge of Iuda himſelfe / with al the priuſters of Iuda: that are caried vnto Babilon: / vnto this place: ſayeth the Lord: for I will breake the yoke of the Kinge of Babilon.

Then the prophet Jeremy gaue anſwere vnto that prophet Hananias / beſore the priuſtes / and beſore al the people / that were preſent in the houſe of the Lord. And the prophet Jeremy ſaide: Amen / the Lord do that / and graunte the things / which thou haſt prophesied: that he maye bringe againe all the ornaments of the Lordes houſe / and reſtore all the priuſters from Babilon in this place: neuertheleſſe / broken thou alſo what I will ſay: that thou and all the people maye heare: The prophetes that were beſore vs in times paſt / whiche prophesied of warre / or trouble / or penitencie / or of peace / vpon many nations and great kingdomes / were proued by thys / if God had ſende them in very ſeas: When the thinge came to paſſe / whiche that prophet ſaide beſore.

And Hananias the prophet toke the chaine from the prophet Jeremias necke / and brake it: and with that ſaide Hananias / that all the people might heare: Thus hath the Lord ſpoken: I ſhall not breake the yoke of Nabuchodonofor Kinge of Babilon / from the necke of al nations: yee / and within this two yeare. And ſo the prophet Jeremy went his waye.

Then nowe that Hananias the prophet had taken the chaine from the prophet Jeremias necke / as he ſoken it: The worde of the Lord came vnto the prophet Jeremy ſayinge: Wo / and tell Hananias theſe wordes: Thus ſayeth the Lord: Thou haſt broken the chaine of wood / ſum ſkeade of wood / thou ſhalt make chaine of yron. For thus ſayeth the Lord of hoſtes the God of Iſrael: I will put a yoke of yron vpon the necke

of all this people / that they maye ſerue Nabuchodonofor the Kinge of Babilon: yee / and ſo ſhal they do. And I will gear him the ſcales in the ſide. Then ſayde the prophet Jeremy vnto the prophet Hananias: Heare me / I ſaye: theſe things: The Lord hath not ſente theſe / but thou bringeſt this people into a ſale chaine: And therefore thus ſayeth the Lord: Behelde / I will ſende the out of the land / and within a yeare thou ſhalt ſee: becauſe thou haſt falſely ſpoken againſt the Lord. So Hananias the prophet dyed the ſame yeare in the ſeventh moneth.

The XXXI Chapter.

This is the copie of ſ letters / that Jeremy the prophet ſent from Jeruſalem vnto the priuſters: the ſeruatours / priuſtes / prophetes / and al the people / whome Nabuchodonofor had led vnto Babilon: after the time that Kinge Iechonias / and his queene / his children / and the workemaſters of Jeruſalem were departed thither. Which letters / ſhalſa the ſonne of Euphates / Samaria / and ſonne of Helchia did beare: whome Gedechias the Kinge of Iuda ſent vnto Babilon to Nabuchodonofor King of Babilon: theſe were the wordes of Jeremias letter: Thus hath the Lord of hoſtes the God of Iſrael ſpoken vnto al the priuſters / that were led from Jeruſalem vnto Babilon.

Build ye hauſes to dwell therein: plant ye you gardenes: yee maye enjoye the fruites thereof: take ye wyfe to youſe / and ſonne / and daughter: ye maye enjoye theſe / for your ſonnes / a houſe / and for your daughters / that they maye get ſonnes / a daughter: / that yee maye multiplye there. Laboure not to be ſerue / but ſerue after peace and proſperite of ſine / when yee be the priuſters / and ſerue vnto God for Baru. he it. Joy in the peace thereof / ſhal youe haue. Jer. lxxv. ii. a

For thus ſayeth the Lord of hoſtes the God of Iſrael: Let not theſe prophetes / and ſeruatours ſaye amonge you / ſerue you: and ſerue not your own veynnes. For whye they preach you ſerue in my name / / I haue ſente them / ſayeth the Lord. But thus ſayeth the Lord: When ye haue fulfilled ſeventy yeares at Babilon / I will bringe you home / and of myne one good ſerue. Jer. lxxv. b

Jer. lxxv. b

Jer. lxxv. a

Jer. lxxv. a

Jer. lxxv. b

Jer. lxxv. a

Jer. lxxv. b

Jer. lxxv. c

Jer. lxxv. d

Jer. lxxv. e

Jer. lxxv. f

3

## The captiuitie of Israel. The Prophet Jeremy.

I knowe what I haue deuyfed for you / saye  
 eth the Lorde. My thoughtes are to geue  
 you peace/and not trouble/which I geue you  
 all readye/and that ye my gyfte haue had a  
 gaine. Ye shall erie vnto me/ye shall goe  
 call vpon me/and I shall heare you. Ye shall  
 feele me/and I shall feele you. Ye shall  
 me/and youe whole heres/ I wil be founde  
 of you/faith the Lorde/and wil gather you  
 out of pynfon/and gather you together again  
 from amonge all nations/and cure of al pla  
 ces/ wherean I haue feared you/faith the  
 Lorde/and wil bringe you againe to the same  
 place/ from whence I caused you to be caried a  
 waye captiue.

But where as ye saye/that God hath sayd  
 that you shal be as Babylon: Thus hath  
 the Lorde spoken/ concerninge the King that  
 steyeth in the scare of Dauid/ and al the people  
 that dwell in this cite/ your brethren/ that are  
 not gone with you into captiuitie. Thus I  
 saye. Behold/ saith the Lorde of hostes: Behold/  
 I wil sende a swearde/ hunger/ and pesti  
 lence oppon them/and will make them lyke  
 vnto my fygges/ that maye not be eaten for  
 they are bitter. And I will persecute them with  
 the swearde/ with hunger and death.

I wil deliuer them vp to be viced of all  
 kingdomes/ to be cursed/ abhorred/ laughed  
 to scorne/ and put to confusion of all the peo  
 ple/ amonge whom I haue feared them: a  
 that because they haue not bene obedient vnto  
 my commandmentes/ saith the Lorde.  
 Whereby I sent vnto them by my seruau  
 t the prophetes. I stood vpon earlye/ and sente  
 vnto them/ but they wolde not heare/ sayeth

the Lorde. Heare therefore the worde of the  
 Lorde/ al ye pynfoners/ whom I sent from  
 Ierusalem vnto Babylon: Thus saith the  
 Lorde of hostes the God of Israel/ spoken  
 of Iahab the sonne of Coluaz and of Sedechias  
 the sonne of Masias/ whiche prophetic  
 lyce vnto you in my name: Behold/ I wil deli  
 uer them into the bande of Nabuchodonosor  
 the King of Babylon/ that he maye slaye  
 them before your eyes. And al the pynfoners  
 of Iuda that are in Babylon/ shall take vpon  
 them this terme of cursing/ and saye: Agre  
 God be vnto thee/ as he hath vnto Sedechias  
 and Iahab/ whom the King of Babylon

rested in the pit/ because they sinned shame  
 fully in Israel.

For they haue not onely defiled their neigh  
 boura wyfes/ but also preached lyege wor  
 des in my name/ which I haue not comman  
 ded them. Thus I rethryfe/ and assure/ saith  
 the Lorde. But as for Semia the Uelaha  
 mitte/ thou shalt scape vnto him: Thus saith  
 the Lorde of hostes the God of Israel: Be  
 cause thou hast sealed letters vnder thy name  
 vnto al the people that is at Ierusalem/ and  
 to Sophonias the sonne of Masias the pnest  
 yee/ and sente them to all the pnestes/ wherein  
 thou wast thus vnto him. The Lorde hath  
 ordyned the to be pnestes in steade of Iozia  
 da the pnest/ that thou shouldst be the chiefe  
 in the house of the Lorde aboue all proph  
 etes/ and preachers/ and that thou mightest  
 put them in pynson/ or in the stocks. Howe  
 happyneth it then/ that thou hast not repoi  
 sed Jeremy of Anothar/ whiche neuer lea  
 uerth of his prophecies. And besides al this  
 he hath sente vs wordes vnto Babylon/ and  
 tolde vs pynnes/ that our captiuitie shall  
 longe endure/ that we shoulde dwelde vs hou  
 ses to dwell therein/ and to plante vs gar  
 dens/ that we might enioye the frutes there  
 of. Whiche lettre Sophonias the pnest deli  
 uereth/ and let Jeremy the prophet heare it.

Then came the worde of the Lorde vnto  
 Jeremy/ sayinge: Sende wordes to all them  
 that be in captiuitie/ in this maner: Thus  
 hath the Lorde spoken concerninge Semia  
 the Uelahamitte. Because that Semia hath  
 propheted vnto you without my commissio  
 n/ and brought you into a false hope/ there  
 fore thus wordes the Lorde sende vnto you: Behold/  
 I wil vnto Semia the Uelahamitte/ and his  
 siders/ that none of his shall remaine among  
 the people/ and none of them shall be the  
 good that I wil do for this people/ saith the  
 Lorde. For he hath preached falsly of the  
 Lorde.

### The XXX Chapter.

These are the wordes that the Lorde spake  
 vnto Jeremy sayinge: Thus saith  
 the Lorde God of Israel: I wrote vnto  
 you vnto the in a booke. For so the kyng cometh  
 (saith the Lorde) that I wil bringe againe  
 the

Deut. 10. e  
 10. 1. a  
 Job. 1. 1. b

1. 1. xxiij. b

Jer. 31. 1. b

Jer. xxx. a  
 1. 1. a

1. 1. xxiij. b

Jer. 31. 1. b

Jer. 31. 1. b

the poysoners of my people of Israel and Iudasayeth the Lord: For I will restore them vnto the lande wher I gaue to their fathers/ and they shall haue it in possession.

Agayne / these wordes speake the Lord / concerninge Iuda and Iuda: Thus sayeth the Lord: We heare terrible crye / feare and disquietnesse. For what els doeth this signific that I see? Namely that all stronge men / myn / every man his hande vpon his loynes / as a woman in the payne of her trauayle. Who euer saue a man trauayle with child: Enquire thereof / and se. Yee / all that face are maruelous pale.

¶ Also for this daye / which is so dreadfull / that none maye be lyfened vnto it: and also for the tyme of Jacobs trouble / from the which he shall yet be deliuered. For in that daye sayeth the Lord: I will take this poeple from of thy necke / and breake thy bandes. They shall no more serue straunge goddes vnder him / but they shall do seruaice vnto God their Lord / and to Iehouah their kinde / whome I will raise vp vnto them. And as for the / my seruauant Jacob / feare not (sayeth the Lord) a be not afrayed / o Israel. For lo / I will helpe that also from faere / and thy side from the lande of their captiuitie.

¶ And Jacob shall turne agayne / he shalbe in rest / a haue a prosperous life / and no man shal make him afrayed. For I am with the / helpe the / sayeth the Lord. And though / I shall restore all the people amonge whome I haue feared / they yet will I not destroye the / but correcte the / and that with discretion. For I knowe / thou art in no wise / without faulte. Therefore thus saith the Lord: I am sory for thy hurte and woundes. There is no man to make wylthy thy cause / or to bynde vp thy woundes: there maye no man helpe the.

¶ All thy louers haue forgotten the / and care nothinge for the. For I haue giuen the a cruel stroke / and chokened the roughly: and that for the multitude of thy misdeeds / for thy synnes haue had the ouerhande. Why makest thou moone for thy harme? I myself haue purged thy synnes / but for the multitude of thy misdeeds a synnes / I haue done this vnto the.

¶ And therefore / all thy that desire the / shalbe desouered / and all thine enemies shalbe

led into the captiuitie. All they that make the wastell / shalbe wasted them selfes: and all those that robbe the / will I make also to be robbed. For I will geue the thy healeth agayne / and make thy woundes whole / saith the Lord: because they reuled the / as one cast a waye and despised / o Zion.

¶ For thus saith the Lord: Beholde / I will set vp I Jacobs tentes agayne / and I will sende the vnto thy dwellinge place. The cite shalbe builded in her olde estate / a the houses shal haue their right foundacion. And out of them shal goe thankes / geuynge / and the voyce of ioye.

¶ I will multiplie them / and they shall not mynished / I shall enbue them with honoure / and no man shall subdue them. Their children shalbe as afore tyme / and their congregation shall continue in my sight. And all those that rege them / will I vylte.

¶ I captaine also shall come of them / and a prince shall sprynge out from the myddell of them: him will I chalenge to my self / a he shall come vnto me. For what is he / that geureth ouer his herie to come vnto me? saith the Lord: He shalbe my people also / a I will be Iere. iij. b your God. Beholde / on the other side shall I be the warth of the Lord breake out as a storme / a I will weete / as a mighty wynde: and shall fall vpon the heades of the vngodly.

¶ The terrible displeasure of the Lord: shall not leaue of / till he haue done / and persured the intent of his herie / which in the laste daye ye shall vnderstande. At the same tyme / saith the Lord: I be the God of all the generacions of Israel / and they shalbe my people.

## The XXXI. Chapter.

¶ Thus sayeth the Lord: The people of Israel which escaped in the wilderness / founde grace to come into the lande / I founde grace to come into their rest. Euen so shall the Lord now also appere vnto me from farre / and saye: I haue loued the with an euerlastinge loue / therefore do I speake my mercy before the. I will reape the agayne / as thou daughter of Israel / that thou mayest be fast and sure. Thou shalt take thy tabernacles agayne / a go forth with the / the dancke.

¶ Thou shalt plante vynes agayne vpon the hilles of Samaria / and the grape garberces shall

## The captiuitie of Israel.

## The prophet Jeremy.

shall plant and singe.

2. Sa. ii. a

And when it is tyme / the watchmen vpon  
 the mount of Sion shall crye: † Arise / let  
 vs go vp vnto Zion to oure Lorde God / for  
 thus saith the Lorde: Reioyce with glad-  
 nesse because of Iacob / erie vnto the heade of  
 the Gentiles / speake out / singe / and saye: The  
 Lorde shall deliuer his people / the remnant  
 of Israel / and make them whole. Beholde / I  
 will bringe them agayne from out of the  
 Northlandes / and gather them from the endes  
 of the world / with the bynde and lanc that  
 are amonge them / with the women that be  
 greate with childe / and such as be also deliue-  
 red: and the company of them that come a-  
 gayne / shalbe greate.

They departed from hence in beautynes /  
 but with ioye will I bringe them hither a-  
 gayne. I will lide the by the ryuers of water  
 in a straight way / where they shall not stuble:

2. Co. vii. a

† For I will be Israels father / and  
 Ephraim  
 shall be my firstborne.

2. Co. vii. a

Heare the voyde of the Lorde / Coze Gen-  
 tiles / prech in the Iles that ye heare of / and  
 saye: that hath feared Israel / shall gather  
 him together agayne / and shall kepe him as a  
 shep: heide vnto his flocke. For the Lorde  
 shall redeme Iacob / and rydde him from the  
 hande of the violent. And they shal come / and  
 reioyce vpon the hill of Sion / and shall haue  
 plentifulnesse of goodes / which the Lorde  
 shall geue them: namely / wheate / wyne / oyle /  
 yonge shepe / and calves. And their conscience  
 shalbe as a wellwarred garden / for they shall  
 nomore be hungrye.

2. Co. vii. a

Then shall the mayde reioyce in the daunce /  
 see both yonge and old folkes. For I will turne  
 them / soe into gladnesse / and will comforte  
 them / and make them ioyfull / euen from their  
 heries / I will poure plentifulnesse vpon the  
 heries of the puellis / and my people shalbe  
 satisfied with good thinges / saith the Lorde.

2. Co. vii. a

Thus saith the Lorde: † The voyce of  
 beuaynes / weeping and lamentacion came  
 vp into heauen: euen of Rachel mourninge  
 for her chyldren / and wolde not be comforted /  
 because they were awaye.

2. Co. vii. a

But now saith the Lorde: leaue off from  
 weeping and crying / witholde thine eyes  
 from teares / for thy labour shalbe rewarded /

saith the Lorde. And they shall come a-  
 gayne out of the lande of theyr enemies: Yee /  
 euen thy posterite shall haue consolacion in  
 this / saith the Lorde / that thy chyldeuen shall  
 come agayne into their owne lande.

Moreover / I herde Ephraim / that was  
 led awaye captiue / complayne on this ma-  
 ner: † O Lorde / thou hast correcte me / and  
 thy chastenyng haue I receaued as an un-  
 derstande. I conuerted because of me / and I shall  
 be conuerted / for thou art my Lorde God.  
 Yee / as sone as thou turnest me / I shall re-  
 fouer me myselfe / and when I vnderstande / I  
 shall synce vpon my thye. For vnto thee I haue  
 committed shamefull thinges: O let my youth  
 beate this repose and confusion.

Vpon this complayne / I thought thus  
 by myselfe: tis not Ephraim my deare sonne:  
 I oke not the childe / with whom I haue had  
 all mynch and pastyme: for sence the tyme  
 that I first commoued with hym / I haue  
 him euer in remembraunce: therefore my very  
 herte dysreth me vnto hym: gladly and lo-  
 uynghly will I haue mercy vpon hym / saith  
 the Lorde. Yet the watchmen / prayde re-  
 aders for the: sit thyne herte vpon the righte  
 waye that thou shouldest walke / and turne  
 agayne: O thou daughter of Israel / turne  
 agayne to these ciues of thyne. How longe  
 wilt thou go astraye / o thou shewyng the  
 daughter: for the Lorde will woike a new  
 thyng vpon early: A woman shall commou  
 a man.

For thus saith the Lorde / of hoosie the  
 God of Israel: Ie wil come therto / that when  
 I haue brought Iuda out of captiuitie / these  
 woide shalbe bred in the lande of Iuda and  
 in his ciues: The Lorde / which is the saye  
 I bydrome of righteousnesse / make the fruit  
 full / o thou holy hill: And there shall dwell  
 Iuda and all her ciues / the shepherdes and  
 housholde men: for I shall fede the hun-  
 gry soule / and refrecth all faynte heries. When  
 I herde this / I came agayne to myselfe / and  
 mused like as I had bene waked out of a  
 sweet slepe.

Beholde / saith the Lorde / the daye cometh  
 that I will sowe the house of Israel and the  
 house of Iuda with me and with carrel. † Yee /  
 I shall come therto / that like as I haue gone  
 about

2. Co. vii. a

2. Co. vii. a

2. Co. vii. a

2. Co. vii. a

2. Co. vii. a

2. Co. vii. a

4. v. 1. e aboute in tymes past so rote them out / to scarre  
 them / to breake them downe / to destroye them /  
 and challen them: Euen so will I also go dili-  
 gently aboute to buyde them vp agayne / and  
 to plante them saith the Lorde.

12. v. 1. a Then shall it no more be sayde: the fathers  
 haue eaten a soure grape / and the childrens  
 teeth are set on edge: for euery one shall bye for  
 his owne mysdoes / so that who so eateth a soure  
 grape / his teeth shall be set on edge.

13. v. 1. b Beholde / the Bayes come / saith the Lorde  
 that I will make a new conuauant with  
 the house of Israel / and with the house of Iu-  
 da: not after the education that I made with  
 they fathers / wher I toke them by the hande /  
 and ledde them out of the lande of Egypte:  
 which conuauant they brake / wherfore I pur-  
 sued them sore / saith the Lorde: But this  
 shall be the conuauant that I will make with  
 the house of Israel after those Bayes / saith  
 the Lorde: I will plante my lawe in the  
 inward partes of them / and write it in their  
 heertes / and wilbe their God / and they shall be  
 my people.

And from thence forth shall no man reach  
 his neyghboure on his disober / a saye: I knowe  
 the Lorde: But they shall all knowe me / from  
 the lowest vnto the hest / saith the Lorde.  
 for I will forgieue their mysdoes / and will  
 neuer remember they synnes any more. Thus  
 saith the Lorde: I which gaue the Sunne  
 to be a light for the daye / and the Moone  
 and sterres to shine in the night: which mo-  
 ueth the see / so that the floudes thereof wa-  
 fered: his name is the Lord of hostes. Like  
 as this ordinance shall neuer be taken out of  
 my sight / saith the Lorde: So shall the side  
 of Israel neuer cease / but alwaye be a people  
 before me.

Whosoever thus saith the Lorde: like as  
 the heauen aboue can not be measured / and as  
 the foundacions of the earth beneth maye not  
 be sought out: I So wil I also not cast ouer  
 the whole side of Israel / for that they haue co-  
 mitted / saith the Lorde: Beholde / the Bayes  
 come saith the Lorde / that the cite of the  
 Lorde shall be enlarged from the tower of  
 Bananeth / vnto the gate of the corner wall:  
 from thence shall the right measure be taken  
 before her vnto the hill topp of Ward / and

shal come aboute Gaatha / I a the whole val-  
 ley of the dead carcasses and of the asbes / and  
 all Seremoth / vnto the hie of Eadion: and  
 from thence vnto the corner of the house  
 towards the East / where as the Sanctuary of  
 the Lorde also shall be set: And when it is now  
 buyded / and set vp of this fashion / it shall ne-  
 uer be broken / nor cast downe any more.

The XXXII. Chapter.

These wordes spake the Lorde vnto Jer-  
 emy in the tenth yeare of Sedechias kinge  
 of Iuda / which was the xiiii. yere of Nabu-  
 chodonosor / whar tyme as the kinge of Baby-  
 lone hooste layed siege vnto Ierusalem. But Je-  
 remy the prophet laye bounde in the court of  
 the prison / which was in the kinge of Iudas  
 house: where Sedechias the kinge of Iuda  
 caused him to be layed / because he had pro-  
 phesied of this manner: Thus saith the Lorde:  
 Beholde / I will deliuer this cite into the  
 hande of the kinge of Babylon / which shall  
 take it. As for Sedechias kinge of Iuda he  
 shall not be able to escape the Caldees / but sur-  
 relye he shall come into the hande of the kinge  
 of Babylon: which shall speake with him mouth  
 to mouth / and one of the shall loke another  
 in the face. And Sedechias shall be carried vnto  
 Babylon / and there shall he be / vntill the tyme  
 that I visit him / saith the Lorde. But if thou  
 takest in hande to fight agaynst the Caldees /  
 thou shalt not prosper.

And Jeremy sayde: Thus hath the Lorde  
 spoken vnto me: Beholde / Hananeel the sonne  
 of Shallum / thine vncles sonne shall  
 come vnto the / and require the redeme the  
 lande / that lieth in Anath / vnto thy self: for  
 by reason of synned it is thy parte to redeme  
 it / and to bye it out.

And so Hananeel myne vncles sonne came  
 to me in the court of the prison / (according  
 to the worde of the Lorde) I sayde vnto me:  
 Bye my lande / I praye the that lieth in Ana-  
 th / in the countie of Ben Jamin: for by her-  
 rage thou hast right to loose it out: for thy self  
 therfore redeme it. The J perceaued that this  
 was the commaundment of the Lorde / and  
 so I loosed the lande for Hananeel of Ana-  
 th / myne vncles sonne / and weyed him  
 there the money / euen seuen shekels / and ten  
 siluer pence.

I caused him also to make me a writing and to scale it / and called receiue thereby / and weyed him there the money upon the waights. So I toke the euidence with the copie (when it was orderly scaled and red cur) and I geue the euidence vnto Baruch the sonne of Nerias the sonne of Masias / in the sight of Hanania my cousin / and in the presence of the witnesses / that be named in the euidence / and before all the Iewes that were therby in the court of the mynster.

I charged Baruch also before the / sayinge: The Lorde of hostes the God of Israel commaundeth theto take this scaled euidence with the copie / and to laye it in an earthen vessel / that it maye longe continue.

For the Lorde of hostes the God of Israel hath determined / that house / felde / and vineyardes shalbe possessed agayne in this lande.

Now when I had deliuered the euidence vnto Baruch the sonne of Nerias / I besought the Lorde sayinge: O Lorde God. It is thou that hast made heauen and earth with thy greete power and thy arme / and there is nothinge so harde for thee. Thou shewest mercy vpon thy seruants / thou redeemest all the wickednes of the fathers / into the bowme of the children / that come after them.

Thou art the greete a mighty God / whose name is the Lorde of hostes: greete in counsaile / and infinite in thought: Thine eyes loke vpon all the wayes of mans children / it to remember euery one after his waye / accordinge to the frutes of his inventions. Thou hast done greete tokens and wonders in the lande of Egypte / (as we see this daye) vpon the people of Israel and vpon these me: to make thy name greete / as it is come to passe this daye. Thou hast brought thy people of Israel out of the lande of Egypte / with tokens / with wonders / with a mighty hande / with stretched out arme / and with greete terriblenes: and hast geuen the this lande / like as thou haddest promised vnto their fathers: Namely that thou woldst geue them a lande / that sheweth truly mylke and honye.

Now when they came therein / and possessed it / they folowed not thy voyce / and woldst not in thy lawe: but all that thou com-

maundest them too do / that haue they not done / and therefore come all these plagues vpon them.

Beholde / these are diuinities made now agaynst the time to take it / a it shalbe worne of the Caldees that besiege it / with swerde / with hunger and heare / and loke what thou hast spoken / that same shal come vpon them.

For lo / all thinges are present vnto the: Yet sayest thou vnto me O Lord God / and commaundest me / that I shall lose out a peece of lande vnto my self / and take witnesses thereto / and yet in the meane season the time is deluyed vnto the power of the Caldees.

Then came the wordes of the Lorde vnto me sayinge: Beholde / I am the Lord God of all flesh / Is there any thinge then to be done for me: Therefore thus sayde the Lorde: I beholde / I shall deluyer this time into the power of the Caldees / and into the power of Nabuchodonosor the kinge of Babylon / they shall take it in: so the Caldees shal come / a wyne this time / and set fyre vpon it / and burne it with the gorgeous houses / in those partes they haue made sacrifice vnto Baal / and poured vnto the offeringes vnto straunge goddes / to prouoke me vnto wrath.

For I charge the children of Israel and the children of Iuda haue wrought wickednes before me cur from their youth vp / what haue they done / but prouoked me with the workes of their owne handes / sayeth the Lord.

What hath this cite bene clew / but a prooueking of my wrath / since the daye that I builded it vnto this houre. Wherein I cast it out of my sight / because of the greete blasphemies of the children of Israel and Iuda / which they haue done to prouoke me: yet they their fingers / they pines / they pielles / they prophetes / woldst Iuda / and all these citizens of Ierusalem.

When I sode up early / and taught the / and instructed the / they minded their backs to me / and norther faces: They wolde not heare / to be reformed and corrected. They haue set their goddes in the house / that is beloued vnto my name / to desyleite. They haue builded the place for Baal / in the valley of the children of Sennon / to prouoke me: soules and daughters vnto Moloch / which I neuer

Gen. 1. &amp; Jer. 1. b

Ez. 33. 33. 34. a

Rom. 4. a.

Exod. vi. vnto the 10. chapter

Jud. 4. 14. id. vi. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Jer. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



comin角度 them / neyther came it cuer in my thought / to make Iuda to synne with such abhominacion.

¶ Moreover / thus hath the Lorde God of Iſrael ſpoken / concerninge this cite / which Caſe ye your ſelves confeſſe / I ſhalbe deliuered into the hande of the Kinge of Babylon / when this woman with the ſwearde / with hunger and with pſtilence. ¶ Beholde / I will gather them together ſeſ all landes / wherein I haue ſcattered them in my wrath / in my fearful and greate diſpleaſure / and will bringe them againe vnto this place / where they ſhall dwell ſafely. And they ſhalbe my people / as I will de they: God.

¶ And I will geue them one herte / and one waye / ſhat they maye feare me all the dayes of their life / that they and their children after the maye proſper. And I will ſet vp an euell ſinge euonant with them. Namely: that I will neuer ceaſe to do them good / and that I will put my feare in their hertes / ſo that they ſhal not truncke awaye fro me.

¶ Yee / I will haue a liſt and pleaſure to do them good / and faithfully to plante them in this land / with my whole herte / and with all my ſoule.

For thus ſaith the Lorde: I haue brought all this greate plague vpon this people: ſo will I alſo bringe vpon them all the good that I haue promiſed them. And men ſhall haue their poſſiſions in this lade / where of ye ſaye now / that it ſhall neyther be inhabited of people nor of cattell / but be deliuered into the hande of the Caldees. Yee / lade ſhalbe bought for money / and euidences made there vpon / and ſealed before witneſſes / in the countrey of Ben Jamin / and rounde aboute Jeruſalem: in the ciues of Iuda / in the ciues that are vpon the mountaine / and in them that lic beneth / and in the ciues that are in the deſerte. For I will bringe their priſoners hither againe / ſaith the Lord.

The XXXIII. Chapter.

¶ Discover the worde of the Lorde came vnto Jeremy on this maner / when he was yet bounde in the countrey of the priſon: Thus ſaith the Lorde / which fulfillith the thinge that he ſpeaketh / the Lord which perfourmeth the thinge that he ſaith in hande:

uen he whoſe name is the Lord: Thou haſt eried vnto me / and I haue herde thee: I haue ſhewed greate and hie thinges / which were unknowne vnto you.

¶ Thus I ſaye / ſpeaketh the Lorde God of Iſrael / concerninge the houſe of this cite / and the houſe of the Kinge of Iuda: that they ſhalbe broken thorow the aduance of a weapon / when the Caldees come to beſiege them: and they ſhalbe ſlled with the head careaſe of men / whom I will ſlaye in my wrath and diſpleaſure: when I turne my face from this cite / becauſe of all her wickednes. Beholde / ſaith the Lorde: I will heale their wounds / and make them whole: I will open them the treaſure of peace / and truth.

¶ And I will returne the captiuitie of Iuda and Iſrael: and will ſet them vp againe as they were afore. ¶ From all miſdeeds / wherein they haue offended againſt me / I will cleaſe the: And all their blaſphemies / which they haue done againſt me / when they regarded me not / I will forgive them.

¶ And thus ſhall get me a name / a prayſe / and honoure amonge al people of the earth / which ſhall heare all the good that I will ſhewe vnto them: Yee / they ſhalbe afraid and aſtoned at al the good I doo / and benefites / that I will do for them. Moreover / thus ſaith the Lorde: ¶ In this place / where of ye ſaye that it

ſhalbe a wilderneſſe / wherein neyther people nor cattell ſhall dwell: In this maner in the ciues of Iuda and without Jeruſalem / which alſo ſhalbe ſo worde / that neyther people nor cattell ſhall dwell there. ſhal the voyce of gladneſſe be herde againe / the voyce of the byrd / the groome / and of the byrd / the voyce of ſheep that ſhall ſynge: ¶ C Diſt / the Lorde of hoſtes / I will be to laynne / and his mercy endureth for cuer / and the voyce of them that ſhal offre vpon giſtes in the houſe of I Lord. ¶ For I will reſtore the captiuitie of this lade as it was afore / ſaith the Lorde. ¶ Thus ſaith the Lorde of hoſtes. ¶ It ſhall come yet therto / that in this land / which is voyde from men and cattell / and in all the ciues of the lande / there ſhalbe ſet vp ſhepherdes cottages: in the ciues vpon the mountaine / and in the ciues that lic vpon the playne / and in the deſerte.

In the lande of Ben Jamin / in the felde

of Jerusalem / and in the cities of Iuda shall  
 be theye be numbred agayne / vnder the hande  
 of hym that telleth this / sayeth the Lorde  
 3. re. 11. a. Beholde the tyme cometh / sayeth the Lorde  
 3. re. 11. a. I will performe that good thyng /  
 which I haue promised vnto the house of Is-  
 rael / and to the house of Iuda. In those daies /  
 and at the same tyme / I will bunge south vnto  
 Soud the braunch of righteousness / and he  
 shall be equite and righteousnesse in the lande.  
 In those dayes shall Iuda be helpe / and  
 Jerusalem shall dwell safe / and he that shall  
 call her / is cūen God ouer righteous iudger.  
 In those dayes shall Iuda be helpe / and  
 Jerusalem shall dwell safe / and he that shall  
 call her / is cūen God ouer righteous iudger.  
 For thus saith the Lorde / Soud shall  
 neuer want one to sty upon the state of the  
 house of Israel / neyther shall the priestes and  
 4. Re. 13. c. Leuites want one to offer alwaye before me /  
 burnt offerings / to fynde / i meat offerings /  
 and to prepare the sacrifices.

And the worde of the Lorde came vnto  
 Jeremy after this maner / Thus saeth the  
 Lorde / Make the conuenaunt / which I  
 haue made with Deye and night / be broken  
 that there shoulde not be Deye and night in  
 due season / Then shal I my conuenaunt also  
 be broken / whiche I made with Soud my  
 seruante / and so he not to haue a kinde to  
 rage in his Trone. / So shall also the pri-  
 1. Pet. 4. a. estes and Leuites neuer saye / but serue  
 me / for like as the starres of heauen shal not  
 be minished / neyther the fonde of the see  
 1. Pet. 4. a. measured / so will I multiply the sede of Soud  
 my seruante / and of the Leuites my minis-  
 ters.

Moreover / the worde of the Lorde came  
 to Jeremy / sayinge / Considre / thou not what  
 this people speake / Two kyngdes / saye theye  
 and the Lorde chafen / and the same  
 two haue be call amegre. / For so farre as  
 my people come / that theye haue no hope to come  
 together any more / and to be one people as  
 gayne. / Therefore thus saeth the Lorde /  
 If I haue made no conuenaunt with Deye  
 and night / and giuen no statute vnto heauen  
 and earth / then will I also call awaye the side  
 of Soud my seruante / so that I will take no  
 pleasure out of his sede / to rule the posteritee  
 of Abiathar / Ithar and Jerob. But yet I will  
 turne agayne theye captiuitie / and be mercie-  
 full vnto theye.

These are the wordes whiche the Lorde  
 spake vnto Jeremy / what tyme as Na-  
 buchodonosor the kynge of Babilon / all his  
 booke / out of all the kingdomes / were vnder  
 his power / and all his people fought ag-  
 aynt Jerusalem / and all the cities thereof.  
 Thus saeth the Lorde God of Israel / Go /  
 and speake to Sedechias the King of Iuda / a  
 tell him / the Lorde sendeth this worde  
 Beholde / I will deliuer this cite into the  
 hande of the kynge of Babilon / he shall burne  
 it / and thou shalt not escape bye a hande / but  
 shalt be led awaye mysoner / and deliuered in-  
 to his power. / Thou shalt loke the kynge of Ba-  
 bylon in the face / and he shall speake with  
 the mouth to mouth / and then shalt thou  
 be led awaye. / Per heare the worde of the  
 Lorde / Sedechias thou kynge of Iuda / Thus saith  
 the Lorde vnto the / Thou shalt not be slayne  
 with the sword / but shalt dye in peace. /  
 For as thy foreshere / fingers / thy prognourous  
 were bent / so shal thou be burnt also / and in  
 mourninge they shall see the leide. / For thus  
 haue I decreed / saith the Lorde.

Then spake Jeremy the prophet all these  
 wordes vnto Sedechias kynge of Iuda in Je-  
 rusalem / what tyme as the kynge of Babilon  
 booke besieged Jerusalem / and the remanent  
 of the cities of Iuda. / Namely / Sedechias and  
 Zedechia / which yet remained of the  
 strongest cities of Iuda.

These are the wordes that the Lorde spake  
 vnto Jeremy the prophet / when Sedechias  
 was agreed with all the people at Jerusalem  
 that there shoulde be proclaymed / a liberte /  
 so that euery man shoulde let goe fro his seruaunt  
 and handmaide / Hebrew and Chiburite / and  
 no Jewe to holde bye another as a bondmaide.  
 In this also theyd all the princes and all the  
 people consente / which agreed vnto this con-  
 uenaunt / & euery one shoulde let his seruaunt  
 a his handmaide goe free / and no more to holde  
 them as bonde. / Now as they had consente /  
 euen so they were obedient / let the goe free. /  
 But afterwarde they repented / a toke agayne / ser-  
 uantes a handmaides / whom theye had let  
 ten goe free / and so made them bonde agayne.

For the which cause the worde of the Lorde  
 came vnto Jeremy from the Lorde / him selfe  
 sayinge

Jer 33.1

Jer 33.2

Jer 33.3

Jer 33.4

Jer 33.5

Jer 33.6





saide vnto Baruch: We wil cern for the kinge of al these wordes. And they examined Baruch sayinge: Tell vs how bestest thou write al these wordes out of his mouth? Then Baruch answered them: He spake al these wordes vnto me with his mouth/ & I alone was with him/ and wrote them in the booke.

Then saide the prince vnto Baruch: Go thy way/ and byde the with Jeremy/ so that no man knowe where ye be. And they wente into the synge to the court. But they kepte the booke in the chaumbre of Elisama the scribe/ and redde the kinge all the wordes that he mighte heare. So the kinge sent Zebud to finde him the booke/ whiche he brought out of Elisama the scribes chaumbre. And Zebud red it/ & that the kinge and al the princes/ which were aboute him/ mighte heare. Howe the kinge sat in the winter house/ for it was in the 12. moneth/ and there was a good fire before hym: And when Zebud had red the 4. or four leaues thereof/ he cut the booke in peeces with a penne knyfe/ and cast it into the fire vpon the herb/ vntill the booke was al thien. in the fire vpon the herb.

Yet no man was abashed thereof/ or rente his clothes: neither the synge him selfe/ nor his seruantes/ though they herde all these wordes. Nevertheless/ Elnathan/ & Sallus a Gamarae broughte the kinge/ that he wold not burne the booke: notwithstandinge/ the synge wold not heare them/ but commaunded Jeremy/ & the sonne of Amalech/ & Saris as the sonne of Isriel/ and Selamja the sonne of Abdiul to laye handes vpon Baruch the scribe/ and vpon Jeremy the prophet: But the Lord kepte the out of sight. After nowe that the kinge had thente the booke/ and the seruis which Baruch wrote at the mouth of Jeremy: The word of the Lord came vnto Jeremy sayinge: Take another booke/ and write in it all the forsaide sermons/ that were wyrtten in the first booke/ whiche Iocachim the kinge of Iuda hath thente.

And till Iocachim the kinge of Iuda/ thus sayeth the Lord: thou hast thente the booke and thoughtest within thy selfe: Why haste thou wyrtten therein/ that the synge of Babilon shall come/ and make this lande wast/ & that he shall make both people and ciuitie

the out of it: Therefore thus the Lord seeth of Iocachim the kinge of Iuda: I theere shall none of his generation sit vpon the seate of Dauid. This word cometh shall come out/ that the heare of the daye/ and the staffe of the night maye come vpon him: And I will wyse the wickednesse of him/ of his dede/ and of his seruantes. Moreover/ it is the euill that I haue promised them/ (though they herde me not) will I bringe vpon them/ vpon the inhabitaours of Jerusalem/ and vpon all Iuda. Then toke Jeremy another booke/ and gaue it Baruch the scribe the sonne of Nerias/ which wrote therein oute of the mouth of Jeremy: all the sermons that were in the first booke/ whiche Iocachim the kinge of Iuda hath burne. And there were added vnto them many mo sermons then before.

The XXXVII Chapter.

Selected the sonne of Josias/ whiche I was made synge thowse Nabudodonosor kinge of Babilon/ I argued in the side of Iuda/ in the side of Chamos the sonne of Iocachim. But neither he/ nor his seruantes/ nor the people in the lande woldt o beye the wordes of the Lord/ whiche he spake by the prophet Jeremy. Nevertheless/ Ser Jer. xxi. a dechias the synge since Iudal the sonne of Aq. a Selamja and Sopbonias/ the sonne of Masia the pascie to the prophet Jeremy/ sayinge: O praye thou vnto the Lord our God for vs. Howe Jeremy walked fe amonge the people at that tyme/ and was not put in prisson as yet. I Pharaoe hoole also was come oute of Egypte: whiche when the Caldees that besyged Jerusalem perceaued/ they departed from thence.

Then came the word of the Lord vnto Jeremy the prophet/ sayinge: Thus saith the Lord God of Israel. This answereth shall ye geue to the synge of Iuda/ that saire you vnto me for counsaill: I B. bolde/ I Pharaoe hoole whiche is come forth to helpe you/ shall returne to Egypte into his owne lande: But the Caldees shal come agayne/ and fighte agaynst this cite/ whyne it is/ and set fire vpon it. For thus saith the Lord: because not your owne myndes/ or thinkinge on this manner. Thus/ the Caldees go nowe they waye from vs. No/ they shall not goe there theye. For Jer. xxi. a though

i. l. x. c.

i. l. x. c. b

Jer. xxi. c

i. l. x. c. b

Jer. xxi. a

Ege. xxi. b

Jer. xxi. a

though ye had slayne the whole hooste of the Caldees: that beseege you: and euerie one of the slaunder in his tennye: yet shoulde they stande vp: and sit bye: upon this cite. Nowe when the hooste of the Caldees was broken vp from Jerusalem: for feare of the Egyptians armye: Jeremy went out of Jerusalem toward the laide of Ben Jamin: to certaine Gypsie

cellis there amonge the people. And when he came vnder Ben Jaminis poynt: there was a pauer called Ierua the sonne of Selamias the sonne of: Saranias: which fell vpon him a toke him: sayinge: thy mindes is to runne to the Caldees. Then saide Jeremy: It is not so: I goe not to the Caldees: Neither doo I: I wolde not beleue him: but thoughte Jeremy found before the pauer: Wherfore I paueres were an gnye with Jeremy: causynge him to be beaten: and to be layed in prison in the house of Ionathas the scribe: for he was the ruler of the prison. Thus was Jeremy put into the youngion and prison: and so laye there a long tyme.

Then Sedechias the King sente for him: and called him: a gyd him quickly in his owne house: sayinge: thinkest thou this busynesse: (that now is in hande) cometh of the Lord: Jeremy answered: yea: that it doeth: a yboun (saide he) shall be vsyured into the Kinge of Babilons pauer.

¶ **Mozour:** Jeremy sayde vnto Kinge Sedechias: What haue I offended againste the: againste thy seruantes: or againste this people: that ye haue caused me to be put in prison.

Where are youe prophetes: whiche haue prophered vnto you a saide: that the Kinge of Babilis shoulde not come againste you a this lande: And therfore heare nowe my loide: I Kinge: let my pauer: ke accepte before the: and sende me nowe into the house of Ionathas the scribe: that I be not there. Then Sedechias the Kinge commaunded to put Jeremy in the foztergyre of the prison: and daylye to geaue him a cake of bread: a clo no dighte meate: vntill all the breade in the cite was eat up. Thus Jeremy remained in the foztergyre of the prison.

The XXXVIII. Chapter.

¶ **S**ophatias the sonne of Marban / Gydolias the sonne of Dalsur / Iudal the sonne of Selamias / a Pasbur the sonne of Mal-

chias: perceaued the wordes that Jeremy had spoken vnto all the people: namely on this maner: Thus saith the Lord: Who so remaineth in this cite: / that perishe: / yet he with the sword: / with hunger: / or with pestilence: / but who so fallerth vnto the Caldees: / shall escape: / winning his soule for a praye: / and shall liue. I For thus saith the Lord: Thus cite: (no doubt) muste be vsyured into the pauer of the Kinge of Babilon: and he also shall wyne it. Then saide the pauer vnto the Kinge: Sygne before you: let this man be put to deathe: for thus he vsyurath the handes of the souldiers: that be in this cite: / a the handes of all the people: / when he speaketh such wordes vnto the. This man verily labourerth not for peace of the people: / but mischiffeth Sedechias the Kinge: / and sayd: lo: he is in youre handes: for I Kinge may deny you nothinge. Then toke they Jeremy: a call him into the youngion of Malchias the sonne of Amelch: that dwelt in the foztergyre of the prison. And they let down Jeremy with cordes into a youngion: where there was no water: / but myte. So Jeremy stact faste in the myte. ¶ **N**o when Abdermelech the Moian: being a chamberlaine in the Kinges court: vnder stode that they had cast Jeremy into the youngion: he wente out of the Kinges house: and spake to the Kinge: whiche then sat vnder the pauer of Ben Jamin: the wordes: My loide: the Kinge: where as these men melle with Jeremy the prophet: they do him wronge: Namely: in that they haue put him in prison: there to dye of hunger: / so: there is no more breade in the cite. Then the Kinge commaunded Abdermelech the Moian: and said: take from hence: xxx men whom thou wilt: and haue up Jeremy the prophet out of the youngion: / so: he dye. So Abdermelech toke the men with him: and wente to the house of Amelch: and there vnder an almyr: he gat othe ragges: / a woderne shouthe: / a let the yboun by a corde: into the youngion: to Jeremy.

¶ **A**nd Abdermelech the Moian sayde vnto the prophet Jeremy: O put these ragges and shouthe vnder thine arme holes: / & wrewe them and the cordes: and Jeremy did so. So they threwe up Jeremy with cordes: / a toke him out of the youngion: and he remembred

Jer. 37  
33. 24

Jer. 37

Je. xxxviii

Je. xxxviii

Jer. xxxviii  
13.



captaine let the rascall people (and those that had nothing) dwell still in the lande of Iuda; and gaue them vineyardes and coine selbears; at the same time Nabuzardan also y<sup>e</sup> Kinge of Babilon gaue Nabuzarad the chiefe captaine a charge / concerninge Jeremy; saying: take a cherub him; and make much of him: for thou do him no harme; but increate him after his owne desire.

**E** So Nabuzarad the chiefe captaine; Nabuzardan the chiefe chamberlaine. Nergalsarzar the treasurer; and all the Kinge of Babilons lordes sent for Jeremy; / and caused him to be fet oute of the fore entry of the prison; and comited him vnto Gobilias the sonne of Ahicam the sonne of Saphan: that he should carie him home; / and so be vnder amonge the people. Now while Jeremy laye yet bounde in the fore entry of the prison; / the worde of the Lorde came vnto him sayinge: Go; and all Beldamelech the Moan: Thus sayeth the Lorde of hostes / the God of Israel: Beholde / the cruel and sharpe plague that I haue deuised for this cite; will I bringe vpon them / that thou shalt see it: but I will saue the sayers the Lorde; and thou shalt not come in the bandes of those men / whome thou fearest. For doubtles I will saue the; / so that thou shalt not perishe with the sword: but thy life shalt be sau'd; and that because thou hast put thy trust in me; sayeth the Lorde.

**U** Now when the captaines of the hostes of Iuda; which went with their followers were cast abroad in every side in the lande; / Iannes derlod; that the Kinge of Babilon had made Gobilias the sonne of Ahicam gouernour in the lande; and that many theye and wydes; / and the poore men in the lande; that were not led captiue to Babilon; should be vnder his iurisdiction: They came to Gobilias vnto Masphat; namely; Jismael the sonne of Natbanias; Zebanna and Zonathas the sonnes of Carea; Sarcas the sonne of Echanbamech; the sonnes of Opheus the Metophter; Iesaias the sonne of Mahan; with their companions. And Gobilias the sonne of Ahicam the sonne of Saphan; wrote vnto the; and their followers on this maner: Be not afraid to serue the Caldees dwell in the lande; / and so the Kinge of Babilon serueth; so shall ye prosper. Beholde; I dwell at Masphat to be an officer in the Caldees behalfe; and to sauisse such as come to vs. Therefore gather you reynes; come and oyle; / and kepe them in youre warehouses; and dwell in youre cities; that ye haue in kepynge.

**T**his is the maner howe the Lorde entreated Jeremy; / when Nabuzarad the chiefe captaine had let him go fre; / Rama whither as he had led him bounde among all the prisoners; that were caried from Ierusalem and Iuda vnto Babilon. The chiefe captaine called for Jeremy; / and sayde vnto him: The Lorde thy God spake mightily before of the misery vpon this place: Hare the Lorde hath sent it; and performed it; as he had promised: for ye haue sinned againste the Lorde; / and haue not bene obedient vnto his voyce; therefore cometh this plague vpon you. Beholde; I leaue the bandes from thy handes this daye; / if thou wilt nowe go with me vnto Babilon; / or thou: for I will see to the; and prouide for the. But

if thou wilt not go with me to Babilon; then remaine here. Beholde; all the lande is at thy will; / loke where thou thinkest convenient; and good for the to abyde; there dwell. If thou canst not be contente to dwell alone; then remaine with Gobilias the sonne of Ahicam the sonne of Saphan; / whome the Kinge of Babilon hath made gouernour ouer the cities of Iuda; and dwell with him; as amonge the people; or remaine; wher soeuer it please the. So the chiefe captaine gaue him his reynes with a rewarde; / and let him go. Then went Jeremy vnto Gobilias the sonne of Ahicam to Masphat; and dwell there with him among the people that were left in the lande.

**N**ow when the captaines of the hostes of Iuda; which went with their followers were cast abroad in every side in the lande; / Iannes derlod; that the Kinge of Babilon had made Gobilias the sonne of Ahicam gouernour in the lande; and that many theye and wydes; / and the poore men in the lande; that were not led captiue to Babilon; should be vnder his iurisdiction: They came to Gobilias vnto Masphat; namely; Jismael the sonne of Natbanias; Zebanna and Zonathas the sonnes of Carea; Sarcas the sonne of Echanbamech; the sonnes of Opheus the Metophter; Iesaias the sonne of Mahan; with their companions. And Gobilias the sonne of Ahicam the sonne of Saphan; wrote vnto the; and their followers on this maner: Be not afraid to serue the Caldees dwell in the lande; / and so the Kinge of Babilon serueth; so shall ye prosper. Beholde; I dwell at Masphat to be an officer in the Caldees behalfe; and to sauisse such as come to vs. Therefore gather you reynes; come and oyle; / and kepe them in youre warehouses; and dwell in youre cities; that ye haue in kepynge.

**N**ow all the Iewes also that dwell in Iuda; vnder the Ammonites; in Iudema; and in all the countre; wher they berde; / the Kinge of Babilon had made Gobilias the sonne of Ahicam the sonne of Saphan; gouernour vpon the; / were left in Iuda: All the Iewes that returned ouer of all places wher they were fled vnto; came into the lande of Iuda to Gobilias vnto Masphat; and gathered wyne and oyle

Gen. 11. 10

11. 10

B

31. 11. 10

11. 10





## The XLII. Chapter.

**I** **G**o all the rulers/ and Johanna the sone of Carea/ Ihsanus the sonne of Osius came with all the people from the castle vnto the moos/ and sayde vnto Jeremy the prophete: **O** heare our pricion/ that thou maist praye for vs vnto the Lord thy God / and for the remnant/ wherof there be very fewe lefte of many/ as thou sayst vs: that the Lord thy God make therre vs a waye to go in/ and tell vs what we shoulde do. Then Jeremy the prophete sayde vnto them: I haue herde you. Beholde/ I will praye vnto God youre Lord/ as ye haue required me/ alote what answer the Lord geueth you. I shall certifie you thereof/ and kepe nothinge backe hid you. And they sayde vnto Jeremy: The Lord of truth and faithfulness be our recorde/ that we sayl do all that the Lord thy God commaundeth vs/ whether it be good or euill. We wil hearken vnto the voyce of our Lord God/ to whome we sende the: that he maye prosper/ when we haue followed his voyce of the Lord oure God.

**B** And after ten dayes came the woide of the Lord vnto Jeremy. Then called he Johanna the sone of Carea/ and all the captiues of the people that were with him: Yet/ all the people for the least to the moos/ and saide vnto them: Thus saith the Lord God of Israell/ vnto whome ye sent me / to lay fouth your plainte before him: **I** If ye will dwell in this lande/ I shall giude you vp/ a nor breake you downe: I shall plante you/ a nor rote you oute: for I am pacified/ as concerninge the trouble that I haue done to you. Feare not the kinge of Babilon/ of whom ye stand in awe: He be not afraid of him/ saith the Lord: for I wil be with you to helpe you/ and deliuer you fro his hande. I will proude you/ I wil haue mercy vpon you/ and bringe you againe into youre owne lande.

**C** Neuertheless/ if ye purpose not to dwell in this land/ nor to folowe the voyce of the Lord oure God: but wil saye thus: we will not dwell here / but go into Egypte: where we shall neither feare/ nor heare the noyse of barrall/ nor suffre hunger/ there wil we dwell. Then heare the woide of the Lord/ of ye remnant of Iuda. Thus saith the Lord of

hostes the God of Israell: **I** If ye do whole purpose to go into Egypte/ and to be there as straungers: the sword that ye feare shall ouertake you in Egypte/ a the hunger wherof ye be here afraid/ shall hang vpon you in to Egypte/ and there ye shall dye. For al they that of set purpose vnderstode to go vnto Egypte/ there to cast them selfe of their mist/ shall perishe with the sword/ with hunger/ a pestilence: not one of them shall remaine/ there shall none escape the plague that I wil bringe vpon them.

For thus saith the Lord of hostes **O** the God of Israell: as my towary and indignacion is come vpon the inhabitours of Ierusalem/ so will my displeasur go fouth vpon you also/ if ye go into Egypte: for there ye shall reuyle/ and sorow/ through to shame and confusion: and as for this place/ it shall neuer see more. The Lord forsyddeth you **O** ye remnant of Iuda/ that ye shall not go into Egypte. And forget not that I haue warned you earnestly this daye/ els shall ye buye youre selles. For ye sente me vnto the Lord oure God/ and sayde: O praye thou the Lord oure God for vs: and loke what answer the Lord oure God geueth the/ that thinge vs againe/ and we shall do there after. Nowe haue I spected/ and declared vnto you the voyce of the Lord oure God/ for the whiche cause he hath sente me to you. **I** If ye will not folowe it/ be sure that ye shall perishe with the sword/ with hunger and pestilence: euen in the same place/ where youre lust was to go and dwell.

## The XLIII. Chapter.

**I** Nowe when Jeremy had ended all the 3 woide of the Lord God vnto the people/ for their sakes to whom God had sente hym/ Ihsanus the sonne of Osius/ and Johanna the sonne of Carea/ with all the proude persones/ saide vnto Jeremy: Thou liest/ the Lord oure God hath not sente the to speake vnto vs/ that we shoulde not go into Egypte/ and dwell there: but Baruch the sonne of Nerias proudeth the against vs/ that he mighte bringe vs into the captiuitie of the Caldees: that they mighte slaye vs/ and carrie vs awaye prisoners vnto Babilon.

So Johanna the sonne of Carea/ and all the

Jer. xl. a  
a xxxv. aIosue. j. c  
I. Mac. a. b  
Jer. xli. a

Jer. xxi. b

Jer. xl. a

Jer. xl. a

Jer. xl. a

Jer. xl. a

the captaynes of the hoste/and all the people  
 followe north the commaundement of the Lozde  
 de: Namely / to dwell in the lande of Iuda:  
 But Iohanna the sonne of Carea and all the  
 captaynes of the hoste/carricd away all the re-  
 maine in Iuda/ that were come together, as  
 gaime from the Chaldeans among whom they  
 had bene scattered: In Iudal in the lande of Iu-  
 da: Men/women/children/the fingers Daugh-  
 terall thepe that Nabuzardan the chiefe  
 captayne had left with Gobolice the sonne of  
 Shiram. They caried away also the prophete  
 Jeremy/Baruch the sonne of Nerias/and so  
 came into Egypt: for they were not obedient  
 unto the commaundement of God. Thus  
 came they to Taphnis.

**B** And in Taphnis the worde of the Lozde  
 happened unto Jeremy/sayinge: Take greate  
 stones in thine hande / and hyde them in the  
 brick wal/under the gart of Nabaraoe house in  
 Taphnis: that all the men of Iuda may see/and  
 see unto them: thus sayeth the Lord of hos-  
 ties the God of Israel: Beholde / I wil send  
 and call for Nabuzodonosor the kinge of Ba-  
 bilon my seruants/and wil set his seate upon  
 these stones: that I haue hyd/and he shal spee  
 his tennis over them.

**And** when he cometh/ he shall smyte the  
 lande of Egypt with slaughter/with  
 mens/and with the sword. He shal set fire  
 upon the temple of the Egyptians goddes/  
 and burne them vp / as hee them selfe  
 soners. Moreover/ he shal craue him selfe  
 the lande of Egypt/like as a shepheard pur-  
 ueth on his cote/and shal departe awaye from  
 thence in peacc. The pylers also of the temple  
 of the Sunne that is in Egypt/ shal be breake  
 in pecces/and burne the temple of the Egyp-  
 tians goddes.

## The XLIII. Chapter.

**I**n this is the worde that was shewed to  
 Jeremy / concerninge all the Ierues/  
 which dwelte in Egypte at Nagdall / at  
 Taphnis/ at Memphis/ a in the lande of Pa-  
 nius. Thus saith the Lozde of hostes the  
 God of Israel: Ye haue sene al t misery that  
 I haue brought upon Ierusalem / and upon  
 all the cities of Iuda: so that this daye they  
 are desolate/and no man dwellinge therein: a  
 that because of the greate blasphemies/ which

they committed / to provide me vnto angers  
 In that they wente doctre to do sacrifices/ and  
 worshipp vnto straung goddes: whom nei-  
 ther they/ nor ye/ nor your fathers haue know-  
 wen. Howbeit / I sent vnto them my seruants  
 al the prophetes: I sent vnto early / I sent  
 vnto them / as gaue them warninge: O do no  
 such abominable thinges/ as thinges that I  
 hate. But they wolde not followe nor hearken/  
 to turne from their wickednes / and to do me  
 more sacrifice vnto straunge goddes.

Wherefore my indignation a washe  
 kynded/ and it sheme vp the cities of Iuda/  
 the felde with the stretes of Ierusalem: so  
 that they were made waste and desolate / as  
 it is come to passe this daye. Nowe therefore  
 thus sayeth the Lozde of hostes the God  
 of Israel: Some happereth it / that ye do  
 greate euill vnto youre owne soules/ and  
 destroye the men a women/ children and ba-  
 bles of Iuda: that none of you is left / be-  
 cause ye haue me vnto wrath with the  
 worke of youre owne handes: when ye offre vnto  
 straunge goddes in the lande of Egypte/  
 where so ye be gone to dwell: Thare mighte  
 utterly perishe / and that ye mighte be reuy-  
 led and shamefully intreated of all nations.  
 O haue ye nowe forgotten the wickednesse  
 of youre forefathers / the wickednesse of the  
 kynge of Iuda and their wives/ the wicked-  
 nes that ye youre selves and youre wyfes haue  
 done in the lande of Iuda/ in the one and in  
 the lande of Ierusalem?

Ye are ye not for this daye/ ye feare not  
 neither walke ye in my lawe and in my com-  
 maundementes / that I haue graue vnto you  
 and youre forefathers.

Therefore thus sayeth the Lozde of hos-  
 ties the God of Israel: I am stedfastly appoy-  
 sed and determined to puny the you / and  
 rote out all Iuda: be for the remnantes of Iu-  
 da that purposely wente into Egypte/ there  
 to cast them of their misery: I wil take them/  
 Ta they shal all be destroyed. In the lande of  
 Egypte shall they perishe/ beinge consumed  
 with the sworde and with hunger. For in  
 the least vnto the most/ they shal perishe with  
 the sworde and with hunger. Moreover/  
 they shal be reuyled / abused/ shamed/ and  
 confounded: for I wil visit them that dwell in  
 Egypte.

**Jer. xxxij.** Egypte/as I haue visited Ierusalem with the sword/with hunger and with pestilence: So that none of the remanent of Iuda/whiche are gone to dwell in Egypte/shall be left to come againe into the lande of Iuda: although they thinke to come thither againe: and so dwell there: for none shall come againe: but such as are fled awaye.

Then all the men which knewe that their wives had offered vnto strange goddesses: and a great foure of wives that stood there/ye/ and at the 6. capit that dwelt there in Egypte in the cincte. Danico/sun/were Jeremy/ and saide: As so the wordes that thou hast spoken vnto vs in the name of the Lord: we will in no wise heare them: But whatsoeuer goodth out of our owne mouth: that wil we do: We wil do sacrifice/and offre oblacions vnto the

**Jer. vj. b** Queene of heauen: like as we and oure forefathers/oure kings and oure heades haue done in the cities of Iuda/ and in the streets and filbes of Ierusalem. For then had we plentifulnesse of victuals: then were we in prosperitie/and no misfortune came vpon vs.

**v Mac. j. b** But sene we left off to offre/ and to do sacrifice vnto the Queene of heauen/ we haue had scarcenes of al thinges/ and perished with the sword and hunger. Laste of al/ when we women byd sacrifice: and offered vnto the Queene of heauen/ did we make her cakes/ a poure vnto her bankcassings/ to do her service without oure handes wylle?

Then saide Jeremy vnto all the people/ to the men/ to the women/ and to all the folke/ whiche had giuen hym their answers: Whyd not the Lord remember the sacrificies that ye/ and your forefathers/ your kinges and rulers (with all the people) haue offered in the cincte of Iuda/ in the streets and lande of Ierusalem: and hath he not considered this in his mynde? In so muche/ that the Lord might no longer suffer the wickednesse of your inuencions/ and the abhominable thinges whiche ye did? Is not your lande desolate a worde/ye/ and abhorred/ so that none dwelth therein any more/ as it is come to passe this daye?

**ii. re. 10. vj b** **Jer. ij. c. iij. c.** **v. c.** **Bar. ij. a** Whyd not all this happen vnto you/ because ye made such sacrifice/ and sinned against the Lord? Ye haue not followed his

voice to walke in his lawe/ in his ordinaunces and statutes.

Ye see this to be the cause/ that all myssourne happened vnto you/ as it is come to passe this daye.

Nowouer/ Jeremy spake vnto all the people in all the women: Heare the worde of the Lord all Iuda/ye that be in the lande of Egypte: Thus saith the Lord of hostes the God of Israel: Ye and your wives haue spoken with your owne mouth/ the thinge that ye haue fulfilled in vete.

Ye thus haue ye saide: We wil not saile: But do the thinge that pleases vs: we will do sacrifice and poure out bankcossings to the Queene of heauen. Purposely haue ye set vp your owne good meanings/ and hastily haue ye fulfilled your owne intente. And therefore/ heare the worde of the Lord al Iuda/ye that dwelt in the lande of Egypte.

Beholde/ I haue sware by my great name/ saith the Lord/ that my name shall not be reheared thow any mans mouth of Iuda/ in all the lande of Egypte/ to saye: The Lord God lieth/ for I wil ward to plague them/ and not for their wealth. And all the men of Iuda that be in the lande of Egypte/ shall perish with the sword/ and with hunger/ vntill they be utterly destroyed.

Nevertheless/ those that fled awaye for the sword/ shall come againe into the lande of Iuda/ but there shall be very fewe of them. Then saide Jeremy vnto all the remanent of Iuda/ that are gone into Egypte there to dwell/ that knowe whose wordes shall be founde true/ heare of mine. Take this for a token/ that I wil visit you in this place/ saith the Lord/ and that ye maye knowe/ sware that I (without doubt) will performe my purpose vpon you to punish you. Beholde/ saith the Lord/ I wil rehyser Dbaras Ophum kinge of Egypte into the handes of his enemies/ that shal take him by force: as I gaue Sedechias the kinge of Iuda into the handes of Nabuchodonosor king of Babilon/ which sought after his life. The. XLV. Chapter.

These are the wordes that Jeremy the prophet spake vnto Baruch the sonne of Neriah/ after that he had written these Sermons in a booke at the mouth of Jeremy/ In the

Jer. iij. c.

Em. 714

Jer. iij. c.

Jer. iij. c.

Jer. iij. c.



as the blast of a trumpet. For they shall come in with their hooft / and come with axes / as it were betwene boune of wood. And they shall cut down her wood (saith the Lord) without any discretion. For they shall be mo in number then the trees / so that woman shall be able to tell them. The daughter of Egypte shall be confounded / when she shall be deliuered into the hands of the people of the Moab.

**E** Mozoouer / thus saith the Lord of hostes the God of Israel: Beholde / I will visit this rebellious people of Alexandria / Pharae and Egypte / yee / bothe their goddess and their

**Jere. xlvj. c** fynes: euen Pharae / and all them that trust vnto hym. Yee / I will deliuer them into the hands of those / that seke after their lyues: Namely / into the power of Nebuchodonosor the Kinge of Babylon / and into the power of hys seruantes. And after all these things / it shall be inhabited as afore tyme saith the Lord.

**Esa. xlvj. b** But be not thou asayed / O my seruants Jacob / feare not thou Israel. For so / I will helpe the from fauce / a thy side shal the lande of thy captiuitie. Jacob also shall come agayne / a be in rest: he shall ryde / and no man shall do him harme. I feare thou not O Jacob my seruant. Yee / the Lord: for I am with the: and will destroye all nations / amdye whome I haue feared the. Accursed heles / I will not consume the / but chasten the and correcte the: yee / and that with discretion: neyther will I spare the / as one that were faultlesse.

**Esa. xlvj. a** **Jere. xxx. b** **Jagg. ij. a**

**The. XLVII. Chapter.**

**Z** These are the wordes that the Lord speake vnto Jeremy the prophet against the Philistines / before that Pharae smote the cite of Gaza. Thus saith the Lord: Beholde / there shall waters arise out of the North: and shall growe to a great floud / running ouer and coueringe the lade / the cite / and them that dwell therein.

**Esa. xlvj. c** **Esa. xxx. c** **Ezop. ij. a**

And the men shall crye / and all they that dwell in the lande / shall mourne at the noyse and clamour / of their stronge barred horses / at the shakinge of their charrettes / and at the raminge of the wheels. The sakers shall wale to their chylren / so feable and weep shall they: haue be at the same tyme / when he shall be there / to destroye the whole lande of

the Philistines / he shall make wast both Tyrus Sidon / and all other that are swine vnto them.

For the Lord will destroye all Palestina / and the other lles that be dryed from the countrie. Baldnesse is come vpon Gaza / Ascalon with her other valleyes shall seepe her peete.

**How longe wilt thou lye / O thou forward Jer. lxxij**  
of the Lord: Turne againe into thy sheeth / rest / and leaue of. But howe can it cease / when the Lord him selfe hath geuen it a charge againste Ascalon / and sayd it up againste the cite of the see coast?

**The XLVIII. Chapter.**  
**L** Thus saith the Lord of hostes the God of Israel againste Moab: Wo be to them that rest / and leaue of / and are as they that are at ease / for they shall be layed waste / broughte to confusion / a taken. Yee / the stronge cite of Sela / a Canaanum shall be broughte to shame and Sela shall be destroyed. Moab shall not be able in her nature: Wicked counsaill shall be taken vpon Hesbon. Come / shall they crye / let us rote them out / that they maye be no more amonge the rubble of the Gentles: yee / they maye no more be thoughte vpon: Thus the forward shall persecute the. A voyce shall crye from Bozraim: With greate wastinge a destruction is Moab made desolate.

And thus crye shall be in all her citres / At thy goinge up vnto Rubim there shall arise a lamentation: a boune towarde Bozraim / there shall be a cruel / a dralye crye: Oit you awake / saue your lises / and be hys into the beeth in thy midernesse. I for iauke thou hast trusted in thy stronge holde / a treasure / thou shalt be taken. Chamos with his priestes and princes shall goe a weete into captiuitie.

**The destroyer shall come vpon all citres / none shall escape. The valleyes shall be destroyed / and the felde shall be layed waste: like as the Lord hath determined.**

**Make a token vnto Moab / that she get her awaye speedely: for her cite shall be made so desolate / that no man shall dwell therein. Cursed be he that doeth the worke of the Lord negligently / and cursed be he that specheth backe his sword from beddinge of bloude.**

Moab hath euer bene rike a carelesse from her youth vnto this daye / and shall be eue with







habitation there. Beholde / like as the Lyon  
cometh vp from the pleasaunt medowes of  
Iordan/ vnto the grent pastures of Acha: so  
will I dryue him / a make him runne against  
her. But who is the yonge man that I will  
iden there? Who is like vnto me? What is  
it that will stirre with me? What speche  
maye stande in my handes?

**O** Therefore heare the counsaile of the Lord/  
that he hath taken vpon Thimna: a his pur-  
pose that he hath deuyssed vpon the caryens  
of Cheman: The leese of the flocke shall reare  
them in peeces / a lose what saye thinge they  
haue / they shal make it wast / and their selues  
also. In the noyse of their fall the earth shall  
quake / the crye of their voyce shalbe heerde vnto  
the read se. Beholde / I enemye shal come  
and flye vpon hiber / like as it were an Eagle / a  
spide his wynges vpon Bosra. Then shall  
the herres of the wouthies in Idom be as the  
herre of a womā traveling of childe. ¶ Upō  
Damascus / Semath and Arphad shal come  
confusion / for they shall heare euil tydinges:  
they shalbe tossed to and fro / like the see that  
can not stand still. Damascus shalbe fore-  
frayde / and shall flye / tremblinge shall come  
vpon her. Sorowe and payne shall ouertake  
her as a womā traveling of childe. But how  
shoulde so we: shypfull and glorious a cite be  
solatere? Heare therefore: her yonge men shall  
fall in the stretes / and all her men of warre  
shalbe taken away in / that tyme / saith the  
Lorde of hosties. I will kindle a fyre in the  
walles of Damascus / which shal consume the  
palace of Benabad.

**E** As for Ezar and the kingdome of Basor/  
whome Nabudodonosor the Kinge of Baby-  
lon hath taken downe / the Lord hath spoken thus  
vpon them: Arise / and get you vp vnto E-  
zar / a destroye the people towarde the East.  
Their tentes and their flockes shall they take  
awaye / their hanginges and their vessels.  
Their camels also shall they carie awaye with  
the. They shall come aboute the an euery side  
with a fearful crye.

**S**ie / get you gone awaye / tresp into causes  
that ye maye dwell there: O ye inhabitours of  
Basor / saith the Lorde: ye Nabudodonosor  
the Kinge of Babylon hath holde a  
counsaile concerninge you / and concluded

his deuyce agaynst you. Arise / and get you vp  
agaynst vnder ryche a carelesse people (saith  
the Lorde) which haue neither gate nor doore  
rebarres / and that dwell not together. These  
camels shalbe stolen / and the voyces of their  
cattel dryuen awaye.

Notouer / these that he shauen will I seare  
to warde all the wyndes / and bunge them  
to destruction: Yee / a that shoue their owne  
familiers / saith the Lorde. Basor also  
shalbe a dwellinge for Dragons / and an inter-  
lastinge wildernes: so that no body shal dwell  
there / and no man shall haue there his habi-  
tation.

These are the wordes that the Lord spake  
to the prophet Jeremy / concerninge Elam: in  
the beginninge of the reigne of Sedechias  
kinge of Iuda. Thus saith the Lorde of  
hosties: Beholde / I will breake the bowe of  
Elam / and take awaye their strength: and vpon  
Elam I will bunge foure wyndes from  
the foure quarters of heauen / and will scatter  
them agaynst the same foure wyndes. And  
there shalbe no people / but some of Elam shall  
flye vnto them.

For I will cause Elam to be afrayed of their  
enemies / and of them that seke their lyues: and  
will bunge vpon them the indignacion of my  
wrath / saith the Lorde. And I will persequere  
them with the swerde / so longe till I haue  
brought them to naught. I will set mye scarin  
Elam / I will destroye both the kinge and the  
princes from thence / saith the Lorde. But in  
prouidence of tyme / I will bunge Elam vnto  
of captiuene / saith the Lorde.

**The L. Chapter.**  
These wordes that the Lorde spake vnto  
the prophet Jeremy concerninge Baby-  
lon / and the lande of Caldees: ¶ I will bringe  
the Gentiles / they shal be herde / make a  
howle / to keene out / kepe no silence / but saye: Baby-  
lon shalbe wonne / I will be confounded / I  
and Merodach shalbe ouercome.

Yee / their goddes shalbe brought to shame /  
and their images shal stande in scare. For out  
of the North there shall come a people / agaynst  
her / which shall make her lande so wast / that  
no body shal dwell therein: neither man nor  
beast / for they shall flye and departe fro thence.  
¶ In those dayes and at that tyme (saith the  
Lorde)



the vengeance of the Lorde our God / the  
 vengeance of his temple: *Yea* / a voyce of the  
 that crye agaynst Babylon: Call vp all the cr  
 chers agaynst Babylon / pynch your ventres  
 rounde aboute her / that none escape. *W* come  
 pence her / as the barh destrued: and according  
 as the barh done / so deale with her agaynst: for  
 she barh 1 set vp her self agaynst the Lorde /  
 agaynst the holy one of Israel. Therefore shall  
 her yong men fall bounde in the strettes / and  
 all her men of warre shall be roted out in that  
 daye: saith the Lorde. Beholde / I speake on  
 to the (o thou proude) saith the Lorde God  
 of hostes: for thy daye shall come / euen the tyme  
 of thy visitacion. And the proude shall stonble  
 and fall: a no man shall helpe him vp. I will  
 burne vp his cines with fire: a shall consume  
 all that is rounde aboute hym.

**F** Thus saith the Lorde of hostes: The  
 children of Israel and Iuda suffice vnto to  
 gether. All they that haue them in captiuitie /  
 kepe them safe / and will not let them go: but  
 their auenger and redemer is mighty: whose  
 name is the Lorde of hostes: he shall mayne  
 reyne their cause: he shall make the lande waste /  
 and iudge them that dwell therein: with  
 another. The swerde shall come vpon *E*gi  
 pt: saith the Lorde: vpon them that dwell  
 in Babylon / vpon their princes / a vpon their  
 wise men. The swerde vpon their forty sayers  
 (as for those / they shall become fooles.) The  
 swerde vpon their worthies / so that they shall  
 stande in feare. The swerde vpon their hois  
 men and charrettes / and vpon all the comon  
 people that dwell amonge them: so that they  
 all shall become like women: The swerde vpon  
 their treasure / so that it shall be stolen a  
 waste: The swerde vpon their waters / so that  
 they shall be dried vp: for the lande will  
 be drye: and they shall be in straunge won  
 derfull thinges. Therefore shall wyde deales /  
 and Drees / a Whittes dwell therein: for there  
 shall neuer man dwell there / neyther shall any  
 man haue his habitation there for euermore.

**G** Thus saith the Lorde: I destroyed Sodom and G  
 om. *W* b  
 more / with the cines that laye there aboute /  
 saith the Lorde: So shall no man dwell  
 there also / neyther shall any man haue there  
 his habitation. Beholde / there shall come  
 a people from the North / with a greate bonde

of men / and many kinges shall stande vp  
 the endes of the earth: They beare bowes and  
 buellere: cruel are they and winice: full.

Their voyce are they like the raging see /  
 they ryde vpon hoises / and come: weapened  
 to fight agaynst the: O Babylon. As one as  
 the kinge of Babylon heareth tell of the / his  
 handes shall waite stable: Soisme and bea  
 uynesse shall come vpo him / as a woman tra  
 uelinge with childe. Beholde / like as the  
 Lson cometh vp from the pleasant me  
 wens of Iordane vnto the grene pastures of  
 Eriams: will I visit them forth / and make  
 them runne agaynst her. But whome shall I  
 chase out / and oideyne to such a thinge: For  
 who is like me: or who wil stirre with me: or  
 what shepherde maye stande agaynst me:  
 Therefore heare the counsaill that the Lorde  
 hath geuen vpon Babylon / and the deuce  
 that be hath taken vpo the lade of the Caldrea.  
 The least amonge the people shall reare them  
 in pecces / and loke what pleasure thinges they  
 haue: they shall laye it wast. The nyght at the  
 wynnunge of Babylon shall moue the earth /  
 and the erie shall bearde amonge the Gen  
 tiles.

## The. LI. Chapter.

**L** Thus hath the Lorde sayde: Beholde / I  
 will raise vp a poulous wynde agaynst  
 Babylon / and brer cines: that beare euil will  
 agaynst me. I will sende also into Babylon  
 gannets to sunne her out / a besoye her lande:  
 for in the daye of her trouble / they shall  
 aboute her on euery side. Moreover the Lorde  
 hath sayde vnto the bowemen / and to the  
 that become ouer / walkes in disciplines: Ye  
 shall not spare her yong men / fill duncall  
 her hoist. Thus the slayne them fall downe in  
 the lende of the Caldees / and the wounded in  
 the strettes. As for Israel and Iuda / they  
 shall not be forsaken of their God: of the Lorde  
 of hostes / of the lyon of Israel: no  
 though they haue spyled all they: lande full  
 of synne. I flee awaye from Babylon / eury  
 man saue his life. Let no man hold his tongue  
 as he were dumb: for the tyme of the Lorde  
 des vengeance is come: yee: he shall rewarde  
 her agayne. Babylon hath bene in the Lorde  
 des hande: a golden cuppe: that maketh all  
 Landes dronken. Of her wyne haue all people  
 dronken /

# Babylon.

# The Prophet Jeremy.

**Isa. xij. b** **2** Broken / therefore are they out of their wittnes  
**2po. xxiij. a** **1** But solemnly to Babylon / fall & destroye  
**ps. lxxv. b** **1** No more for her / being plasters for her wound  
 deo / if she maye peradventure be healed againe.  
 We wolde haue made Babylon whole / saye  
 they / but she is not recoured. Therefore wil we  
 let her alone / and goe euery man into his owne  
 countrie. For her iudgement is come into hea-  
 uen / and is gone vp to the cloudes. The Lo-  
 rde hath brought forth our righteousnes. And  
 therefore come on / we wil shewe Sion / the  
 wife of the Lo. rde our God.

**Inci. ii. c** **1** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** For the Lo. rde shall raise vp the spirit of the  
 Kinge of the Medes / which hath already a des-  
 troye to destroye Babylon. This shall be the ven-  
 geance of the Lo. rde / and the vengeance  
 of his temple. Set vp tokens upon the wal-  
 les of Babylon / make youre watch stronge / for  
 your watchmen in craye / see / holde priuie war-  
 che: a yer for all that shal the Lo. rde goe forth  
 with the deuyce / which he hath taken vpon the  
 city dwell in Babylon.

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

**2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92**

vesel. He swallowed me up like a Dragon/  
a swallowed his belly with my delicates: he hath  
cast me out: he hath taken my sublaunce a-  
way: and the thinge that was left me hath  
he eared vnto Babylon / sayeth the vough-  
ter that dwelleth in Zion: yee/ and my blood  
also vnto the Caldres sayeth Jerusalem.  
Therefore thus sayeth the Lord: A Be-  
holder: I will defende thy cause/ and avenge  
the: I will smite vp her see/ and drye vp her  
water springes.

Jer. 51: c  
Babylon shall become a heape of stones/  
a dwelling place for Dragons/ a fearfull  
a wounding/ because no man dwelleth there.  
They shall roare together like Lions/ and as  
the yonge Lyons when they be angry so shall  
they denge them selves. In their heare shall I  
set thicke thornes/ and they shall be thornes  
for yore: There shall they sleepe an euerlasting  
sleepe/ and neuer wake/ sayeth the Lord.

Jer. 51: b  
I shall eare them vnto be slaine like sheepe/  
like whetters and goates. O how was Sa-  
shu rene: O how was the glory of the whole  
lande taken: how happened it that Babylon  
is so wounded at amongst the heathen: The  
siege is risen ouer Babylon/ and hath covered  
her in his greates waues. Her ciues are laid  
wast/ the lande is euen vnbuided and voyde: it  
is to a land where no man dwelleth/ and where  
no man traueleth thowme. No: ouer/ I  
will wyser I be at Babylon: and the thinge  
that he hath swallowed vp/ that same shall I puece  
out of his mouth. The Gentiles also shall  
raue no more vnto him/ yee/ and the walles  
of Babylon shall fall.

Jer. 51: c  
Jer. 51: d  
Jer. 51: e  
Jer. 51: f  
Jer. 51: g  
Jer. 51: h  
Jer. 51: i  
Jer. 51: k  
Jer. 51: l  
Jer. 51: m  
Jer. 51: n  
Jer. 51: o  
Jer. 51: p  
Jer. 51: q  
Jer. 51: r  
Jer. 51: s  
Jer. 51: t  
Jer. 51: u  
Jer. 51: v  
Jer. 51: w  
Jer. 51: x  
Jer. 51: y  
Jer. 51: z  
Jer. 51: aa  
Jer. 51: ab  
Jer. 51: ac  
Jer. 51: ad  
Jer. 51: ae  
Jer. 51: af  
Jer. 51: ag  
Jer. 51: ah  
Jer. 51: ai  
Jer. 51: aj  
Jer. 51: ak  
Jer. 51: al  
Jer. 51: am  
Jer. 51: an  
Jer. 51: ao  
Jer. 51: ap  
Jer. 51: aq  
Jer. 51: ar  
Jer. 51: as  
Jer. 51: at  
Jer. 51: au  
Jer. 51: av  
Jer. 51: aw  
Jer. 51: ax  
Jer. 51: ay  
Jer. 51: az  
Jer. 51: ba  
Jer. 51: bb  
Jer. 51: bc  
Jer. 51: bd  
Jer. 51: be  
Jer. 51: bf  
Jer. 51: bg  
Jer. 51: bh  
Jer. 51: bi  
Jer. 51: bj  
Jer. 51: bk  
Jer. 51: bl  
Jer. 51: bm  
Jer. 51: bn  
Jer. 51: bo  
Jer. 51: bp  
Jer. 51: bq  
Jer. 51: br  
Jer. 51: bs  
Jer. 51: bt  
Jer. 51: bu  
Jer. 51: bv  
Jer. 51: bw  
Jer. 51: bx  
Jer. 51: by  
Jer. 51: bz  
Jer. 51: ca  
Jer. 51: cb  
Jer. 51: cc  
Jer. 51: cd  
Jer. 51: ce  
Jer. 51: cf  
Jer. 51: cg  
Jer. 51: ch  
Jer. 51: ci  
Jer. 51: cj  
Jer. 51: ck  
Jer. 51: cl  
Jer. 51: cm  
Jer. 51: cn  
Jer. 51: co  
Jer. 51: cp  
Jer. 51: cq  
Jer. 51: cr  
Jer. 51: cs  
Jer. 51: ct  
Jer. 51: cu  
Jer. 51: cv  
Jer. 51: cw  
Jer. 51: cx  
Jer. 51: cy  
Jer. 51: cz  
Jer. 51: da  
Jer. 51: db  
Jer. 51: dc  
Jer. 51: dd  
Jer. 51: de  
Jer. 51: df  
Jer. 51: dg  
Jer. 51: dh  
Jer. 51: di  
Jer. 51: dj  
Jer. 51: dk  
Jer. 51: dl  
Jer. 51: dm  
Jer. 51: dn  
Jer. 51: do  
Jer. 51: dp  
Jer. 51: dq  
Jer. 51: dr  
Jer. 51: ds  
Jer. 51: dt  
Jer. 51: du  
Jer. 51: dv  
Jer. 51: dw  
Jer. 51: dx  
Jer. 51: dy  
Jer. 51: dz  
Jer. 51: ea  
Jer. 51: eb  
Jer. 51: ec  
Jer. 51: ed  
Jer. 51: ee  
Jer. 51: ef  
Jer. 51: eg  
Jer. 51: eh  
Jer. 51: ei  
Jer. 51: ej  
Jer. 51: ek  
Jer. 51: el  
Jer. 51: em  
Jer. 51: en  
Jer. 51: eo  
Jer. 51: ep  
Jer. 51: eq  
Jer. 51: er  
Jer. 51: es  
Jer. 51: et  
Jer. 51: eu  
Jer. 51: ev  
Jer. 51: ew  
Jer. 51: ex  
Jer. 51: ey  
Jer. 51: ez  
Jer. 51: fa  
Jer. 51: fb  
Jer. 51: fc  
Jer. 51: fd  
Jer. 51: fe  
Jer. 51: ff  
Jer. 51: fg  
Jer. 51: fh  
Jer. 51: fi  
Jer. 51: fj  
Jer. 51: fk  
Jer. 51: fl  
Jer. 51: fm  
Jer. 51: fn  
Jer. 51: fo  
Jer. 51: fp  
Jer. 51: fq  
Jer. 51: fr  
Jer. 51: fs  
Jer. 51: ft  
Jer. 51: fu  
Jer. 51: fv  
Jer. 51: fw  
Jer. 51: fx  
Jer. 51: fy  
Jer. 51: fz  
Jer. 51: ga  
Jer. 51: gb  
Jer. 51: gc  
Jer. 51: gd  
Jer. 51: ge  
Jer. 51: gf  
Jer. 51: gg  
Jer. 51: gh  
Jer. 51: gi  
Jer. 51: gj  
Jer. 51: gk  
Jer. 51: gl  
Jer. 51: gm  
Jer. 51: gn  
Jer. 51: go  
Jer. 51: gp  
Jer. 51: gq  
Jer. 51: gr  
Jer. 51: gs  
Jer. 51: gt  
Jer. 51: gu  
Jer. 51: gv  
Jer. 51: gw  
Jer. 51: gx  
Jer. 51: gy  
Jer. 51: gz  
Jer. 51: ha  
Jer. 51: hb  
Jer. 51: hc  
Jer. 51: hd  
Jer. 51: he  
Jer. 51: hf  
Jer. 51: hg  
Jer. 51: hh  
Jer. 51: hi  
Jer. 51: hj  
Jer. 51: hk  
Jer. 51: hl  
Jer. 51: hm  
Jer. 51: hn  
Jer. 51: ho  
Jer. 51: hp  
Jer. 51: hq  
Jer. 51: hr  
Jer. 51: hs  
Jer. 51: ht  
Jer. 51: hu  
Jer. 51: hv  
Jer. 51: hw  
Jer. 51: hx  
Jer. 51: hy  
Jer. 51: hz  
Jer. 51: ia  
Jer. 51: ib  
Jer. 51: ic  
Jer. 51: id  
Jer. 51: ie  
Jer. 51: if  
Jer. 51: ig  
Jer. 51: ih  
Jer. 51: ii  
Jer. 51: ij  
Jer. 51: ik  
Jer. 51: il  
Jer. 51: im  
Jer. 51: in  
Jer. 51: io  
Jer. 51: ip  
Jer. 51: iq  
Jer. 51: ir  
Jer. 51: is  
Jer. 51: it  
Jer. 51: iu  
Jer. 51: iv  
Jer. 51: iw  
Jer. 51: ix  
Jer. 51: iy  
Jer. 51: iz  
Jer. 51: ja  
Jer. 51: jb  
Jer. 51: jc  
Jer. 51: jd  
Jer. 51: je  
Jer. 51: jf  
Jer. 51: jg  
Jer. 51: jh  
Jer. 51: ji  
Jer. 51: jj  
Jer. 51: jk  
Jer. 51: jl  
Jer. 51: jm  
Jer. 51: jn  
Jer. 51: jo  
Jer. 51: jp  
Jer. 51: jq  
Jer. 51: jr  
Jer. 51: js  
Jer. 51: jt  
Jer. 51: ju  
Jer. 51: jv  
Jer. 51: jw  
Jer. 51: jx  
Jer. 51: jy  
Jer. 51: jz  
Jer. 51: ka  
Jer. 51: kb  
Jer. 51: kc  
Jer. 51: kd  
Jer. 51: ke  
Jer. 51: kf  
Jer. 51: kg  
Jer. 51: kh  
Jer. 51: ki  
Jer. 51: kj  
Jer. 51: kk  
Jer. 51: kl  
Jer. 51: km  
Jer. 51: kn  
Jer. 51: ko  
Jer. 51: kp  
Jer. 51: kq  
Jer. 51: kr  
Jer. 51: ks  
Jer. 51: kt  
Jer. 51: ku  
Jer. 51: kv  
Jer. 51: kw  
Jer. 51: kx  
Jer. 51: ky  
Jer. 51: kz  
Jer. 51: la  
Jer. 51: lb  
Jer. 51: lc  
Jer. 51: ld  
Jer. 51: le  
Jer. 51: lf  
Jer. 51: lg  
Jer. 51: lh  
Jer. 51: li  
Jer. 51: lj  
Jer. 51: lk  
Jer. 51: ll  
Jer. 51: lm  
Jer. 51: ln  
Jer. 51: lo  
Jer. 51: lp  
Jer. 51: lq  
Jer. 51: lr  
Jer. 51: ls  
Jer. 51: lt  
Jer. 51: lu  
Jer. 51: lv  
Jer. 51: lw  
Jer. 51: lx  
Jer. 51: ly  
Jer. 51: lz  
Jer. 51: ma  
Jer. 51: mb  
Jer. 51: mc  
Jer. 51: md  
Jer. 51: me  
Jer. 51: mf  
Jer. 51: mg  
Jer. 51: mh  
Jer. 51: mi  
Jer. 51: mj  
Jer. 51: mk  
Jer. 51: ml  
Jer. 51: mm  
Jer. 51: mn  
Jer. 51: mo  
Jer. 51: mp  
Jer. 51: mq  
Jer. 51: mr  
Jer. 51: ms  
Jer. 51: mt  
Jer. 51: mu  
Jer. 51: mv  
Jer. 51: mw  
Jer. 51: mx  
Jer. 51: my  
Jer. 51: mz  
Jer. 51: na  
Jer. 51: nb  
Jer. 51: nc  
Jer. 51: nd  
Jer. 51: ne  
Jer. 51: nf  
Jer. 51: ng  
Jer. 51: nh  
Jer. 51: ni  
Jer. 51: nj  
Jer. 51: nk  
Jer. 51: nl  
Jer. 51: nm  
Jer. 51: nn  
Jer. 51: no  
Jer. 51: np  
Jer. 51: nq  
Jer. 51: nr  
Jer. 51: ns  
Jer. 51: nt  
Jer. 51: nu  
Jer. 51: nv  
Jer. 51: nw  
Jer. 51: nx  
Jer. 51: ny  
Jer. 51: nz  
Jer. 51: oa  
Jer. 51: ob  
Jer. 51: oc  
Jer. 51: od  
Jer. 51: oe  
Jer. 51: of  
Jer. 51: og  
Jer. 51: oh  
Jer. 51: oi  
Jer. 51: oj  
Jer. 51: ok  
Jer. 51: ol  
Jer. 51: om  
Jer. 51: on  
Jer. 51: oo  
Jer. 51: op  
Jer. 51: oq  
Jer. 51: or  
Jer. 51: os  
Jer. 51: ot  
Jer. 51: ou  
Jer. 51: ov  
Jer. 51: ow  
Jer. 51: ox  
Jer. 51: oy  
Jer. 51: oz  
Jer. 51: pa  
Jer. 51: pb  
Jer. 51: pc  
Jer. 51: pd  
Jer. 51: pe  
Jer. 51: pf  
Jer. 51: pg  
Jer. 51: ph  
Jer. 51: pi  
Jer. 51: pj  
Jer. 51: pk  
Jer. 51: pl  
Jer. 51: pm  
Jer. 51: pn  
Jer. 51: po  
Jer. 51: pp  
Jer. 51: pq  
Jer. 51: pr  
Jer. 51: ps  
Jer. 51: pt  
Jer. 51: pu  
Jer. 51: pv  
Jer. 51: pw  
Jer. 51: px  
Jer. 51: py  
Jer. 51: pz  
Jer. 51: qa  
Jer. 51: qb  
Jer. 51: qc  
Jer. 51: qd  
Jer. 51: qe  
Jer. 51: qf  
Jer. 51: qg  
Jer. 51: qh  
Jer. 51: qi  
Jer. 51: qj  
Jer. 51: qk  
Jer. 51: ql  
Jer. 51: qm  
Jer. 51: qn  
Jer. 51: qo  
Jer. 51: qp  
Jer. 51: qq  
Jer. 51: qr  
Jer. 51: qs  
Jer. 51: qt  
Jer. 51: qu  
Jer. 51: qv  
Jer. 51: qw  
Jer. 51: qx  
Jer. 51: qy  
Jer. 51: qz  
Jer. 51: ra  
Jer. 51: rb  
Jer. 51: rc  
Jer. 51: rd  
Jer. 51: re  
Jer. 51: rf  
Jer. 51: rg  
Jer. 51: rh  
Jer. 51: ri  
Jer. 51: rj  
Jer. 51: rk  
Jer. 51: rl  
Jer. 51: rm  
Jer. 51: rn  
Jer. 51: ro  
Jer. 51: rp  
Jer. 51: rq  
Jer. 51: rr  
Jer. 51: rs  
Jer. 51: rt  
Jer. 51: ru  
Jer. 51: rv  
Jer. 51: rw  
Jer. 51: rx  
Jer. 51: ry  
Jer. 51: rz  
Jer. 51: sa  
Jer. 51: sb  
Jer. 51: sc  
Jer. 51: sd  
Jer. 51: se  
Jer. 51: sf  
Jer. 51: sg  
Jer. 51: sh  
Jer. 51: si  
Jer. 51: sj  
Jer. 51: sk  
Jer. 51: sl  
Jer. 51: sm  
Jer. 51: sn  
Jer. 51: so  
Jer. 51: sp  
Jer. 51: sq  
Jer. 51: sr  
Jer. 51: ss  
Jer. 51: st  
Jer. 51: su  
Jer. 51: sv  
Jer. 51: sw  
Jer. 51: sx  
Jer. 51: sy  
Jer. 51: sz  
Jer. 51: ta  
Jer. 51: tb  
Jer. 51: tc  
Jer. 51: td  
Jer. 51: te  
Jer. 51: tf  
Jer. 51: tg  
Jer. 51: th  
Jer. 51: ti  
Jer. 51: tj  
Jer. 51: tk  
Jer. 51: tl  
Jer. 51: tm  
Jer. 51: tn  
Jer. 51: to  
Jer. 51: tp  
Jer. 51: tq  
Jer. 51: tr  
Jer. 51: ts  
Jer. 51: tt  
Jer. 51: tu  
Jer. 51: tv  
Jer. 51: tw  
Jer. 51: tx  
Jer. 51: ty  
Jer. 51: tz  
Jer. 51: ua  
Jer. 51: ub  
Jer. 51: uc  
Jer. 51: ud  
Jer. 51: ue  
Jer. 51: uf  
Jer. 51: ug  
Jer. 51: uh  
Jer. 51: ui  
Jer. 51: uj  
Jer. 51: uk  
Jer. 51: ul  
Jer. 51: um  
Jer. 51: un  
Jer. 51: uo  
Jer. 51: up  
Jer. 51: uq  
Jer. 51: ur  
Jer. 51: us  
Jer. 51: ut  
Jer. 51: uu  
Jer. 51: uv  
Jer. 51: uw  
Jer. 51: ux  
Jer. 51: uy  
Jer. 51: uz  
Jer. 51: va  
Jer. 51: vb  
Jer. 51: vc  
Jer. 51: vd  
Jer. 51: ve  
Jer. 51: vf  
Jer. 51: vg  
Jer. 51: vh  
Jer. 51: vi  
Jer. 51: vj  
Jer. 51: vk  
Jer. 51: vl  
Jer. 51: vm  
Jer. 51: vn  
Jer. 51: vo  
Jer. 51: vp  
Jer. 51: vq  
Jer. 51: vr  
Jer. 51: vs  
Jer. 51: vt  
Jer. 51: vu  
Jer. 51: vv  
Jer. 51: vw  
Jer. 51: vx  
Jer. 51: vy  
Jer. 51: vz  
Jer. 51: wa  
Jer. 51: wb  
Jer. 51: wc  
Jer. 51: wd  
Jer. 51: we  
Jer. 51: wf  
Jer. 51: wg  
Jer. 51: wh  
Jer. 51: wi  
Jer. 51: wj  
Jer. 51: wk  
Jer. 51: wl  
Jer. 51: wm  
Jer. 51: wn  
Jer. 51: wo  
Jer. 51: wp  
Jer. 51: wq  
Jer. 51: wr  
Jer. 51: ws  
Jer. 51: wt  
Jer. 51: wu  
Jer. 51: wv  
Jer. 51: ww  
Jer. 51: wx  
Jer. 51: wy  
Jer. 51: wz  
Jer. 51: xa  
Jer. 51: xb  
Jer. 51: xc  
Jer. 51: xd  
Jer. 51: xe  
Jer. 51: xf  
Jer. 51: xg  
Jer. 51: xh  
Jer. 51: xi  
Jer. 51: xj  
Jer. 51: xk  
Jer. 51: xl  
Jer. 51: xm  
Jer. 51: xn  
Jer. 51: xo  
Jer. 51: xp  
Jer. 51: xq  
Jer. 51: xr  
Jer. 51: xs  
Jer. 51: xt  
Jer. 51: xu  
Jer. 51: xv  
Jer. 51: xw  
Jer. 51: xx  
Jer. 51: xy  
Jer. 51: xz  
Jer. 51: ya  
Jer. 51: yb  
Jer. 51: yc  
Jer. 51: yd  
Jer. 51: ye  
Jer. 51: yf  
Jer. 51: yg  
Jer. 51: yh  
Jer. 51: yi  
Jer. 51: yj  
Jer. 51: yk  
Jer. 51: yl  
Jer. 51: ym  
Jer. 51: yn  
Jer. 51: yo  
Jer. 51: yp  
Jer. 51: yq  
Jer. 51: yr  
Jer. 51: ys  
Jer. 51: yt  
Jer. 51: yu  
Jer. 51: yv  
Jer. 51: yw  
Jer. 51: yx  
Jer. 51: yy  
Jer. 51: yz  
Jer. 51: za  
Jer. 51: zb  
Jer. 51: zc  
Jer. 51: zd  
Jer. 51: ze  
Jer. 51: zf  
Jer. 51: zg  
Jer. 51: zh  
Jer. 51: zi  
Jer. 51: zj  
Jer. 51: zk  
Jer. 51: zl  
Jer. 51: zm  
Jer. 51: zn  
Jer. 51: zo  
Jer. 51: zp  
Jer. 51: zq  
Jer. 51: zr  
Jer. 51: zs  
Jer. 51: zt  
Jer. 51: zu  
Jer. 51: zv  
Jer. 51: zw  
Jer. 51: zx  
Jer. 51: zy  
Jer. 51: zz

slaine many out of Israell: so shall there fall  
many/ and be slaine in all her kingdome. Ye  
that haue escaped the sword/ shall you slide  
not sit/ remember the Lord: a farr off/ and  
thinke vpon Jerusalem/ for we were aspaied  
to haue the blasphemies: oure faces were cou-  
ered with haine/ because the straunge shall  
re come into the Sanctuary of the Lord.  
Wherefore beholde / sayeth the Lord: the  
nine euening that I will visit the ymagines  
of Babylon/ and thow the whole lande they  
shall mourne and sal. Though Babilid elum-  
med vp into heauen/ and kepte her power on  
bye: yet shall I sende her destroyers saith  
the Lord.

Spituous eye shall be herde from Babil-  
lon/ and a great mysery from the lande of  
the Caldres: when the Lord destroyeth  
them/ and when he dryeth oute the hys flo-  
me/ and poude boaling/ wherewith they  
haue bene so furious/ as the waues of grea-  
te waterfloodes/ and made greates cralles  
with their wordes. For the destroyers shall  
come vpon her (euen vpon Babilon) which shall  
take her wordes/ and breake their bowes: for  
God is disposed to avenge him selfe vpon  
them/ and sufficiently to recompenc them.  
Yee / sayeth the Lord: I will make theys  
princes/ their wyse men/ their chiefe rulers/ a  
all their wordes diuents: for that they shall  
sleepe an euerlasting sleepe/ and neuer wake:  
Thus sayeth the Lord: whose name is the  
Lord of hostes.

No: ouer/ thus sayeth the Lord of hostes  
the chiefe wall of Babylon shall breake/ and  
her poude gates shall breake vp. And  
the thinge that the Gentiles and the people  
haue wroughte with greates traualle and la-  
boure / shall come to naught/ and be consu-  
med in the fyre.

This is the charge that Jeremy gaue vnto  
Sarias the sonne of Nerias/ the sonne of  
Maasia/ when he wente towarde Babylon  
with Sedechias the kynge of Iuda/ in the  
fourth yere of his raygne. Nowe this Sa-  
rias was a peaceable prync. Jeremy wente  
in a booke alle the mysery that shoulde come vpon  
Babilon/ yee/ and all thefe sones that he  
writen agens Babilon/ and gaue Sarias  
this charge: When thou comest vnto Ba-  
bilon

Jer. 51: l  
like as Babylon hath breken downe and

hilon/fe that thou rede all these wordes / and  
saye: O Lord / thou art determined to rote  
our this place/so that myther people noi care  
thill shall weel there any mounth to lye wast  
for ener: and when thou haste rebba oure the  
dote/finde a stone to w/a cast it in the midst  
of Suphate/a saie: Euen thus shal Babilon  
finde it/so the thrust downe with the hurten  
of trouble/that I wil bringe upon her/so that  
she shal neuer come up againe. Thus saire are  
the peachinges of Jeremy.

The .Lii. Chapter.

**J** Sedechias<sup>ij. r. p. iij. b</sup> was .xxij. yeare olde when he  
was made kyng/and be reigned .ij. yeas  
in Jerusalem. His mothers name was  
Hamithal/Jeremios daughter of Lobna/He  
lyud wickedly before the Lorde euen as  
Joachim yed. Wherefor the Lorde was  
angry at Jerusalem and Juda / so longe all  
he had call them out of his presence. And Se  
dechias fel from the kyng of Babilon. But  
in the .ix. yeare of his raygne. In the tenth  
moneth/the tenth daye of the moneth it hap  
pened that Nabuchodonosor kyng of Babilon  
with all his hooste came before Jerusalem  
and besyged it/a made them bulwoikes  
rounde aboute it. And this besyginge of the  
cync endured vnto the .ij. yeare of kyng Se  
dechias.

**J**er. xxxij. a  
ij. r. p. ij. a

**I**n the fourth moneth/the .ij. daye of  
the moneth/there was so greaie hunger in  
the cync: that there were no more wytales for  
the people of the lande. So all the souldiers  
bake awaye/ and sted oute of the cync by  
night/theyeow the waye of the poute betwene  
the two walles by the kynges garden. Howe  
the Caldees had compassed the cync rounde  
aboute/ yet wente these men their waye to  
warde the wilderness.

**I**n. r. p. ij. a  
Jc xxxij. b  
xxxij. a

And so the Caldees folowed vpon them/  
and rote Sedechias the kyng in the selde of  
Jericho / when his hooste was runne from  
hym. So they caried the kyng awaye pzo  
fonce to Keblabawnto the kyng of Babilon  
Jc. xxxij. b in the lande of Semath / where he gaue iud  
gement vpon hym.

The kyng of Babilon also caused Sedechi  
as sonnes to be slain before his face/yea/a put  
all the princes of Juda to deaht at Keblaba  
w/Moconey/ he put out the eyes of Sedechias/  
caused him be bounde with chaynes/so he car  
ied vnto Babilon: and let him lye in pzyon  
tyl he yed.

Howe the tent daye of the fifth moneth in  
the .ij. yeare of Nabuchodonosor kyng of  
Babilon / Nabuzardan the chiefe captayne  
and the kyng of Babilon/seruanentes came  
vnto Jerusalem/and bent to the house of the  
Lorde. He bent up also the kynges palaces/  
all the houses and all the gorgeous buildyngs  
in Jerusalem. And the whole hoost of the  
Caldees that were with the chiefe captayne/  
bake downe all the walles of Jerusalem  
rounde aboute.

For the pzoec people and such folke as yet  
was left in the cync/ which also were fallen to  
the kyng of Babilon/yea/and what people as  
yet remained: Nabuzardan the chiefe captayne  
caried them awaye pzoners. But the pzoec  
people of the countrey/ vnto Nabuzardan the  
chiefe captayne leane in the lande/ to occupie  
the vineyardes and felde. The Caldees also  
bake the Basen pillers that were in the hoost  
of the Lorde/yea/ the seats and the Basen la  
uer that was in the hoost of the Lorde: a car  
ied of the metal of them vnto Babilon. They  
rote: waic also the cauldrons/ hours/ stesbo  
tes/ spankers/ spoones/ a all Basen vessel that  
was occupied in the seruice: with the Basens/  
colpannes/ spankers/ potes/ candlestickes/  
spoones a cuppes/ wherof some were of golde/  
and some of syluer.

The chiefe captayne rote also the two pzo  
lers/ Hauer/ the .xij. Basen valltes/ that stode  
vnder the gate/ which kyng Salomon made in  
the hoost of the Lorde: and all the vessel  
ce inteyned so made metal that it mighte not  
be wreyed. For: euer piller was .xviij. cubites  
hye/ and the top: that went about it/ was .xij.  
cubites/ and foure fingers thicke and round:  
How vpon the rope were Basen fropnes/ a  
euer froppe was .v. cubites hye: and vpon  
the fropnes were whopes / and pzo granates  
rounde aboute of cleie dyffe.

After this maner were deth the pillers far  
shioned with the pzo granates / wherof there  
were an hundred and .xxij. whiche beinge  
vpon the whopes rounde aboute. The chiefe  
captayne also rote Seras the bre pacelle/ and  
Sophonias that was chiefe next him/ and the  
the

the keyes of the treasury. He toke out of the cite a chamberlaine which was a captain of the souldiers/a iuuen man that were the Kinges seruantes/which were founde in the cite: & a Chappin a capitaine that used to muster the men of warre: with s. men of the courtie that were taken in the cite. These Nabuzaradan the chiefe captaine toke / and carried them to the Kinge of Babylon onto Belshatha: and the Kinge of Babylon caused them to be put to death at Belshathain the lande of Hemath. And thus Juda was ledde awaye captiue/ out of his owne lande.

This is the summe of the people/whome Nabuchodonosor ledde awaye captiue.

In the seventh year of his raigne/he carried awaye of the Ierues/the shoulande the and euerye. In the xiiij. year Nabuchodonosor came awaie from Ierusalem egypt hundred and xxxij. per sones. In the xxxij. year of Nabuchodonosor Nabuzaradan the chiefe captaine toke awaye seven hundred sijn. Ierues poysoners. The whole summe of all the poysoners is foure thousande and sixtyder.

In the xxxij. year after that Zedechim the Kinge of Juda was carried awaye in the xxij. daye of the twelfth moneth / Lulimicrobach Kinge of Babilon (the same yeare that he raigned) gaue Zedechim the Kinge of Juda his pardon / and lettes him oute of prison / and spake lauyngly to him: And set his crowne aboue the crowne of the other Kinges that were with hym in Babilon. He chaunged also the clothes of his prison / yet / and he dyd care with hym all his lyfe longe. And he had a continuall ioyngre geuen hym of the Kinge of Babilon/euerye daye a certayne thing allowed hym/ of the vases of his lyfe / vntill he dyed.

( \* \* \* )

The ende of the prophete  
Jeremy.

## The Lamentations of Jeremy.

And it came to passe (after Ieruel was brought into captiue) a Ierusalem destroyed: & Jeremy the prophete sat weeping / mourning / makinge his moone in Ierusalem: & he an heauy heart he sigbed / saying:

The first Chapter.

Alph. K



How sorely the cite so desolate / that sometime was full of people: how is she become like a widowe / which was the lady of all nations: How is she brought vnder tribute / that ruled all landes.

Verb. D

She weepeth sore in the night / so that she ceases runne downe her cheeks: for amonge al her louers / there is none that comforteth her any comforte: yet / her next frendes abhorre her / and are become her enemies.

Gimel. A

Juda is taken prisoner / because he was desolated: for seruinge so many strange gods / he dwelleth now amonge the Heathen. She findeth no rest: all they that persecuted her / toke her / and so she dwelleth amonge her enemies.

Dalch. V

The streets of Sion mourne / because no man cometh more to the solempne feastes. All her gates are desolate / her widdes make lamentation / her maidens are carefull / and she herselfe is in greate heavynesse.

Re. N

Her enemies are fallen vpon her heade / & haue put her to shame: for the Lord hath chastened her because of her greate wickednesse: her children are ledde awaye captiue before her enemies.

Dalch. V

All the beautye of the daughter of Sion is awaye: her pynnes are become like whetstones that fynde no pasture. They are diuen awaye before

Before their enemies/so that they haue no more power.

Psal. 1

Now Ouch Jerusalem remembre the time of her misery a disobedience/see the ioye and pleasure that she hath had in times past: seeing her people is thought downe thow we the power of thy enemy / a there is no man for to helpe her: her enemies stande looking at her/ and laugh her Sabbath dayes to scorne.

Psal. 7

Jerusalem I nnyed curt moie and more/ therefore is she come in daye. All they that had her in honoure/ despise her: for they haue sene her synfulness. See she sigheth/ and is ashamed of her selfe.

Eccl. 3

Her synnes are defiled/ she remembred not what wolde followe: therefore is her fall so greuous/ a there is no man to comforte her. O Lord/ comforte my trouble/ for myne enemy hath the upper hande.

Job. 2

The enemye hath put his hande to all the pious thinges that he had/ yee/ euen before her eyes came the voyce then in and out of the Sanctuary: I whome thou (neuertheless) haste subydden to come within thy congregation.

Wis. 11

Eccl. 3

¶ All her people seke their bread with heavynesse/ a loke what pious thinge every mā hath/ that geueth he for meate to saue his life. Consider (O Lord) and see/ howe wyle I am become.

Wis. 11  
Ecc. 4. c

Lamed. 3

O ye all that go forthy/ beholde and see/ if there be anye sorrowe like vnto myne/ wherewith the Lord hath troubled me/ in the daye of his fearful wrath.

Mem. 2

¶ From aboute hath he sent downe a fyre into my bones and consumed me: he hath layed a net for my feet/ and thowen me wyde open: he hath made me desolate/ so that I muste cewe be mourninge.

Nun. 1

The yoke of my mansgression is come at the last/ with his hande hath he taken it vp/ and put it aboute my necke. My strengthe is

gone: the Lord hath deliuered me into those handes/ whercoure I can not quyte my selfe.

Samed. 5

The Lord hath destroyed all the mightye men that were in me. He hath proclaymed a fast to slaughter all my best men. The Lord hath troben downe the daughter of Juda/ wile as it were in a wyne presse.

Zin. 7

Therefore do I wepe/ and myne eyes gusse Ierusalem out of water: for the comforter that shoulde quicken me/ is farre fro me. My children are diuyn awaye/ so: why? the enemye hath goneth the ourbande.

Re. 2

Sion casteth out her handes/ and there is no mā to comforte her. The Lord hath laid the enemies rounde aboute Jacob/ and Jerusalem is as it were a menstruous woman/ in the middell of them.

Sade. 7

The Lord is righteous/ for I haue provoked his countenance vnto anger. O take heed alyc people/ and consider my heauynesse. My maidens and my yongemen are ledde as waye into captiuitie.

Zoph. 7

I called for my louers/ but they begyled me/ for my priests and counsellors/ but they perished: euen while they sought for meate/ to saue theyr liues.

Re. 7

Consider (O Lord) how I am troubled/ my weyde is disquieted/ my hearte meryeth aboute in me/ a I am full of brauynesse. The sworde burieth me withoute and within/ a I am lyke vnto death.

Sin. 5

They heare my mourninge/ but there is none that wil comforte me. All myne enemies haue herde of my trouble/ a are glad thercof/ because thou haste done it. But thou shalt bringe forth the tyme/ when they also shall lyke vnto me.

Thau. 7

For the shall come all their aduersites/ thou shalt plucke the away/ euen as thou hast plucked me/ because of al my wickednesse. For my fouwe is very greates/ and my hearte is brauynesse.

The

Ecc. 11

Ecc. 11



The II. Chapter.

Aleph. x

**I** As a howleth the Lord barekened  
 the daughter of Sion so sore in his wrath:  
 he for the honour of Israel he hath casten it  
 downe from heauen vpon the earth: howe  
 happenceth it that he remembered nor his own  
 Trophe: when he was angry?

Beth. 2

The Lord hath cast downe all the glory  
 of Jacob without any fauoure: All the strong  
 places of the daughter Juda hath he stoie in  
 his wrath: and shrouen them downe to the  
 ground: her kingdome and her pinnace hath  
 he suspended.

Gimel. 3

In the wrath of his indignacion he hath  
 stoie al the baine of Israel: he hath withdra-  
 uen his right hande from the enemye: yee / a  
 flame of fyre is kindled in Jacob / a hath con-  
 sumed vp all rounde aboute.

Daleth. 4

He hath bene his bowe like an enemye: he  
 hath assailed his right hande as an aduersary:  
 and euery thinge that was pleasaunt to se /  
 he hath smiten it downe. He hath poured out  
 his wrath like a streame into the tabernacle of the  
 daughter Sion.

He. 5

The Lord is become like as it were an  
 enemye: he hath cast downe Israel and all his  
 places: yee / all his stronge holdes hath he de-  
 stroyed / a filled the daughter of Juda with  
 much sorrowe and heauynesse.

Vau. 6

**B** Her tabernacle which was like a garden  
 of pleasure hath he destroyed: her blye solempne  
 feastes hath he put downe. The Lord hath  
 broken it so to passe / that the blye solempne  
 feastes a Sabbathes in Sion are done for-  
 gotten: In his heauy displeasure hath he made  
 the kinge a prisoner to be despised.

Zain. 7

The Lord hath forsaken his owne au-  
 ter: a is wroth with his owne Sanctuary / a  
 hath givē the walles of their towres into the  
 handes of the enemye. Their enemies made  
 a noyse in the house of the Lord: as it had  
 bene: as a solempne feast bene.

Cheth. 8

The Lord thought to breake downe the  
 walles of the daughter Sion: he spredde his  
 lynce: a vicke nor in his hande: til he had de-  
 stroyed them. Therefore inuoune the turrettes  
 and the broken walles together.

Teth. 9

Her pinnace are casten downe to the ground /  
 her barres are broken a smitte insonder: Her  
 king a pinnace are caried awaye to the Gen-  
 tiles: they haue neither lawe nor prophetes /  
 nor yet any vision from the Lord.

Iod. 10

The Senatours of the daughter Sion sit  
 vpon the grounde in silence: they haue shro-  
 wed a shewe vpon thar heades / and greded the  
 silkes with sackcloth. The maydens of Je-  
 rusalem hange downe thar heades to the  
 grounde.

Kaph. 11

Myne eyes begynne to fayle me throuwe  
 weeping / my body is disquieted / my leuer in  
 Treen. l. e  
 poured vpon the earth / for the greate burde  
 of my people: syng the chydren and babes  
 had swoorne in the strettes of the cite.

Lamed. 12

Euē when they spake to thar mothers /  
 where is meate and vnyte for whyle they so  
 sayde: they sel downe in the strettes of the cite  
 like as they had bene wounded / a some die  
 in thar mothers bosome.

Mem. 13

What shal I saye of the (Or thou daughter  
 Jerusalem) to whome shall I liken the?  
 To whome shal I compare the (O thou daughter  
 Sion) to comfort the weith? Thy burde  
 is like a mayneke / who maye heale the?

Nun. 14

† The prophetes haue lokē out wayne a  
 Ier. o. b  
 solis thinges for the / they haue not breued  
 nu. b. y. n. i. c  
 the of thy wickednesse / to kepe the from capti-  
 r. v. d. b.  
 ture: but haue ouerladen the / and throuwe  
 ff. p. b  
 sal be de scattered the abroad.

Samech. 15

All they that go by the / clappe their ban-  
 des at the: heffinge and wagginge thar hea-  
 des vpon the daughter Jerusalem: and saye  
 to this the cite that men call so saye: wherein  
 the whole lande reuerce?

Teth. 16

All thine enemies gaue vpon the: whispe-  
 ringe.

ringe and bytinge their teeth / sayinge I let vs  
weaue / for I mine that we lofed for / is come:  
we haue founde and fene it.

Dhe. D

The Lorde hath fulfilled the thinge that  
he was purposed to do: and perfourmed that  
he had deuyced longe ago: he hath destroyed /  
and not spared. He hath caused thine aduers  
fary to triumphe ouer the / and set vp the horn  
of thine enemye.

Sade. Y

Deut. iij. c. <sup>1</sup> Let thine hert erie vnto the Lorde / D'hou  
iij. a. <sup>2</sup> eigne of the Voughter Shonlet thy teares rine  
Ier. xxx. c. <sup>3</sup> Dounce like a minee daye a night rest not / a let  
not the apple of thine eye leaue of.

Toph. P

E Stande vp / and make thy prayer in the  
first water of the night / poure out thine herte  
like water before the Lorde / lift vp thine han  
des to him / for the liues of thy yonge children /  
that dye of hunger in the stretes.

Rea. 7

Beholde / O Lorde / and confide / why  
iij. Re. vj. f <sup>1</sup> hast thou gathered me vp so clene: O hal the  
Ier. iij. d <sup>2</sup> women then eate their owne frute / euen chyl  
dren of a spaine longe: O hal the priestes and  
prophets be slayne ihua in the Sanctuarye  
of the Lorde.

Sin. W

Yonge and olde / se behinde the stretes vp  
pon the grounde / my maidens and yongeme  
are slayne with the sword: towhome thou in  
the daye of thy wrathfull indignacion haste  
put to death: yet euen thou hast purthem to  
death and not spared them.

Thau. N

My neighbours that are round about me /  
hast thou called as it were to a fealdays / so that  
in the daye of the Lorde was the none escap  
ped / neither was any lesse behynde. Those  
that I had thought op and norshed / hath  
myne enemye destroyed.

The III. Chapter.

Alph. K

I Am the man / that thow we the rodde / of  
thy wrath / haue experiance of miserye.

He haue me forsh / and led me / se / into  
darkenesse / but not into light.

I gaue me onely hee with his hande / a  
layeth it ouer me.

Beth. 3

My flesh a my skynne hath he made olde / g  
my bones hath he thused.

He hath thuded rounde aboute me / a clo  
sed me in with gall and trauaile.

He hath set me in darkenesse / as theye that  
be dead for euer.

Gimel. X

He hath so bedged me in / that I can not  
get out / a hath layed heavy linkes vpon me.

Though I erie a tel penously / yet heard  
he not my prayer.

He hath stopped vp my wayes with foue  
requared stones / a made my pathes croked.

Dalet. 7

He layed wait for me lyke a Beere / and as  
a Lyon in a hole.

He hath marred my wayes / and thole me  
in peeces / he hath laud me wast al together.

He hath bent his bowe / and made me as  
it were a marke to shute at.

He. N

The arrowes of his quyre hath he shot / e  
uen into my raine.

I am laughed to scoine of all my people / I  
they make songes vpon me at the daye longe.

He hath fylled me with bitterness / a gaue  
me wounwood to drinke.

Vau. 7

He hath synstren my teeth in peeces / a ro  
led me in the dust.

He hath put my soule out of rest / I forget  
all good thinges.

I thought in my selfe / I am vndone / there  
is no hope for me in the Lorde.

Zain. 7

O remember yet my miserye and my trou  
ble / the wounwood and the gall.

Yet thou shalt remember them / for my soul  
melech awaye in me.

Whyle I esidie these thinges in my berr /  
I get a hope againe.

Beth. N

Utamely / that the mercies of the Lorde are  
not cleane gone / and that his louinge kynd  
nesse ceaseth not.

His faithfullnesse is greates / and reneweth  
it selfe as the morninge.

I The Lorde is my portion / sayeth my  
soul / therefore wil I hope in him.

D'hou

Terth. V

O how good is the Lord vnto them that put their trust in him/and to the soule that seeth after him?

O how good is it with falsesse to wayte/sate for the saluacion of the Lord?

O howe good is it for a man to take the yocke vpon him from his youth vp?

Iob. 7

He stretcheth alone/he holdeth him still/and smelleth quietly by him selfe.

He laucheth his face vpon the earth/if persecucions happen to his hope.

He offereth his sheke to the smyter/he will be content with reproues.

Eph. 3

For the Lord will not forsake foueuer.

Ier. 18

But though he be do cast of yce/accordinge to the multitude of his mercies/he receaueth to grace againe.

For he sheweth not plague/a cast out the children of men from his heritage.

Lamed. 5

To reade all the prisoners of the earth vnder his fire.

To moue the iudgement of man before the moost hyghest.

To condene a man in his cause: The Lord hath no pleasure in iudge things.

Nem. 11

What is he then that saith: there shoulde some thing be done withoute the Lordes remouement?

Out of the mouth of the mooste hyghest goeth not euill and good.

Wherefore then murmureth the lyinge man: let him murmure at his owne synne.

Nun. 1

Ier. 18

Ier. 18

Let vs loke well vpon our owne wayes/and remembre oure synnes/and turne againe to the Lord.

Let vs lifte vp oure heeres withoute handes vnto the Lord/that is in heauen.

We haue bene dissemblers and haue offended/wilt thou therefore not be intreated?

Samch. 11

Thou hast covered vs in thy wrath/and persecuted vs/thou haste slayne vs withoute any fauoure.

Ier. 18

Thou haste ben thy self in a cloud/that our synnes shoulde not be thorow.

Thou hast made vs our castles/and to be despyed amonge the Heathen.

Zim. 11

All oure enemyes gepe vpon vs.

Fear and sicke is come vpon vs/yce/despoire and destruction.

Whele riuers of water gusse out of mine eyes/for the greates hurt of my people.

Phe. 11

Myne eyes runne/and can not cesse/for there is no rest.

O Lord/when wilt thou loke vourne fro heauen/and consider?

Myne eye becauseth my heere/becaus of all the daughter of my cite.

Zade. 11

Myne enemyes hunted me oute sharply like a hyde/yce/and that without a cause.

They haue put vourne my life into a pyre/a layed a stone vpon me.

They poured water vpon my heade/ then thoughte I: now am I vnder.

Koph. 11

I called vpon thy name O Lord/out of the depe pyre.

Thou haste herde my voyce/ and haste not turned awaye thine eares fro my sighinge and cryenge.

Thou hast enclined thy selfe vnto me/wher I called vpon the/and hast faide: faide not.

Res. 11

Thou O Lord/hast maintained my cause of my soule/and hast redeemed my life.

O Lord/thou haste sene my blasphemers/ & take thou my cause vpon the.

Thou hast well considered howe they go aboute to do me harme/and that al their counsailes are against me.

Sin. 11

Thou hast herde their despyrefull wordes O Lord/yce/and all their imaginations against me.

The lippe of myne enemyes/and all their deuyses/that they sake against me al the daye longe.

Thou seest also their synninge vourne/and they synninge vp/they make their songes of nothyng but of me.

Thau. 11

Remember them O Lord/ accordinge

in the workes of their handes.

Where the the thinges that their owne herte is affrayed of: euen thy curse.  
Persecute them (O Lord) with thy indignacion / and rote thym oute from vnder the beaun.

The III. Chapter.

Alph. K

**H**ow is the golde become so dimmet /  
How is the goodly coloure of it so fau-  
chaunged: and the stones of the Sanctuary  
thus seated in the corner of euery street:

Beth. D

The children of Sion that were alwaye in  
honour / and clothed with the moost precious  
golde: howe are they nowe become lyke the  
earthen vessels whiche be made with the por-  
ters handes:

Gimed. A

The Lamyes geue their yongones sucke  
with bare breasts: but the daughter of my peo-  
ple is cruel / and dwelleth in the wilderness  
like the Estriches.

Salerb. 7

Eren. 4 c

The tungen of the sucking children / cleue  
to the rose of thair mowthes for very thurst.  
The yonge children are dead / but there is no  
man that geueth it them.

Ec. N

They that were wonte to saye delicatys /  
perish in the streets: they that aske were  
brought vp in purple / make nowe much of  
bounge.

Dau. 7

Gene. 49. c

The synne of the daughter of my people is  
become greater then the wickednesse of / So-  
dom: / that sodenly was destroyed / and nor is  
ken with bandes.

Rain. 7

Her abstainers / or Nazarees / where why-  
ar then the snowe or milke: they colour was  
freshe reade as the Conall / they stynt lyke  
Sapphyx.

Beth. N

Pal. 4. a

But nowe their faces are very blacke: In  
so much that thou shouldest not knowe them  
in the streets. Their synne cleueth to theys  
bones / It is withered and become lyke a  
dye stocke.

Teib. D

They that be slayne with the swordes / are  
happier than such as dye of hunger / and per-  
ish awaye fany thinge for the frutes of the  
felde.

Job. 7

The women (whiche of nature are pitifull) we find  
haue soben theys owne children with theys  
handes: that they mighte be their meate / in  
the miserably destruction of the daughter of  
my people.

Capb. D

The Lorde hath performed his heauy  
wrathe: he hath poured oute the furiousnesse  
of his displeasure. He hath kyndled a fyre in  
Sion / whiche hath consumed the founda-  
cons thereof.

Lamed. 7

Whether the fynges of the earth / nor all  
the inhabytours of the wodde haue bene  
sleued / that the enemye and aduersarye  
shoulde haue come in at the gates of the ctyte  
of Ierusalem.

Mem. 2

Whiche neuer theles / is come to passe for the  
synne of her prophetes / and for the wicked-  
nesse of her priestes: / that haue shed innocen-  
tes bloude withen her.

Nun. 1

So that these blinde men wente stom-  
bling: in the streets / and stanged them selfes  
with bloud: / whiche els wolde touch no glour  
by cloth.

Sanch. D

But they cried vnto euery man: sye the  
slaynyng / was ase / get you hence: / saunde it not.  
Yee / for theye were in the waye / ye must  
well among the Gentiles / and hyde no lon-  
ger here.

Tin. 7

The countenaunce of the Lord hath ban-  
nyshed them / and shall neuer loke more vpon  
them: for they them selfes neuer regarded  
the pitties / nor pnyed they: eldher.

Phe. D

Wherefore see our eyes saye no / whyle  
we loke for vayne helpe: forynge we be cure  
waynyng vpon a people that can do vs no  
good.

Sade. 7

They saye so sharpe wayes for vs / that we  
can



ninge / that euery one had foure faces a foure wynges.

**B** Their legges were straight / but their feet were like bullockes feet / and they glistered as it had bene saye / soured metall. Under their wynges upon all the foure corners / they had mens handes. Their faces and their wynges were towards the foure corners: yet were the wynges so / that one euer touched another. When they wente / they turned the not aboute: but the one wente straight forwarde.

Ezech. 1. b

**A** Upon the rightside of these foure / were their faces like the face of a man / and the face of a Lyon: But upon the leftside / they had the face of an ox: and the face of an Eagle.

Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of another / with the other two they covered their bodies. Euerie one when it wente / it wente straight forwarde.

Ezech. 1. c

**E** Where as the spere led them / thither they wente / it turned not aboute in their goyinge.

The fashion and countenance of the beastes was like hore coales of fyre: eue / as though burnyng cristallines had bene amonge the beastes: and the fyre gaue a glistre / and out of the fyre there wente lighteninge. When the beastes wente forwarde and backwarde / one wold haue thought it had lightened. Now when I had well considered the beastes / I sawe a wofe of wheries upon the earth / with foure faces also like the beastes.

**D** The fashion and wyke of the wheles was like the ste. The foure wheles were ioyned and made / so loked upon: as it had bene one whele another. When one wente forwarde / they wente all foure / and turned the not aboute in their goyinge. They were large / greace / and horrible to loked upon.

Their bodies were full of eyes rounde aboute them all foure. Wher the beastes wente / the wheles wente also with them: And when the beastes lift the selfes up / from the earth / the wheles were lift vp also. Wher the spere wente / thither wente they also / and the wheles were lift vp and folowed the: the spere of life was in the wheles. When the beastes wente forth / stode still / to lift them selfes up from the earth / then the wheles also

wente / stode still / and were lift vp / for the breath of life was in the wheles.

**A**boue ouer the heades of the beastes there was a firmament / which was fastionned as it had bene of the moost pure cristall / and that was spred out aboue upon their heades: vnder the same firmament were their wynges layed abrade / one towards another / and two wynges covered the body of euery beaste: And when they wente forth / I herde the noise of their wynges / like the noise of greace wyeres / as it had bene the voyce of the greace God / a rusting together as it were of an host of me. And when they stode still / they let daunce their wynges. Now when they stode still / and had leuen doune their wynges / it thounded in the firmament that was aboue their heades.

Aboute the firmament that was ouer their heades / there was the fashion of a ste / as it had bene made of Saphire. Upon the stee there sat one like a man: I behelde him / and he was like a cleare light / as it had bene all of fyre within from his loynes upwarde.

And when I loked upon him / one therby loyned me / though he was like a burnyng fyre / that greech light on euery syde. Yet the byme a glistre that lightened rounde aboute / was like a ruybowe / which in a raine daye appeareth in the cloudes. Euen so was the similitude / wherein the glory of the Lord appeared. When I sawe it / I fell upon my face / and berkened vnto the voyce of him that spake.

## The II. Chapter.

**T**hen sayde he vnto me: Stande vp upon thy feet: Wher thou sonne of man / and I will talk with the. And as he was commynge with me / the spere came into me / a forme vp vnto my knees: so that I marked the thynge that he seide vnto the. And he sayde: Beholde / the sonne of man: I will sende the to the children of Israel / to these rinnagates and obstinate people: for they haue taken parte agens me / and are runne awaye fro me: they they and their foxfarbers / vnto this daye.

Ezech.

**Y**e / I will sende vnto a people that haue rough vyrges / a stiff stomacke: vnto whome thou shalt saye on this maner: Thus the Lord God hath said / I will sende / I will sende the to the children of Israel / to these rinnagates and obstinate people: for they haue taken parte agens me / and are runne awaye fro me: they they and their foxfarbers / vnto this daye.

they

they may knowe yet that there hath bene a prophet amonge them.

**B** Therefore (thou sonne of man) feare them not / neither be afrayed of their wordes: for they shall rebell against the / and despise thee. Yet thou shalt dwell amonge scorpions: but feare not their wordes: be not abashed at their looks: for it is a frowarde householde.

Se that thou speake my wordes vnto them / whether they be obedient or not / for they are obdurate. Therefore (thou sonne of man) obeye thou all things that I saye vnto thee / and be not thou stiffnecked / like as they are a stiffnecked householde. Open thy mouth / and eate that I geue thee.

So as I was loosinge vp / beholde / there was sent vnto me an hande / wherein was a closed booke / and the hande opened it before me / and it was written within and without / full of carefull mourninges: alas and wo.

The IIII. Chapter.

**Then** sayde he vnto me / thou sonne of man / I teate that whatsoeuer it be: yet eate that closed booke / and go thy way: / and speake vnto the childre of Israel. So I opened my mouth / and he gaue me the booke: so I eate: / and sayde vnto me: Thou sonne of man / thy belly shall eate / and thy bowels shall be filled / with the booke that I geue thee. Then dyd I eate the booke / and it was in my mouth sweeter then honey.

And he sayde vnto me: Thou sonne of man / get thee the stone vnto the house of Israel / and shewe them the wordes that I commaunde thee: for I finde the nor to a people that hath a straunge / vnknown / or harde speache / but vnto the house of Israel: Nor to many nations / which haue diuerse speaches and herde languages / whose wordes thou vnderstandest not: / neither the / if I sende thee to those people / they wilde folowe thee. But the house of Israel wil not folowe thee / for they wil not folowe me: yet / all the house of Israel haue stiff neckes and harde hertes.

Beholde therefore / I wil make thy face pcuriell against their faces / and harden thy foreheade against their foreheades / so that thy foreheade shall be harder then an Adamant / or smylone: that thou mayest feare them the lesse / and be lesse afrayed of them: for they are a frowarde householde.

He sayde moouer vnto me: thou sonne of man / take diligent heede with thine eares / to the wordes that I speake vnto thee / fall thou in thine herte: and go to the prisoners of thy people / speake vnto them / and save on this maner.

Thus the Lozde God hath spoken: When they se heare / or heare not: With whom the spere toke me vp. And I herde the noyse of a greate rustlinge and remouyng of the moose blessed glory of the Lozde: out of his place.

I herde also the noyse of the wynges of the heales / that rustled one against another / yee and the raiyng of the wheles that were by them / which rustlinge and noyse was very greate.

Now when the spere toke me vp / and I began to carie me awaye / I wente with an heauy and sory and a sorrowfull mynde / but the hande of the Lozde comforted me right sore.

And so in the beginninge of the month Abib. I came to the prisoners / that were by the water of Cobar / and remained in that place where they were: and so continued I amonge them seuen dayes / beinge very sory.

And when the seuen dayes were expired / the Lozde sayde vnto me: Thou sonne of man / I haue made thee a watchman vnto the house of Israel: therefore take heed to the wordes of my mouth / and geue them warninge at my commaundment.

If I saye vnto the / concerninge the vngodly man / that without doubt he shall dye / and thou giest him not warninge / nor speakest vnto him / that he maye turne from his euell waye / and so no issue: Then shall the same vngodly man dye in his owne vngodlynesse: but his blood wil I require of thyne hande: neither the / if thou geue warninge / and he yet forsake not his vngodlynesse: the shall be dye in his owne wickednesse / but thou hast discharged thy soule.

Now / if a righteous man go from the righte / and do the thinge that is euill: I wil laye a stumblinge blocke before him: a he shall fall on it: And as thou hast not giuen him warninge: yet / dye shall be in his owne synne / so that the vertue / which he had before / shall not be charged vpon: but heo his blood wil





## The V. Chapter.

**A**nde the then a sharpe knyfe (O thou sone of man) namely a rasour. Take that and shoue the heere of thy heade and heerd. Then take the scales and the waighe / and heuyde the heere afunder. And burne the thirde parte thereof in the fyre in the myddest of the cawe / whan the vapors of the fete are ended / and cutt other thirde parte in peces with a knyfe. **¶** So for the thirde parte that remaineth / cast it in the wynde / and then shoue the bare knyfe.

Yet afterwarde take a litle of the same / and hynde it in the coate lappe. Then take a curisy of itt / and cast it in the myddest of the fyre / and burne it in the fyre. Out of the same fyre shall there go a staine vpon the whole house of Israel.

**B** Moreover / thus sayde the Lorde God: This same is Hierusalem. I fet her in the myddest of the Hevryen and nations / that are rounde aboute her / but she hath despised my iudgements more then the Gentiles them selves / and broken my commaundementes more then the nations / that lye rounde aboute her. For they haue cast out myne ordinaunces / and not walked in my lawes. Therefore thus saith the Lorde God. I for so much as ye with youre wickednesse sarrre excede & Hevryen / that dwelleth rounde aboute you: (for ye haue not walked in my lawes / neyther haue ye kept myne ordinaunces) Therefore thus saith the Lorde God.

I will also come vpon the / for in the myddest of the wil I fete in iudgements / in the sight of the Hevryen / and will handle the of such a fashion / as I neuer byd before / and as I neuer will do from that tyme forth / and that because of all thyre abominacions. For in the / the fathers shalbe sayne to eate their owne sonnes / and the sonnes their owne fatheres. Such a courte will I fete in the / the whole remnant will I fete into all the wyndes.

Wherefore / an truly as I lye (saith the Lorde God) syngge thou hast defyled my Sanctuary / with all maner of abominacions / and with all thy shamefull offences. For this cause will I also destroye the. My eye shal not pte the / neyther will I spare the.

¶ One thirde partie within the / shall dye of the pestilence and of hunger: Another thirde

part shalbe slayne beuene rounde aboute the with the swerde: The other thirde partie that remaineth / will I fete abedoute towarde all the wyndes / and thare out the swerde after them. Thus will I performe my indignacion / and set my wrath agaynst them / and case my self. So that when I haue fulfilled myne anger agaynst them / they shall knowe that I am the Lorde / which with a serueng / I haue spoken it.

Moreover / I will make the wast / and abounded before all the Hevryen that dwelle aboute the / and in the sight of all them that go by the / so that the I punish the in my wrath / in myne anger / and with the plague of my rebote dispisoure / thou shalt be a very abhominacion / shame / a gasynge and woundinge stocke amonge the Hevryen that lye aboute the.

Euen I the Lorde haue spoken it / and it shall come to passe / when I spate amonge the the parious vares of hunger / which shalbe but death: Yet therof shall I stoute the / because I will destroye you. ¶ And I will cause a great hunger / and mynnysh all the piousness of bread amonge you.

Plagues and misery will I sende you / yee / and wilde bestes also to destroye you. Pestilence and bloodsheddinge / shall come vpon you / and the swerde will I bringe ouer you. Euen I the Lorde haue sayde it.

## The VI. Chapter.

**A**nd the worde of the Lorde came vnto me / sayinge: Thou sone of man / turne thy face to the T mountaynes of Israel / that thou mayest prophete vnto them / and saye: Heare the worde of the Lorde God / o ye mountaynes of Israel: Thou hast the Lorde God spoken to the mountaynes / hills / and valleys / and dales:

Beholde / I will bringe a swerde ouer you / and destroye youre eye place: I will cast doune youre aulters / and breake doune youre temples. Your layne men will I slay before youre goddes / as the dead carcases of the children of Israel / will I cast before their synnages / youre bones wil I strowe rounde aboute youre aulters / and dwellinge place.

The ciues shalbe desolate / the hillchappels layed waste / youre aulters / destroyed / and bre-

ken your goddess cast downe a taken awaye /  
your temple layde cauciu with the grounde /  
your owne woife cleue roted out. Your  
slayne men shall lie amonge you / that ye maye  
learne to knowe howe that I am the **Lozde.**  
**B** Those that amonge you haue escaped the  
sward / shall I leaue amonge the Gentiles /  
for I will scall you amonge the nations.  
And they that escape from you / shall thinke  
vpon me amonge the heathen / where they  
shalbe in captiuitie.

To for that rebouish and vnfaithfull heart  
of thes / whereby they runne awaye fro  
me. I will breake it: yee / and put out the  
eye of they: that committe fornication with  
their Idols.

Then sayd they be ashamed / and displeas  
ed with their selfes / for the wickednesse and ab  
ominations / which they haue done: and shal  
kearne to knowe howe that it is not in vayne /  
that I the **Lozde** speake to bringe such mi  
sery vpon them.

**E** The **Lozde** sayd moueuer vnto me: Smyt  
thine handes together / and stampe with thy  
fete / and saye: Wo vnto all the abhominat  
ions and wickednesse of the house of **Israell** /  
because of them / they shall perishe with the  
sward: with hunger / and with pestilence.  
Who so is farr off / shall dye of the pestilence /  
he that is at hande / shal dye with the sward:  
a the other that are besieged / shall dye of hungre.

Thus will I iustifie my worthfull displea  
sure vpon the. And so shal ye kearne to knowe /  
that I am the **Lozde** / when your slayne  
men lye amonge your goddess / and aboute  
your altars: vpon all hye hills and toppes  
of mountaine / amonge all grene trees / amonge  
all thes / **O**ken: cuen in the places / where they  
dyd sacrifice to all their Idols. I will stretch  
myne hande out vpo them / and will make the  
lande waste: So that it shall lye desolate and  
voyde / from the wilderness of **Delbar** four /  
thousand / all their habitacions: to learne the  
to knowe / that I am the **Lozde.**

The. vii. Chapter.

**A** The worde of the **Lozde** came vnto me  
on this manner: The **Lozde** / **O** howe soone  
of man. Thus sayeth the **Lozde** God vnto  
the lande of **Israell**: The ende cometh / yee /  
nely the ende cometh vpon the fourte

ners of the earth.

But now shall the ende come vpon the: for  
I will sende my wrath vpon the: and wil pun  
nysh the accordinge to the wayes / a rewarde  
the after all thy abhominations. **I** Myne eye  
shall not pyne the / neyther will I spare the: e  
but rewarde the / accordinge to thy wayes / and  
declare thy abhominations. Thus shall ye  
knowe that I am the **Lozde.**

Thus sayeth the **Lozde** God. He  
shalde / out misery and plague shall come af  
ter another: the ende is here. The ende / **I**  
saye. that waye / vpon the: is come alreadye: the  
houre is come agaynst the: that dwelleth in the  
lande.

The tyme is at hande / the daye of sedition  
is hard by / and no glad thinges vpon the  
mountaynes. Therefore / I will shortly poure  
out my sore displeasure ouer the: / and fulfill  
my wrath vpon the. I will iudge the after thy  
wayes / and recompence the all thy abhomi  
nations.

**I** Myne eye shall not pyne the: neyther will  
I spare the: but rewarde the after thy wayes / **I**  
and shewe thy abhominations: to learne you  
so: to knowe / howe that I am the **Lozde** that  
sitteth. Beholde / the daye is here / the daye is  
come / the houre is runne out / the rodde for  
riseth / mynfulnesse: we: scyth grene / malicious  
violence is growen vp / a the ongodly wagen  
to a staffe. Yer shall there no compynie be  
made for them / nor for the trouble that shal  
come of these thynges.

The tyme cometh / the daye draweth nyr.  
**I** Who so buyth / let him not reuoyce: he that  
selleth / let him not be sorry: why? **T**rouble  
shall come in the myddest of all rest: so that the  
seller shall not come agayne to buye / for ney  
ther of the both shall lye. For the vision shall  
come: so greatly ouer all / the it shal not be bin  
dred: No man also with his wickednesse shalbe  
able to sau his owne lyfe.

The trompettes shal ye blowe / a make you  
all ready: but no man shal go to the battail / for  
I am wrath with all the whole multitude.

The frewarde shalbe withoute pestilence and  
hunger within: so that who so is in the kilde  
shalbe slayne with the frewarde: and he that  
is in the cite / shall perishe with hunger and  
pestilence.

And such as scape and flye from amonge them/ shalbe upon the hilles/sife as the bouce in the filde: euey one shalbe strayed because of his owne wickednesse.

All bandes shalbe latten dounce/ and all fences shalbe weale as the water: they shall T gyde the silkes with sackcloth/ feare shall fall upon them. Theyr faces shalbe confounded/ and theyr heades halde: theyr syluer shall lye in the strettes/ and theyr golde shalbe despised: † Theyr/ theyr/ syluer and golde maye not rescue them/ in the daye of the fearfull wrath of the Lorde.

They shall not satisfie theyr hungry soules/ neyther shal they enricke bellies ther with: for it is become theyr owne decaye thowore their wickednesse: because they † made therof not onely easly iocules for their pompe a pynde/ but also abominable ymagas and Idols. for this cause will I make them to be aboirded. Moreover/ I will geue it into the handes of the straglers to be spoyled: and to the wicked for: to be robbed/ and they shall destroye it.

My face wil I turne from them/ my treasury shalbe desyled: for the thebes shall go into it/ and suspende it. I wil make cleane riddaunce/ for the lande is whole desyled with wrighteous iudgement of innocent bloude/ and the cue is full of abominacions.

Therefore/ I will bingie the moost cruel tyrannours from amonge the Chethen/ to take theyr houses in possession. I will make the pompe of the proude to ceasse/ and they shall lye in their Sanctuare. When this trouble cometh/ they shall sike peace/ but they shall haue none. One mischiefe and sorowe shal followe another/ and one rumoure shal come after another: † Then shall they sike visions in vayne at theyr prophetes. The lawe shalbe gone from the pnestes/ and wysdome frd the elders. The singes shall inourne/ the pnestes shalbe cloied with brauynesse/ and the handes of the people in the lande shall tremble for feare. I will do vnto them after their owne wayes/ and accordinge to their owne iudgements will I iudge them: to learne them for to knowe that I am the Lorde.

The VIII. Chapter.

It happened/ that in the sixte yeare/ the fifth daye of the sixte moneth I sat in my

house/ and the loides of the counsaill of Ieruda with me/ and the bande of the Lord God fell euen there upon me.

And as I loked vp/ I sawe as it were a likeness of offire from his lordnes downwarde/ and from his lordnes upward/ it stynde in a waye/ as it were cleare.

This similitude stretched out an hande/ Eze. vii. 1 and toke me by the heery lockes of my heade/ and he said and the spere lift me vp betwixt heauen and earth: and God brought me in a vision to Jerusalem/ into the court of the inward porte that lycht towarde the North: there stode an ymage/ with whiche he hath all thynges in his power/ was very woth.

And beholde/ the glory of the God of Israel was in the same place: ead as I had sene Eze. i. 28 it as it were in the filde. And he sayde vnto me/ Thou sonne of man. O lift vp thine eyes/ and loke towarde the North. Then lift I up myne eyes towarde the North/ a beholde: Beside the porte Northwarde/ there was an aulter made vnto the ymage of piousocation/ in the very entring in.

And he sayde further vnto me: Thou sonne of ma/ what thou vnto these do: What thou the greates abominacions that the house of Israel comitte in this place: whiche sougher not to be done in my Sanctuare?

But turne the aboute/ a thou shalt see yet greater abominacions. And with that brought he me to the court gate: and when I loked beholde/ there was an hole in the wall.

Then saide he vnto me: Thou sonne of ma/ sygge thou to the wall. And when I dygged thow to the wall beholde/ there was a done. And he sayde vnto me: go thy waye in/ a lode what wicked abominacions they do there.

So I wente in and sawe: and beholde/ there were all maner ymagas of wommes and bestes/ all Idols and abominacions of the house of Israel/ paynted euery thone rounde aboute the wall.

There stode also before the ymagas † Eze. viii. 10 loides of the counsaill of the house of Israel: and in the myddell of them stode Jaazanus the sonne of Saphan: And euey one of them had a censure in his hande/ and out of the inences/ there wente up a smoke/ as it had bene a cloude.



120. vii. a the cloude filled the summer court. **†** But the glory of the Lord remoued from the Cherubins/ and came vpon the thresholde of the house: so that the temple was full of cloude/ and the court was full of the shynce of the Lordes glory. **¶** Yet/ and the sounde of the Cherubins wynges was heard into the fourcort/ like as it had bene the voyce of the almighty God/ when he speaketh. Now/ whē he had bydden the man that was clothed in

**B** lynnyn/ to go and take the hore coales from the myddell of the wheelcs/ which were vnder the Cherubins: he wente and stode besyde the wheelcs. Then the one Cherub reachyd forth his hande from vnder the Cherubins/ vnto the fyre that was betwene the Cherubins/ and toke thros/ and gaue it vnto hym (that had on the lynnyn rayment) in his hande: whiche toke it and wente out. And vnder the wynges of the Cherubins/ there appeared the lyknesse of a mans hande: I sawe also foure wheelcs besyde the Cherubins/ so that by euery Cherub they stode a whele. And the wheelcs were (to loke vpon) after the fashion of the precious stone of Tharsis: yet (vnto the sight) were they fashioned and lyke/ as if one whele had bene in another.

When they wente forth/ they wente all iiii. together/ in turninge aboute in their goinge: But where the fyll wente/ thither wente they after also/ so that they turned not aboute in their goinge: Their whole bodies/ their backes/ their handes and wynges/ yet/ a the wheelcs also were all full of eyes rounde aboute them all foure. And I had hym call the whele of Galgal (thatis) a rounde boult. **†** Euery one of them had foure faces: so that the one face was the face of a Cherub/ the seconde of a man/ the thirde of a Lyon/ the fourthe of an Eagle/ and they were lifted vp aboue. This is the beaust that I sawe at the water of Cobar.

**C** Nowe when the Cherubins wente/ the whele wente with the: and when the Cherubins stoode their wynges to lift the selfes vpwarde/ the wheelcs remained not behynde/ but were with them also. Shortly/ whē they stode/ the selfe stode also: And when they were lift vp/ the wheelcs were lift vp also with them/ for the spirit of life was in the wheelcs.

120. viii. b **†** Then the glory of the Lord was lift

vp from the thresholde of the temple/ and remoued vpon the Cherubins: And the Cherubins stacted with their wynges/ and lift them selfe vp from the earth: so that I sawe when they went/ and the whelcs with them. And they stode at the Eastsyde of the porte/ tharis in the house of the Lord. So the glory of the God of Israel was vpon the. This is the beaust that I sawe vnder the God of Israel/ by the water of Cobar. And I perceaued that it was the Cherubins. Euery one had foure faces/ and euery one foure wynges/ and vnder their wynges/ as it were mene handes. Now the figure of their faces/ was enen as I had sene them by the water of Cobar/ and so was the countenance of the: euery one in his goinge wente straight forward.

The XI. Chapter.

**A**nd ouer/ the spere of the Lord lift me **†** vp/ and brought me vnto the Eastpote of the Lordes house. And beholde/ there were xx. men vnder the voyce: amonge whome I sawe Jaasania the sonne of Afsur/ and Obelias the sonne of Banias/ the rulers of the people. Then saide the Lord vnto me: Thou sonne of man: These men synnyn mischiefe/ and a wicked counsaill take they in this cite/ sayinge: Tush/ there is no destruction at hande/ let vs buylde houses: This Jerusalem is the cauldrian/ and we be the flesch. These shall thou prophete vnto them/ yet/ prophete shall thou vnto them/ O sonne of man. And with that fel the spere of the Lord vpon nican/ and sayde vnto me: Speake/ thus sayeth the Lord: On this maner haue ye spoek (O ye house of Israel) and I knowe the imaginations of youre hertes. Many one haue ye murmurd in this cite/ and filled the street full of the slayne.

Then fore/ thus saith the Lord God: **†** Be slayne men that ye haue layd on the grounde in this cite/ are the flesch/ and this cite is the cauldrian: But I will bringe you out of it: **†** ye haue thamen out the swearde/ I wyl I also bringe a swearde our you/ I seyth e the Lord God: I will dysse you out of this cite/ I wyl dysse you out of this cite/ and will cōdemne you. Ye shall slayne with the swearde in all the coastes of Israel/ I wyl be awinged of you to learne you how to fynde

¶ w that

that I am the Lord. This rine shall not be your cauldron / neyther shall ye be the fleshe therein: but in the cauldre of Israel wil I purify you / that ye maye knowe that I am the Lord: in whose commaundementes ye haue Len. xvij. a. not walkt: nor kept his lawes: I but haue Gen. xij. d. Vns after the customes of the Keythen / that ye rounde about you.

¶ Now when I preached / Obeinao / sonne of Banias dyed. When fell I Rounce upon my face / and cried with a loud voyce: O Lord God / wilt thou then utterly destroye all the remnant in Israel: And so the woide of the Lord came to me on this maner. Thou sonne of man: Thy brethren / thy kynsolke / a the whole house of Iuda / which dwel at Jerusalem / saye: They be gone farre from the Lord: but the lande is geue vs in posses. Therefore all them / thus sayeth the Lord God: I will sende you farre amonge the Gentiles: a feare you amonge the nations / and I will showe it vnto a litle / in the lande where ye shall come. Tell them also / thus sayeth the Lord God: I will gather you agayne out of the nations / and bing you frō the countre where ye be scatered: a wil geue you the lande of Israel agayne: and thurber shall ye come. And as for all impedimentes / and all your abhominacions: I will take the awaye.

¶ And I wil geue you one hert / a wil plaie here. xxij. a. nre spere within your bowels. That stony hert wil I take out of youre body / and geue you a fleshy hert: that ye maye walke in my commaundementes / and kepe my ordinauntces / and so them that ye maye be my people / and I your God. Yet lase whose hertes are disposed to followe their abhominacions and wicked lumges: Those mens hertes wil I change upon theyr vne beades / sayeth the Lord God. After thus dyd the Cherubins lift vp theyr wings / and the whelcs wente with them / and the glory of the God of Israel was vpon them. I So the glory of the Lord went vp from the middelt of the cne / and stode vpon the mount of the cne toward the East. I Butche mynde toke me vp / and in a vision / whiche came by the spere of God: it brought me agayne into Caldee amonge the psoners. Then the vision that I had seen /

was shed awaye from me. So I spake vnto the psoners all the woordes of the Lord / which he had shewed me.

## The XII. Chapter.

The woide of the Lord came vnto me / sayinge: O thou sonne of man / thou shalt dwell in the middelt of a fromard: thou shalt dwell which haue eyes to see / and yet se not: eares to heare / and yet heare they not: for they are an obdurate householde. Therefore / O thou sonne of man / make thy gear ready: thou shalt go forth by saye: saye light / that they maye see. Ye / euen in their sight: that they shall come from thy place to another place: if peraduenture they will confide / that they be a disobedient householde: thy gear / thou shalt make ready: to flye withall: that thou shalt come out by saye: saye light: that they maye see / a thou thy self shalt go forth also: euen in their sight: as a man fleeth when he fleeth.

¶ I digge thow the wall / that they may see / and breake thow the wall: that they be a disobedient householde: thy gear / thou shalt make ready: to flye withall: that thou shalt come out by saye: saye light: that they maye see / a thou thy self shalt go forth also: euen in their sight: as a man fleeth when he fleeth. And when it was darke / I toke the gear vpon my shoulde: and bare them out in their sight.

And in the morninge came the woide off the Lord: vnto me / sayinge: Thou sonne of man / if Israel that fromard householde / eate and saye: what doest thou there: Then tell them: Thus sayeth the Lord God: Thus punishment toucheth the chief rulers at Jerusalem / and at the house of Israel: that dwell amonge them: Tell them: I am your shewrofen: like as I haue done / so shall it happen vnto you: first shall ye also / and go into captiuitie. The churill that is amonge you / shall lade his shoulers in the darke: a get him awaye. He shall breake thow the wall: to carie a flus there thow: He shall couer his face: that he se not the grounde with his eyes.

¶ My lyne wil I spidee out vpon him / a catch him in my nette: and carie him to Babilon / in the lande of the Caldees: whiche shall

Ezech. p. c. lviij. a.

Ezech. xij. d. viij. a.

not fear and yet shall be dye there. As for al his helpers / and al his hostes / that be about him / I will scarre them towards al the wynde / and I will smite al the swordes / after them.

Eze. p. b. 13 b

¶ So when I haue scatted them among the heythen / and sctored them in the landes / they shall knowe that I am the Loide. But I will leaue a litle number of them / from the swordes / hunger and pestilence / to tell al their abominacions among the heythen / where they come / that they maye knowe / how that I am the Loide.

¶ Moreover the woide of the Loide came vnto me sayinge / Thou sonne of man / with a fearful trembling shalt thou eate thy bread / with carefulnesse / as thou shalt thou dyne / with carefullnesse / And vnto the people of the lande / I speake thou in this maner / Thus sayeth the Loide God / to them that dwell in Ierusalem / as to the lide of Israel / Ye shall eat your bread w<sup>th</sup> sorrowe / and dyne w<sup>th</sup> your water with heavynesse / Ye see the lande with the fullnesse thereof / shall be layde wast / for the wickednesse of them that dwell therein / And the cities that now be well occupied / shall be voyde / and the londe desolate / that ye maye knowe / how that I am the Loide.

Eze. p. b. 14 a. b.

¶ So came the woide of the Loide vnto me againe sayinge / Thou sonne of man / what cause vnto the woide is that which ye see in the lande of Israel / sayinge / Thus / I sayng that the dayes are so blacke in comming / all the visions are of none effecte / Tell them therefore / thus sayeth the Loide God / I will make that they woide to come / so that it shall nomore be commonly used in Israel.

But I saye this vnto them / The dayes are as handes / that eury thinge whiche haue bene prophesied / shall be fulfilled. There shall no vision be in vayne / neither any propheticke saye amonge the children of Israel / for it is I the Loide that speake it / and whatsoever I the Loide speake it / shall be performed / and not be blacke in comming.

¶ For euen in your dayes / O ye forwarde householde / will I vnto some thinge / a thinge to passe / sayeth the Loide God. And the woide of the Loide came vnto me sayinge / Beholde / thou sonne of man / The house of Israel sayen this maner / Thus / as for the

vision / that he hath sent / it wil be many a daye / or it come to passe / It is sure of yet / the thinge that he propheticke. Therefore say vnto them / Thus sayeth the Loide God / All my woide / that I haue spoken / shall come to passe / sayeth the Loide God.

The XIII. Chapter.

¶ The woide of the Loide came vnto me / sayinge / Thou sonne of man / Speake propheticke against those prophetes that preach in Israel / and saye thou vnto them / that propheticke out of their owne hearts / Heare the woide of the Loide / thus sayeth the Loide God / I Doe be vnto those falshe prophetes / that followe their owne speere / a speere wher they see nothinge. O Israel / thy prophetes are like the foxes upon the dykes / for they stande not in the gappes / neither make they an hedge for the house of Israel / that men mighte chide the parrell in the daye of the Loide. Vaine thinges they see / and will lye / to maintein their preachinges withal. The Loide (saye they) hath spoken it / when in very deede the Loide hath not sent them. Vaine visions haue ye seen / and spoken falshe prophetes / when ye saye the Loide hath spoken it / where as I neuer saide it.

Eze. p. b. 15

Eze. p. b. 16 a

Therefore / thus sayeth the Loide God / Because ye saye / thus sayeth the Loide God / Beholde / I will vpon you / sayeth the Loide God. Myne handes shall come vpon the prophetes / that lye out vaine thinges / and preach / so that they shall not be in the counsaill of my people / nor warte in the booke of the house of Israel / neither shall they come in the lande of Israel / that ye maye knowe / howe that I am the Loide God. And that for this cause / they haue deceaued my people / and tolde them of peace / where no peace was. One seareth vp a reaf / a they daube it with louse clauie. Therefore tell them whiche haue it / with untemperd moete / that it shall fall. I for there shall come a greate shower of rayne / greate stones shall fall vpon it / and a foue storme of wind shall breake it / so shall the welle come downe. Shall it not then be layde vnto you / where is nowe the moete / that ye daubed it withall. Therefore thus sayeth the Loide God / I will breake out in my wrath / I

Eze. p. b. 17

Eze. p. b. 18

Eze. p. b. 19

displeasure with a stormy wynde, so that in my anger there shall come a mighty shower of frayne and hale stones in my wrath to destroye withall.

Am.

As for the wall that ye haue daubed with untemperd moire / I will breake it downe / and make it even with the ground: so that the foundation thereof shall remoue / as it shall fall / yet if ye your selves shall perish in the midst thereof: to learne you for to knowe that I am the Lord.

Ann lan

Thus will I perourme my wrath upon this wall / and upon them that haue daubed it with untemperd moire / and then will I saye vnto you: The wall is gone / and the daughters are awaye. These are the Prophecies of Israel / whiche prophete vnto the cite of Ierusalem / and loke oute visions of peace for them / where as no peace is / sayeth the Lord God. Wherefore o thou sonne of man / set thy face against the daughters of thy people / whiche prophete oute of their owne hearts: and speake thus prophete againste them / and saye thus sayeth the Lord God: Do the vnto you / that some pillows vnder all arme holes / and bolster vnder the heades both of yonge and olde / to ease soules withall. For when ye haue gotten the soules of my people in your captiuitie / ye promise them lyfe / and bid honoure me to my people: for an handfull of barley / as for a peece of bread: when ye kill the soules of them that dye not: and promise lyfe to them that haue not. Thus ye dissemble with my people: that delueth your eyes.

Esa. v. 1. Mich. 4. b.

Wherefore thus sayeth the Lord God: Behold / I will also vps the pillows / wherewith ye ease the soules in slenyge: then will I take from your armes / a let the soules go / that ye ease in slenyge. Your bolster also will I tear in peece / and deliuer my people out of your handes: & they shall come no more in your handes to be spoyled: as ye shall knowe that I am the Lord. Seynge that with your eyes ye discomfote the heart of the righteous: in whom I haue not sinned. Againe / for so much as I ye courage the hands of the wicked / so that they maye not turne from his wicked waye: and lyue: therefore shall ye spye out amonge vanitie / not prophete your owne gessen: for I will deliuer my people out of your handes: that ye maye knowe / howe that I

Ose. iii. b.

am the Lord.

am the Lord.

## The XIII. Chapter.

Here I risoued vnto me certayne of the Elders of Israel / and sat downe by me. Then came the word of the Lord vnto me / sayinge: Thou sonne of man / these men beare their Idols in their hearts / and go purposely vpon the stumbling blocke of their owne wickednesse: howe haue they thyn eyes coueryd at me: Therefore speake vnto them and saye: thus sayeth the Lord God: Every man of the house of Israel that beareth his Idole in his heart / purposinge to stumble in his owne wickednesse / as cometh to a papper / to enquire any thing at me by him: vnto that man will I the Lord my selfe / as our cunfessour / according to the multitude of his Idoles: that the house of Israel maye be shamed in their owne hearts: because they be cleue gone from me / for their Idole sake.

Eze. 37. 14.

Wherefore / tell ye house of Israel: thus sayeth the Lord God: Be conuerted / for sake your Idole / and turne your faces from all your abhominacions. For every man / whether he be of the house of Israel / or a stranger / that settoweneth in Israel / whiche depaureth from me / and curseth Idols in his heart / purposinge to go still stumbling in his owne wickednesse / and cometh to a papper / for to aske counsell at me: thus saye vnto that man: will I the Lord geue answer by myne owne kyll.

Eze. 37. 14.

I will set for my face agaynste that man / and wil make him to be an example / for other / yet / and a commyn byword: and wil rote him out of my people / that he maye knowe howe that I am the Lord. And if that prophete be deceaued / when he telleth bym a word: then I the Lord my selfe haue deceaued that prophete / and will stretch forth myne hande vpon him / to rote bym out of my people of Israel: and they both shall be punished for their wickednesse.

D

Eze. 37. 14.

According to the synne of bym that curseth / shall the synne of the prophet be: that the house of Israel be led no more from me: thus we are roued: & no more dyscyled in their wickednesse: but that they maye be my people / and I their God / sayeth the Lord God. And the word of the Lord came vnto me sayinge: Thou



Thou sonne of man; when the lande synneth against me; and goest forth in wickedness: I will stretch out my hande vpon it; and will breake it: and I will bring forth the yron sword; and I will send it vpon them; to destroye man; and beast in the lande. And though Ioc / Daniel / and Job / these thre men were amonge them; yet shall they in their righteousnes deliuer; but their owne soules; sayeth the Lord God.

If I bringe anysonne Beastes into the lande; to waite vpon; and it be so desolate; that no man maye go therein for Beastes: yet these thre men also were in the lande; as truly as I Ihu (saith the Lord God) they shall saue neyther sonnes nor Daughters; but they onely deliuered them selves; and as for the lande; it shall be wast.

O; yet I bringe a sword; into the lande; and charge it; to go throughe the lande; so that I slaye a yongman a Beall in it; and yet these thre men were therein: As truly as I Ihu (saith the Lord God) they shall deliuer neyther sonnes nor Daughters; but onely the saued them selves.

If I sende a pestilence into the lande; and poure out my fure indignacion vpon it in bloude; so that I rote out of it both man and Beall; and yet Ioc / Daniel / and Job were therein: As truly as I Ihu (saith the Lord God) they shall deliuer neyther sonnes nor Daughters; but saue their owne soules in their righteousnes.

Moreover; thus saith the Lord God: Though I sende my foure tribulous plagues vpon Jerusalem; the sword; hunger; peryous Beastes; and pestilence; to destroye man and Beall out of it; yet shall there a remnant be saued therein; which shall bringe forth theyr sonnes and Daughters. Beholde; they shall come forth vnto you; and ye shall see their way; and what they take in hande; and ye shall be comforted; as touchinge all the plagues that I haue brought vpon Jerusalem.

They shall comforte you; when ye see their waye and woorkes; and ye shall knowe howe that it is not withoute a cause; that I haue done so against Jerusalem; as I byd; sayeth the Lord God.

The. Xv. Chapter.

The woide of the Lord came vnto me; sayinge: Thou sonne of man; what cometh of the vyne amonge all other treces; and of the wyne stocke; amonge all other synthe of the groue? Do me take woodd of it; to make any woike withall: Or maye there a nayle be made of it; to hange any thinge vpon: Beholde; it is call in the fyre to be burnt; the fyre consumeeth both the endes of it; the middell is burnt to ashes. Thou mete then for any woike: No.

Seeinge then; that it was mete for no woike; beinge whole; muche lesse maye there any thinge be made of it; when the fyre hath consumed and burnt it. And therefore thus saith the Lord God: Like as I cast the vyne into the fyre for to be burnt; as other trees of the woodde: Euen so will I do with them; that dwell in Jerusalem; and set my face against them; they shall go oute from the fyre; and yet the fyre shall consume them: When shall ye knowe that I am the Lord; when I set my face against them; and make the lande wast; because they haue so fore offended; sayeth the Lord God.

The. Xvi. Chapter.

Wayne the woide of the Lord spake vnto Ihu; sayinge: Thou sonne of man; shewe the cite of Jerusalem; their abominacions; and saye; thus saith the Lord God vnto Jerusalem: Thy progeny and kindred came oute of the lande of Canaan; thy father was an Amorite; thy mother an Hebrite. In the daye of thy birth; when thou wast borne; the string of thy navel was not cut off; thou wast not barbed in water to make thee cleane: Thou wast neither rubbed with salt; nor swabbed in clowthe: No man regarded the so muche; as to do any of these thinges for thee; to shewe the such fauoure; but thou wast utterly calle out vpon the felde; yet; bespyred we; thou in the daye of thy birth.

Then came I by the; and sawe the troden downe in thine owne bloude; and saide vnto thee; thou shalt be purged from thine owne bloude; from thine owne bloude. (I say) shalt thou be clenfed. So I plucked thee as the blossom of thy felde; thou art gotten vp; a woman greates; thou hast gotten a maruallous pleasant decay; thy distres are come vpon thee.

16

Eze. xv. c

Eze. xvi. c

Eze. xv. c

beate

here is goodly growen/where as thou wast naked and bare face.

**B** Now when I went by the / a lofed upon the beholde/ thy time was come/ yee/ euen the time to wote the. Then spued I my clothes ouer thy eyes/ cover thy dishonesty. Yee/ I made an oathe vnto the / I and married my selfe with the / sayest the Lorde God/ as if thou becamest myne owne. Thou washed I the th water/ and poured thy floure from the / I anoynted the with oyle / I gaue the chaunge of garments/ I made y shoes of doos leather / I gydded thy about with white silcke/ I clothed the with ferdences/ I decked y with costly apperell/ I put rynges vpo thy fingers/ a chaunge about thy necke / sponges vpon thy forehead/ care rynges vpon thine carres/ and set a beuifull crowne vpon thine head. Thus wail thou weest/ with siluer a golde/ and thy raymente was of fyne white silcke / of nedle woole/ and of diuers colours.

Thou haddest eate nothing but symmels/ hony a oyle/ marapulous goodly wast thou a beuifull/ yee/ euen a very Queene wast thou/ In so much/ that thy beauty was spoken of amonge the Cyrenens/ so: thou wast excellent in my beauty/ whiche I put vpon the/ sayest y Lorde God. But thou hast put confidence in thine owne beauty/ a played the harlot / when thou haddest gotten the aname. Thou hast committed whoredome with all that went by the/ and hast fulfilled their desires. Yee/ thou hast taken thy garments of diuers colours/ a deckt thine cutlers therewith/ where oppon thou mightest fulfill thy whoredome/ of such a fashion as neuer was done/ no: shalbe.

The goodly ornaments a iewels/ whiche I gaue the of myne owne golde a siluer/ haste thou taken/ a made the mens ymages theroff/ and committed whoredome with all.

Thy garments of diuers colours haste thou taken/ and deckt them therewith/ myne oyle and incense hast thou set before the. My meat whiche I gaue the/ as symmels/ oyle and hony/ to feede the with all/ that haste thou set before the/ for a sweete sature. And thus came

also to passe/ yee the Lorde God. Thou hadst taken thine owne sonnes a daughters/ whome thou haddest begotten vnto me/ and these haste thou offered vp vnto them/ to be

their meat. Is this but a small whoredome of thine/ thinkst thou/ that thou shalst my childe/ and geuist them ouer to be sent vnto them? And yet in all thy abominacions and whoredome / thou haste not remembered the dayes of thy youth/ how naked and bare thou wast at that time/ and noken vnto in thine owne floure. After all these thy wickedneses / two vnto the sayest the Lorde God/ thou hast buylded thy steeles and bowdell houses in euery place/ yee/ at y head of euery strete haste thou buylded the an altar. Thou haste made thy beauty too be adored: thou haste layde out thy legges/ to eueryone that came by/ and multiplied thine whoredome. Thou haste committed fornication with the Egyprians thy neyghbours / whiche had much floure/ and thus haste thou vnto thine whoredome to anger me.

Beholde/ I haue stretched out myne hade ouer the/ and will nymth thy floure of food/ and deliuer the out/ into the willes of y Philistines thine enemies/ whiche are shamed of thy abominable waye. Thou haste played the whore also with the Assirians / whiche might not satisfie the: Yee/ thou hast played y harlot/ and not had ynough. Thus hast thou still committed thy fornication from the lade of Canaan vnto the Caldees/ and yet thy lust not satisfied. How should I reuenge thine here/ saith the Lorde God/ seeing thou hast all these things/ thou precious whore: buylding thy steeles at the head of euery strete/ and thy bowdellhouse in all places. Thou hast not ben as another whore / that maketh basse of her whynnyng/ but as a wyfe that beareth wedlocke / and taketh other in steade of her husbande. Justice are geuen to all other whores/ but thou geuist rewards vnto all thy louers/ and offerst them giftes/ to come vnto the out of all places / and too committe fornication with the. It is come to passe with thee in thy whoredomes/ contrary to the wif of other women/ seest here hath no such fornication bene committed after the/ synge/ a thou profferest giftes vnto other/ and no rewards to geuen the/ this is a contrary thing. Therefore haue the woode of the Lorde/ so thou harlot: Thus sayest the Lorde God: for so muche as thou hast spent thy money/ a bestowed

Jer. 14. a  
O. 1. 2. c.

Jer. 17. v

Esa. 61. a.

O. 1. 4. b.

Esa. 4. a.

Eze. 17. d.

1. 1. d.

O. 1. 4. a.

Leui. 19. 1. c.

Leui. 19. 1. c.

Leui. 19. 1. a

Leui. 19. 1. b

Jer. 14. a

O. 1. 2. c.

Eze. 16. 1. d.

Eze. 16. 1. d.

O. 1. 4. b.

ured

ucred thy shame/whowoe thy whoredome  
with all thy louers/and with all the Idoles of  
thy abominations in the bloude of the chyl-  
dren/whome thou hast geuen them: Be-  
holde therfore / I will gather togerher all: by  
louers/into whome thou hast made thy selfe  
common yee/ and all them whome thou fa-  
uourest/and euery one that thou hatest: a will  
I discouer thy shame before them / that they  
all maye see thy filthynesse.

¶ No more: I will iudge the as a breake  
of tredecloke and a murderrer/and recompence  
the thine owne bloude in wrath and glory: I  
will geue the ouer into their power / that  
they shall breake downe thy steeves / and destroye  
thy dyedhoues: they shall strepe the oute of  
thy clothes/all thy sayre and beautifull weles  
shall they take frome the / and so kee the sit  
naked and bare: Yee/they shall bring the com-  
mon people vpon the / which shall stone the /  
they shall burne the with their swordes. ¶ They  
shall burne vp thy houses/and pursue the in  
the sight of many women. Thus will I make  
thy whoredome to cease/so that thou shalt  
geue out no more rewardes.

¶ Shoulde I make my wrath to be still / take  
my glory frome the/be content/and no more  
to be displeas'd: seinge thou rememberest not  
the wayes of thy youth/ but hast powdered me  
to weath in all these thynges: Beholde there-  
fore/ I will bring thine owne wayes vpon  
thine head/ sayeth the Lord God: howbeit  
I neuer did vnto the/ accordinge to thy wic-  
kednesse and all thy abominations. Beholde/  
all they that the common prouerbes / shall see  
thee / shall iudge also a gasynge the: Suche a mo-  
ther I iudge a daughter.

¶ Thou art curren thy mothers owne daughter  
that hath cast of her husbande a her chil-  
dren: Yee/ thou art sister of thy sisters/ which  
forsoke their husbandes and their children.  
¶ Your mother is a Hebrew / a your father an  
Ammourite / thine eldest sister is Samaria /  
she and her daughters that dwell vpon thy  
left hande.

¶ But thy youngest sister that dwelleth on the  
right hande is Sodoma her daughters.  
¶ Yet hast thou not walked after their wayes/  
nor done after their abominations: But in all  
thy wayes thou hast bene more corrupte then they.

¶ No truly as I haue sayed the Lord God:

¶ Sodoma thy sister with her daughters/  
hath not done so euill as thou and thy daugh-  
ters. Beholde the synne of thy sister So-  
dome were these: Dyde / fulnesse of meate/  
abundance/and fulnesse of thynges had she  
and her daughters. Besides that they  
reached not their harte to the poore and ney/  
but were proude/and did abhominable thynges  
before me: therefore I rote them awaye  
when I had sene it. Neether hath Samaria  
done half of thy synne/ yee/ thou hast excee-  
ded them in wickednesse: In so much that in  
comparson of all abhominations/ which thou  
hast done/ thou hast made thy sisters good wo-  
men. Therefore beare thine owne shame/ thou  
that in synne hast overcome thy sister: seinge  
thou hast done so abhominably/ that they were bet-  
ter then thou. Be ashamed therefore/ I saye/  
and beare thine owne confusion / thou that  
makest thy sisters good women.

¶ As for their captiuitie/ namely the captiui-  
tie of Sodoma and her daughters: the capti-  
uitie of Samaria and her daughters: I will  
bringe them agayne / so will I also bringe a-  
gayne thy captiuitie amonge them: that thou  
mayest take thine owne confusion vpon the/  
be ashamed of all that thou hast done / and to  
comforte them.

¶ Thus thy sisters (namely) Sodoma and  
her daughters / Samaria and her daugh-  
ters with the selfe/ and thy daughters shall  
broughte agayne to your olde state. When  
thou wast in thy pryde / and before thy we-  
kednesse came to light: thou wrettest not/ but  
spake of thy sister Sodoma / until the tyme  
that she struagled with all their trouces/ a the  
Philistines with all that laye round about the/  
broughte the to shame and confusion: that thou  
mightest beare thine owne filthynesse a abo-  
mination/ sayeth the Lord God.

¶ For thus sayeth the Lord God: I  
shoulde by right. Wele with theas thou hast  
done. Thou hast despis'd the orde / and bro-  
ken the conuenant. Neuertheless/ I will re-  
member my conuenant: that I made with  
the in thy youth/ in so muche that it shall be an  
euerlasting conuenant. So that thou also  
remember thy wayes/ and be ashamed of thy  
that

gc. fo. ij. f. j

Jere. iij. c



Item 3 the Lorde that spake it / haue also brought it to passe.

The XVIII. Chapter.

**T**he woide of the Lord came onto me on this manner: What meane ye by this commandment which ye vnto in the lode of Israell / sayinge: The fathers haue care foure grapes / and the childrens teeth are set on edge: Truly as I haue saide / the Lord God / ye shall use this by woide no more in Israell.

**H**old: / T all soules are myne. Life as the fathers is myne / so is the sonne mine also. The soule that synnereth / shall dye. T If a man be godly / and do the thinge that is equal a right / he careth not upon the billes: he lieth not his eyes vp to the Idols of Israell: he defyleth not his neyghbours wife: he meyleth with no mercurious woman: he greiveth no body: he giveth his better his pledge agayne: he careth none other mans good by violence: T he parteth his meate with the hungry: he closeth the naked: T he lendeth nothinge upon vsury: he careth nothinge ouer / he withdraueth his hande from doinge wronge: he hanbleth faithfully betwixt man and man: he walketh in my commandmentes / and keepeth my lawes / and performeth them faithfully: T This is a righteous man / T he shall surely lyue saith the Lord God.

**I**f he now get a sonne that is a murthurer / shedder of bloude: if he do cure of these things: T though he do not all: he careth not the billes: he defyleth his neyghbours wife: he greiveth the poore and needy: he robbeth a foorth: he greiveth not the better his pledge agayne: he lieth up his eyes vnto Idols / and meyleth with abominable thinges: he lieth upon vsury / and taketh more ouer. Shall this man lyue / he shall not lyue. Seinge he hath done all these abominacions / he shall dye: his bloude shall be upon him.

**N**ow if this man get a sonne also / that seith all his fathers synnes which he hath done: a foorth / neyther hath such like: T Amely / he careth not upon the mountaines: he lieth not his eyes vp to the Idols of Israell: he defyleth not his neyghbours wife: he receiveth no man: he keepeth no mans pledge: he neyther spoyleth nor robbeth any man: he dealeth his meate with the hungry: he closeth the naked: he op-

presseth not the poore / he receaueth no vsury: B not any thinge ouer: he keepeth my lawes / and walketh in my commandmentes: T This man shall not dye in his fathers synne / but shall lyue without faile. As for his father: because he oppressed and spoiled his brother / and dyd wickedly amonge his people: he is dead in his owne synne. And yet saye ye: Wherefore then shoulde not this sonne beare his fathers synne: Thefore / because the sonne hath done equite and right / hath kepte all my commandmentes / and done the: therefore shall he lyue in vede.

**T**he same soule that synneth / shall dye. T The sonne shall not beare his fathers offence: neyther shall the father beare the sonnes offence. The righteousness of the righteous shall be vpon him self / a the wickednes of the wicked a. Par. 17. 10. shall be vpon him self also. But if the vngodly will turne away from all his synnes that he hath done / and kepe all my commandmentes / and do the thinge that is equal and right: Eze. 18. 14. Doubles he shall lyue / and not dye. As for all his synnes that he dyd before / they shall not be thought vpon: but in his righteousness that he hath done / he shall lyue. T For I haue no pleasure in the death of a synner / sayeth the Lord God / but rather / that he couere and lyue.

**A**gain: if the righteous turne away from his righteousness / and do iniquite / accordinge to all the abominacions that the wicked man doeth: shall he lyue: T All the righteousness that he hath done / shall not be thought vpon: but in the faulte that he hath offended withall / and in the synne that he hath done / he shall dye.

**A**nd yet ye saye: T what the waye of the Lorde is not indifferant. Here therefore ye haue of Israell: T Is not my waye right: T Are not your wayes rather wicked: T When a righteous man turneth away from his righteousness / and meyleth with vngodlynes: he must dye therein: Yet / for the righteousness that he hath done / must he dye. Agayne: T when the wicked man turneth away from his wickednesse that he hath done: a doeth the thinge which is equal and right / he shall lyue: his soule alyue. For in so much as he remembereth him self / and turneth him from all the vngodlynes /

lynes that he hath vsed / he shall lyue and not dye. ¶

And yet sayeth the house of Israel: Tush / the waye of / the Lozde is not equal: Are my wayes vnright / a ye house of Israel: Are not your wayes rather vnquall: As for me / I will iudge every man / accordinge to his wayes. O ye house of Israel: sayeth the Lozde God.

Esa. lv. b  
Mat. iij. a

¶ Wherefore be educated / and turne you cleane from all your wickednesse / so shall there no synne be ynto you harmed. Call awaye from you all your vngodlynesse that ye haue done: Tyme is come for you new heries and a new spise. Wherefore will ye dye / O ye house of Israel: \* synge I haue no pleasure in / & death of him that dyeth / sayeth the Lozde God: Turne you then / and ye shall lyue.

Ezech. xij. b  
\* Ezech.  
xxxij. b

## The XIX. Chapter.

**Q**Ue mourne thou for the princes of Israel / and saye: Wherefore laye thy neighbor by thy neighbor amonge the Lyons / and neyghbor his neighbor amonge the Lyons whelpes: One of her whelpes he brought vp / and it became a Lyon: it learned to spoyle / and to deuoure folk. The Heathen herde of him / and toke him in their nettes / and brought him in chace vnto the lande of Egypte.

Now when the time came that all her hope and comfort was awaye / she toke another of her whelpes / and made a Lyon of him: which went amonge the Lyons / & became a fierce Lyon: learned to spoyle / and to deuoure folk: he destroyed their palaces / and made their ciuities wast. In so much that the whole lande and every thinge therein / were utterly desolate: howe the very voyce of his roaringe.

Then came the Heathen together on every side out of all countries against him / sayd they: needes for him / a toke him in their pytte.

iudic. xxx. a  
Ier. xxxij. c  
lij. a

¶ So they bounde him with chaynes / and brought him to the kinge of Babyon: which put him in prison / that his voyce / should not be heard vpon the mountaynes of Israel. As for thy neighbor / he is like a vine in thy bloud: planted by the water syde: her frutes and branches are growen out of many waters / her stalkes were so stronge / that men might haue made staves thereof for officers: she grew so hie in her stalkes.

¶ So when men sawe that she exceeded the

height and multitude of her branches / she was roted out in displeasure / and cast downe to the grounde. The East wynde dyed vp her frute / her stronge stalkes were broken of wythered and burst in the syde: But now she is planted in the wilderness in a drye & thurshie grounde. And there is a fyre gone out of her stalkes / which hath burnt vp her branches / and bee frute: so that she hath no stronge stalkes / to be staves for officers: This is a pitous and miserable thinge.

## The. XX. Chapter.

**I**N the vij. yeare the i. daye of the v. Mo. I sayd / It happened that certayne of the elders of Israel came vnto me / so I ake counsaill at the Lozde / and for the vyne by me. Then came the wynde of the Lozde vnto me in this maner: Thou sonne of man / Speake to the elders of Israel: saye vnto them: Thus sayeth the Lozde God: Are ye come hither to ake any thinge at me: So truly as I lyue / sayeth the Lozde: I will geue you no answer. Wilt thou not reprove them / (Thou sonne of man) wilt thou not reprove them: Shew them the abhominacions of their fathers: and tol them: Thus sayeth the Lozde God: ¶ In the daye when I chose Israel / I lift vp myne hande vpon the side of the house of Jacob / and swered my self vnto them in the lande of Egypte. Ye / when I lift vp myne hande ouer them / and sayde: I am the Lozde your God / euen in the daye that I lift vp myne hande ouer them: to bringe them out of the lande of Egypte / into a lande that I had psondyd for them / which should be mynle and bent / and is a pleasant lande: amonge all other. The sayde: I vnto them. Call awaye every man the abhominacions that he hath done / and I will not your kisse with the Idoles of Egypte: so: I am the Lozde your God.

¶ But they rebelled against me / and wold not followe me / to cast awaye every man the abhominacions of his eyes / and to forsake the Idoles of Egypte. Then I made me to pour my indignacion ouer them / and to iustifie my wrath vpon them: yee / euen in the myddel of the lande of Egypte. But I wold not do it for my names sake: that it should not be blasphowed before the Heathen: amonge whom they

they dwelt / and amonge whome I shewed  
my self vnto thes / that I wolde bringe them  
out of the lide of Egipte. Now when I had  
caried them out of the lande of Egipte / and  
brought them into the wilderness / I gaue  
them my commaundementes and shewed them  
my lawes: † which who so keepeth shall liue in  
them / † I gaue them also my holy Vases / to  
be a token betwixt me and them / and thereby  
to knowe / that I am the Lorde / which ha-  
reuered them. † And yet the house of Israel  
rebelled agaynst me in the wilderness / they  
wolde not walke in my commaundementes /  
they haue cast awaye my lawes (which who so  
keepeth shoulde liue in them) / and my Sab-  
bath Vases haue they greatly vnhalowed.

† Then I made me to poure out my indig-  
nation vpon them / and to consume them in  
the wilderness. Yet I wolde not do it for my  
names sake / lest it shoulde be dishonoured be-  
fore the Heathen / in the which I had caried  
them awaye. But I swoue vnto them in the  
wilderness / that I wolde not bringe them  
vnto the lande / which I gaue them a lande  
that floweth with milke and hony / and is a  
pleasure of all landes / and that because they  
refused my lawes / and walked not in my co-  
maundementes / but had vnhalowed my Sab-  
bathes / for their heare was gone after they  
Iddols. Neuertheless / myne eye spared them / so  
that I wolde not utterly slaye them / and con-  
sume them in the wilderness. Moreover / I  
swoue vnto theys / somes in the wilderness:  
† I wilke not in the statutes of your forefathers /  
I feye not theys: adinunces / and Vssyl: not  
your selfes with theys: Iddols / for I am the  
Lorde your God. But walke in my statu-  
tes / kepe my lawes / and do them / halowe my  
Sabbathes / † for they are a token betwixt  
me and you / that ye maye knowe / howe that I  
am the Lorde. Notwithstandinge / † their  
somes rebelled agaynst me also: they walked  
not in my statutes / they kepte not my lawes  
nor fulfill them / † which he that doeth shall  
liue in them. Neuer halowed they my Sab-  
bath Vases. Then I made me againe to poure  
out my indignacion ouer them / and to satisfie  
my wrath vpon them in the wilderness.  
Neuertheless / I withheld my hande for: my  
naime sake / lest it shoulde be vnhalowed a-

monge the Heathen / before / whome I had  
brought them forth. I lift vp myne hande  
ouer the also in the wilderness / that I wolde  
scare them amonge the Heathen / and flouze  
them amonge the nations / because they had  
not kepte my lawes / but cast asyde my com-  
maundementes / vnhalowed my Sabbathes /  
and lift vp theys: eyes to theys: fathers Iddols.  
Wherefore I gaue them also commaundemen-  
tes not good / and lawes thereto the which  
they shoulde not liue / and I vnhalowed the  
in theys: owne gyftes: / † (when I appointed  
for my self all theys: first borne) / to make them  
desolate: that they might knowe / howe that I  
am the Lorde.

Therefore (O thou sonne of man) tell th<sup>e</sup> house  
of Israel / thus sayeth the Lorde God: Be-  
seede all this / your forefathers haue yet blas-  
phemed me / more / a greatly offended agaynst  
me: for after I had brought them into the  
lande / that I promised to geue them / when  
they sawe every hie hill and al the thiefe trees:  
they made there their offerings: and prouid-  
ed me with theys: oblations / that I might receiue  
sauiours there / and poured out their sinnes /  
fringes. Then I s<sup>e</sup>d them: what haue ye to  
do with all / that ye go thither? And therefore is  
it called the hie place vnto this daye. Where-  
fore / speake vnto the house of Israel: Thus  
sayeth the Lorde God: Ye are c<sup>o</sup>uen as vn-  
cleane as youre forefathers / and committe  
whosoome also with their abhominacions. In  
all your Iddols / where vnto ye bringe youre  
oblations / and † to whose honoure ye burne  
Incense: I seee your children / ye desfile youre selfes / euen vnto  
to this daye: howe darre ye the come / and see  
any question at me: O ye householde of Israel: Eze. xxi. c  
As truly as I liue (sayeth the Lorde God) I will see  
ye get no a<sup>u</sup>stere of me: and as so: for the thinge is  
that ye go aboute / it shall not come to passe /  
where as ye saye: we will be as the Heathen /  
and do as other peoplen in the lande / wood and  
stone will we worshippe.

As truly as I liue (sayeth the Lorde  
God) I will selfe will rule you with a mighty  
hande / with a stretched out arme / a with indig-  
nacion poured out ouer you: a with bringe you  
out of the nations and landes / wherewith ye are  
scattered: a gather you together with a mighty  
hande / with a stretched out arme / and with  
y q indig

Eze. xii. 4

130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200

indignation poured out vpon you: and will bringe you into the wilderness of the people/ and there will I reason with you face to face. Like as I punished your fathers in the wilderness/ so will I punish you also / sayeth the Lord God. I will bringe you vnder my iurisdiction/ vnder the bande of the covenenants. These sayes also/ and the transgressours will I take for amonge you/ and bringe them out of the lande of youre habitation: as for the lande of Israel/ they shall not come in it: that they maye knowe howe that I am the Lord God.

Esa. 4. c  
xxx b  
Ezech. xliij. a

So now then (sayeth the Lord God) ye house of Israel / I will cast awaye / and destroye every man his Idols: then shall ye heare me / and nomie blasphemie my holy name with youre offerings and Idols. But vpon my holy hill / ruen vpon the he hill of Israel shall all the house of Israel/ and all that is in the lande/ worshipp me / sayeth the Lord God/ and I in the same place will I sauiure the: a there will I requyre your heauens offerings/ and the fringes of youre oblations / with all your holy thinges.

Gen. 27. a  
xiiij. b

I will accepte your sweete sauoure/ when I bringe you from the nations / and gather you together out of the landes / wherein ye be scattered: that I maye be beloved in you before the heathen / that ye maye knowe/ that I am the Lord God/ which haue brought you into the lande of Israel/ saye into the same lande/ that I swote to geue vnto youre fathers. There shall ye cal to remembre/ and your owne wepes/ and all youre ymaginations/ wherein ye haue bene desyred: and ye shall be displeasid with your owne selues / for all youre wickednesse that ye haue done. And ye shall knowe/ that I am the Lord: when I entreate you after my name/ not after your wicked wayes / nor accordinge to your couynse woises: o ye house of Israel/ sayeth the Lord God.

Jer. viij. a  
xvii. a  
xxi. c

Moreover / the word of the Lord came vnto me/ sayinge / Thou sonne of man / set thy face toward the South / a speake to the South / and saye to the wood / towards the South. Here the word of the Lord: / thus sayeth the Lord God: Beholde / I will kindle a fyre in the: that shall consume the grene trees with the drye / no man shall be able to quench his

flame / but all that looke from the South to the North / shall be therein: and all flesh shall see / that I the Lord God haue kindled it / so that no man maye quench it. Then sayde I: O Lord God they will saye of me: Tush / they are Idols / but sables that he telleth.

The XXXI. Chapter.

The word of the Lord came to me / sayinge / Thou sonne of man / set thy face toward Jerusalem / speake agaynst the Sanctuary / and prophete agaynst the lande of Israel / saye to the lande of Israel: Thus saith the Lord God: Beholde / I will vpon the / and will drawe my swearde out of the sheath / and rose out of the borb of the righteous and the wicked. Seeing then that I will vte our of the both the righteous and wicked / therefore shall my swearde ge out of his sheath / agaynst all flesh from the North to the South: that all flesh maye knowe howe that I the Lord God haue drawen my swearde out of the sheath / and it shall not be put in agayne.

Moreover / the word of the Lord came vnto me / sayinge / Thou sonne of man / what thy kyned craftes will / ye mourne bitterly for the: And if they saye / wherefore mourneest thou: Then tell them / for the wynges that cometh / at the which all beeres shall melt / all handes shall lerten / vnto / all stomaches shall faime / and all knees shall wepe sible. Beholde / it cometh and shall be fulfilled / sayeth the Lord God.

Agayne / the word of the Lord came vnto me / sayinge / Thou sonne of man / prophete and speake / Thus sayeth the Lord God: speake / the swearde is sharpened and well shouered. Sharpened is it for the slaughter / a soured that it maye be dryght. O the Destroying / that of my sonne / shall bringe vnto all wood. He hath put his swearde to the highgate / the good holde maye be take of it. This swearde is sharpened and dryght / that it maye be geuen into the hand of the man / slayer.

Eric / thou sonne of man / a heule / so / this swearde shall smyte my people / and all the rulers in Israel / which with my people shall slayne vnto the grounde / that is this swearde. Smyte thou vpon thy breast / wherefore shoulde not the plague and staff of iudgement come: Prophecie thou sonne of man / and smyte thine handes together / make the swearde

xxxviii. d



roverged / yet / make it threegged / that mans  
 laynes / swarde / that swarde of the greace  
 slaughter / which shall smyte them / eue in their  
 pety chaubicoes / to make them abashed and  
 fayne at the vertes / and in all gates / to make  
 some of them fall. O how bright and sharpe is  
 yowr wil / bright and more for the slaughter?  
 Get me to some place alone / either vpon the  
 right hande or on the lefte / whiter soeuer thy  
 face turneth. I will smyte my handes toge-  
 ther also / and satisfie my wrathfull indigna-  
 con: euen I the Lord haue sayde it.

**E** The woide of the Lord came yet vnto me  
 agayne / saying: Thou sonne of man make the  
 two stretes / that the swarde of the Kinge of  
 Babylon maye come. Both these stretes shall  
 go out of the lide. He shall set him vp a place /  
 at the heade of the strete / shall he chofe him out  
 a corner. Make the a stret / that the swarde  
 maye come towards Babath of the Ammoni-  
 tes / and to the stronge cite of Jerusalem. For  
 the Kinge of Babylon shall stande in the tur-  
 ninge of the waye / at the heade of the two stre-  
 tes: to / see counteyll at the fortyfeyers / ea-  
 chynge f lances with his arrowes / to see coun-  
 teyll at the Idoles / and to loke in the lyer. But  
 the fortyfayinge shall poynce to the right syde  
 vpon Jerusalem / that he maye see men of  
 warre / to smyte it with a greate noyse / to crie  
 out Alarum / to set battell rammes agaynst the  
 gates / to graue vp dyches / and to make bul-  
 wikes.

Uncertaynes / as for the fortyfayinge / they  
 shall holde it but for vanitie / euen as though a  
 ush were tolde them: Yea / and they them selves  
 remember their wickednesse / so that by right  
 they must be take and wonne. Therefore saith  
 the Lord God: so / so much as ye your sel-  
 fes shewe your offence / and haue opened  
 your wickednesse: / so that in all your workes  
 men maye see your synnee: Yea / in so much / I  
 saye / that ye your selves haue made mencion  
 thereof / shall euen in by violence.

**O** Thou shameful wicked gyde of Israell  
 whose Rape is come euen the tyme that wick-  
 ednesse shall haue an ende: Thus saith the  
 Lord God: take awaye the inyre / and put  
 of the crone / and so is it awaye: the humble  
 is exalted / and the proud brought lowe. Dur-  
 ty / punish / ye / punish them wil I / and be-

siore them: and that shall not be fulfilled vnto  
 me / and to whome the iudgement belon-  
 geth / and to whome I haue geuen it. And  
 thou / o sonne of man / prophesy / and speake:  
 Thus saith the Lord God to the children  
 of Ammon / and to their blasphemers / speake  
 thou: The swarde / the swarde is in thair fouth  
 already / to the slaughter / and feared that it  
 glisht / because thou hast loked the out vani-  
 ties / and propheted lyre / that it maye come  
 vpon thy necke / like as vpon the other vngodly /  
 which be slayne: whose voye came when their  
 wickednesse was full.

Though it were put vp agayne into the  
 sheath / yet will I punish the / in the lande  
 where thou wast noubered and borne / a paine  
 my indignacion vpon the / and wil blowe vpon  
 the in the fyre of my wrath / and deliuer  
 the vnto cruel people / which are learned to bee  
 firoye. Thou shalt see the fyre / and thy bloude  
 shall be shed in the lande / that thou mayest be  
 put out of remembraunce. Euen I the Lord  
 haue spoken it.

The XXII. Chapter.

**W**herouer / the woide of the Lord came  
 vnto me / and saide: Thou sonne of man /  
 wilt thou not reioyce this bloud / which is  
 shed? Shewe them their abhominacions / and tell  
 them: Thus saith the Lord God / O thou cite  
 that sheddest bloude in the myddst of the fe:  
 that thy tyme maye come also: and makest the  
 Idole to desyle the withal. Thou hast made  
 thy selfe gilty / in the bloud that thou hast shed:  
 and desyled the in the ydole / which thou hast  
 made. Thou hast caused thy dayes to drawe  
 nye / and made the tyme of thy yeares to come.  
 Therefore will I make the to be confounded as  
 amonge the heathen / and to be despyed in all  
 the landes / whether they be nye or farr: from  
 thence they shal laugh to scoone / thou that hast  
 gone / so soule a name / a are full of my schisme.  
 Behold / rulers of Israell haue brought euery  
 man his power / to shed bloude in the: In the  
 haue they despyed father and mother: in the  
 they ceed the wydome / and the fatherless:  
 Thou hast despyed my Sanctuary / and vni-  
 halowed my Sabbath: My Nurseries are there  
 in the that shed bloude / and I care vpon the  
 bulke / and in the they see vngodlynesse.

me. ff  
 re  
 me. ff. b

Free. xli. e  
 Eze. xxx. a  
 Amos c

Deu. iij. e  
 Deut. xij.

**D** In the haue they discovered their fathers shame / in the haue they vexed women in their sickness. **¶** Every man hath dealt shamefully with his neyghbours wife / and abominably defiled his daughter in lawe. In the hath every man forced his owne sister / euen his fathers daughter: yet / I grieve haue bene receaved in the to shed bloude. \* Thou hast taken vsury and increase / thou hast oppressed thy neyghbours by extortion / and for gotten / as / sayth the Lorde God. Beholde / I haue smitten my handes vpon thy countenances / that thou shalt rise / and vpon the bloude which hath bene shed in the. So thy herte able to endure it: or maye thy handes defende them selves in the tyme that I shall bringe vpon the: When I the Lorde that I speake it / will bringe it also to passe.

**Ezech. xvi. c.** **I** will scatter the amonge the heathen / and shewe the abominacion in the lides / a vnd cause thy felthynesse to castte out of thee: for I will haue the in possession in the sight of the heathen / that thou maist knowe that I am the Lorde.

**¶** And the worde of the Lorde came vnto me / sayng: Thou sonne of man / the house of Israel is turned to chaffe. Al they that shoulde be chastytyned in a leade are in the fyre because of this. Therefore thus saith the Lorde God: For so much as ye all are turned into chaffe: beholde / I will bringe you together vnto Jerusalem / like as syluer / chaffe / yron / tynne / and leade are put together in the furnace / and the fyre blowen there vnder to smelt them: Euen so will I gather you / put you in together / and smelt you in my wrath and indignacion. I will bringe you together / and hinde the fyre of my cruel displeasure vnder you / ye maye be melted theren.

Like as the syluer is melted in the fyre / so shall ye also be melted therein: that ye maye knowe / howe that I the Lorde haue poured my wrath vpon you.

**¶** And the worde of the Lorde came vnto me / sayng: Thou sonne of man / tell her: Thou art an vncleane laide / which is not rayned vpon. **¶** The vey of the cruel wrath: / the prophetes that are in iherusalem come together to deuoure soules / like as a roaring Lyon / lyeth by his prey. They receave ryche and good / a make many wyddowes in the. Thy priestes breake

my lawe / and despise my Sanctuary. **¶** They put no difference betwene the holy and vnholye: neyther difference betwene the cleane and vnclane / they turne their eyes fro my tabernacles: and I am vnhalowed amonge them.

Thy rulers in the are like rauenings wolues / to shed bloude / to destroye soules for their owne covetous lucre. **¶** As for thy prophetes / they haue with outperced claye / they se vnto the / and prophettise vnto the sayng: the Lorde God sayeth so: where as the Lorde hath not spoken / the people in the lande vnto the wicked extortion and robbery. They were the poore and needy: and they oppressed the stranger againstt righte. And I sought in the lande for a man that wolde make up the hedge / and set him self in the gappe before me in the landes behalfe / that I shoulde not reuerely destroye it: but I coulde fynde none. Therefore wil I poure out my cruel displeasure vpon them / and burne them in the fyre of my wrath: they shal be as vaine vnto me. **¶** I recompencc vpon their heades / saith the Lorde God.

The XXXII. Chapter.

**T**he worde of the Lorde came vnto me / sayng: Thou sonne of man / these were two women that had one mothe: these / whiche they were yonge / I beganne to place the barloties in Egypte. There were their habitacions build / and the pappees of their maydenhead destroyed. The eldest of the was called Oola / and her yongest sister Ooliba. These two were myne / and bare sonnes and daughters. Their names were Samaria / and that was Oola: and Jerusalem / that was Ooliba. As for Oola / she beganne to goe a whoringe / whiche I had taken her to me. **¶** She was set on fyre vnto her louers the Assyrians / which had to do with her: euen the princes and lordes / that were vnto her in costly arraye: sayng yonge men / lusty ryders of horses.

Thus was her whoredome / she steeled vnto all the yonge men of Assyria: yet / she was made vpon them / and defiled her self with all their Idols. Neyertheless she did the founeccion that she vnto with the Egyptians: for in her youth she laye with her / they builde habitacions for her maydenhead / and poured their whoredome vpon her. Wherefore / I deliuered her in to the handes of her louers / euen the Assyrians.

nyans whom she solued. These discovered her shame / soe her finnes and daughters / a streer her with the sword: An euell name gaue her of all people / and they punished her.

**B** Her sister Doliba sawe this / and destroyed her self with inordinate loue more then she / a created her sister in whoredome: \* he loued the Assyrians ( which also laye with her ) namely / the princes and greare lordes that were clothed with all manner of gorgeous apperell / lusty boyss and sayre yonge perjones. Then I sawe that they both were despyled alike. But she increased still in whoredome: for when the sawe men paynted vpon the wall the ymagis of the Caldees set forth with fresh colours / with sayre gyddes about them / and goodly bonnets vpon they: heades / of kinge alife prince ( after the manner of the Babylonians and Caldees in their owne lande / where they be borne ) / immediatly / as soone as he sawe they be bent in loue vpon them / and sent his saungers for them into the lande of the Caldees.

Now when the Babylonians came to her / they laye with her / and despyled her with their whoredome / and so was she pointed with the. And when her lust was abated from them / she fled a her whoredome and shame was discovered / and sent: then my herte forsooke her life as my herte was gone from her sister also. I neuertheless: reioyced her whoredome euer the longer the more / and remembred the dayes of her youth / wherein she had played the harlot in the lande of Egypte: The bent in lust vpon the / whose self was like the reys of assee / and their seede lyke the seede of bolsoe. Thus thou hast renewed the synnfullnesse of thy youth / when thy louers busied thy pappe / and marred thy brest in Egypte.

**C** Therefore ( Doliba ) thus saith the Lord God: I will raise vp thy louers / with whom thou hast sinned thy lust / agaynst me / a gather them together rounde aboute the: Namely / the Babylonians / and all the Caldees: Decod / Sceda / and Coa / with all the Assyrians: all yonge and sayre louers / princes and lordes / knyghtes and gentlemen / which be all good boyntes: They shall come vpon the with boures / charrettes / and a greare multitude of people: which shall be harnessed aboute the on euery

side / with brestplates / shylde / and helmettes: I will punish the before them / see / they them selves shall punish the / accordinge to there owne iudgement. I will put my glory vpon the / so that they shall deale cruelly with the. They shall cut of thy nose and thine eares / and the remnaunt shall fall thowre the sword. They shall carry away thy finnes and daughters / and the residue shall be bent in the fyre. They shall strippe the out of thy clothes / and carry thy costly weels away with them.

Thus will I make an ende of thy synnes: \* I will make an ende of thy whoredome / which thou hast brought out of the lande of Egypte: so that thou shalt turne thine eyes no more after them / and cast thy mynde no more vpon Egypte. For thus saith the Lord God: Beholde / I will deliuer the into the handes of them / whom thou hast hated: I will euen into the handes of them / with whom thou hast fulfilled thy lust / which shall deale cruelly with the. All thy labour shall they take with the / and leave thy naked and bare / and thus the shame of thy synnes whoredome shall come to light. All these thinges shall happen vnto the / because of thy whoredome / which thou hast vsed amonge the Genetikes / with whose Idols thou hast despyled thy self. Thou hast walked in the waye of thy synner / therefore will I geue the her cuppe in thy hande.

Thus saith the Lord God: Thou shalt drinke of thy sisters cuppe / howe deepe a fare fouer it be to the bottom. Thou shalt be laughed to scorn / and had as greatly in derision as is possible. Thou shalt be full of drunkenness and foure / so: the cuppe of thy sister Sennar is a cuppe of destruction: in waye / stinge: the same shalt thou drinke / and suppe it our euen to the digges / yet thou shalt care vpon the broken peeces of it / and so care thine owne brest: For euen I haue spoken vs / saith the Lord God.

Therefore thus saith the Lord God. For so much as thou hast forgotten me / and cast me asyde / so beare now thine owne synnfullnesse and whoredome. The Lord sayde moore euen vnto me: Thou sonne of man / write thou not reproue Dola / and Doliba: \* Where then their abominacions: namely / that they haue broken their webbe / a slained their bondes  
y us wry

with bloude: yee/auen with their Idols haue they commited aduoury / and offered them their owne children (to be deuoured) whome they had borne vnto me. Yee/a thre haue they done to me also: they haue defiled my Sanctuary in thre same days/ and haue vnhalowed my Sabbath. for when they had slayne their children for their Idols / they came the same daye into my Sanctuary to defile it. Lo/this haue they done in my house. Beside all this/ thou hast sent thy messengers so: men out of farre countries/ and wch they came/ thou hast barbed / trimmed / and set forth thy self of the best feshion / thou sattest vpon a goodly bed / and a table spiced before the: wherupon thou

hast fed myne Innocent and myne orle.  
 Then was there greate cheare with her/ and the men that were sent from farre countries out of the deserte: wno these they gaue bracelets vpon their handes / and set glouious crownes vpon their heades. Then thought I: no doubte / these will vse their harlottry also with ponder elde whoie. And they wente in to her / as vnto a common harlot: Euen so wente they also to Dola and Doliba/ those falsly women.

O ye of that loue vertue and righteoufnes/ I will iudge the/ punish them: I as aduourers and nurserers ought to be iudged and punished. for they are dealers of weblsefe / and bloude is in their hades. Wherfore/ thus saith the Lord God: I will bringe a greate multitude of people vpon them / and make them be feared and spoyled / these shall stone them / and gore them with their spearbes. They shall slaye their sonnes and daughters / and burne vp their houses with fyre.

Thou wilt destroy all such falsynesse out of the lande/ that all women maye learne/ nee to do after your wickednesse. And so they shall laye your falsynesse vpon youre owne selfes/ and ye shalbe punished for the synnes / that ye haue commited with youre Idols / and ye shall knowe/ that I am the Lord.

The XXXIII. Chapter.

IN the xij. yeare/ in the x. month/ the x. daye of the moneth came the word of the Lord vnto me/ saying: O thou sonne of ma / write vp the name of this Daye / yee / euen the houre of this present Daye/ when the kinge of Baby-

lon set him selfe agaynst Jerusalem. Shew this obstinate howsholde a T parable / and speake vnto them: Thus saith the Lord God: Gethe a T pot / set it on / and poure water into it / put all the peece together in it / all the good peece the leyne and the shoulder / and fill it with the best bones. Take one of the best shepe / and an heape of bones withalls let it boyle well / and let the bones seeth well thereon.

With that / sayde the Lord God on this maner: I Doe be into the bloody cite of the Temple / wherupon the rustynesse hangeth / and is not yet scoured awaye. Take out the peece that are in it / one after another: there neede no lootes be cast thefore / for the bloude is yered in it. Vpon a playne dye stone harsh the poure it / and not vpon the grounde / that it might be covered with dust. And therfore/ thus I litten her poure / her bloude vnto a playne dye stony rocke / because it shoulde not be hid / and that I might bringe my wrathfull indignacion and vengeance vpon her.

Wherfore / thus sayeth the Lord God: O / be vnto that bloody / fleshy cite / for whome I will prepare a heape of trooble: beere thou the bones together / kindle thou the fyre / scath the flesh / let all be well foddin / that the bones maye be sucke out. Moreover / let the pot emptye vpon the coales / that it maye be warme / a the meete all hote: that the flesh and rustynesse maye be consumed. But it will not goe off / there is so much of it: the rustynesse must be burnt out. Thy falsynesse is abominable / for I haue censured the / but thou wouldest not be censured. Thou canst not be purged fro thine vnderness / till I haue poured my wrathfull indignacion vpon the. Euen thus the Lord haue so deuyced: Pectit is come therto already that I will do it. I wil not goe backe / I wil not spare / I wil not be intreated: but accordinge to thy wayes and ymaginacions / thou shalt be punished / saith the Lord God.

And the word of the Lord came vnto me / saying: Thou sonne of man / beholde / I wil take awaye the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor wepe / nor water thy chekes therfore: thou maicst mourne / by thy selfe alone / but vse no deadly lamentacion. Soide on thy bones / 311

on thy face upon thy feet: neither on thy face/ nor on thy head: nor on thy head. So I spake vnto the people byennes in the morning/ and as euen my wyfe dyed: then vpon the next morning/ I did as I was commaunded. And the people sayde vnto me: wilt thou not tell vs what that signified/ which thou hast? I answered them thus: sayinge: The word of the Lorde came vnto me/ sayinge: The house of Israel thus sayeth the Lorde God: Beholde/ I will surely make my Sanctuary: euen the glory of your power/ the pleasure of your eyes/ and the thinge that ye loue: your finnes and your greues: whom ye haue left/ shall fall in your waye the swerde.

**D** Like as I haue done/ so shall ye do also: Ye shall not thus face your faces/ ye shall eate no mourning bread/ your Bonnettes shall ye haue vpon your heads/ and shal vpon your feet. Ye shall neither mourne nor weep: / but in your finnes ye shall be as water/ and one euen with another: Thus Ezechiel is sure shewetoken. For like as he hath done/ so when this cometh/ ye shall do also: wherby maye learne to knowe/ that I am the Lorde God. But beholde/ O thou sonne of man/ In the daye when I take from them their power/ their wysdome and honour/ the luste of their eyes/ the burden of their bodies/ namely/ their finnes and your greues. Then shall there one escape/ and come vnto the sea: to shewe the. In the daye shall thy mouth be opened to him/ which is closed/ that thou must speake/ and be named by name. Yee/ and thou shalt be their shewetoken/ that they maye knowe/ howe that I am the Lord.

The XXXV Chapter.

**I** He reuoider of the Lorde came vnto me/ sayinge/ Thou sonne of man/ let thy face agaynste the Ammonites/ prophete vpon the land/ and saye vnto the Ammonites/ Heare the word of the Lord God. Thus saith the Lord God: For so much as thou shalt eate out my Sanctuary/ the I reuoider ite the name suspended/ and ouer the lande of Israel/ I reuoider ite name: therefore/ yee/ and ouer the house of Iuda/ I reuoider they be not weild awaye your finnes. Beholde/ I will deliuer the to the people of the East/ that they maye haue the in possession/ the lande of their askeles/ and howe

see in the. They shall eate thy fruite/ I will drinke up thy mylke. As for Kabaah/ I will make of it a stall for camels/ and of Dimon a shepesholde/ and ye shall knowe/ that I am the Lorde.

**S**o thus sayeth the Lorde God: In so much as thou hast clapped with thine hands/ and stamped with thy feet/ yee/ reioyced in thine herte ouer the lande of Israel with despyte: beholde/ I will stretch out mine hande ouer the alds/ and deliuer the to be spoiled of the Heithen/ and rote the oute from amonge the people/ and cause the to be destroyed oute of all landes: yee/ I will make the be layed wast/ that thou mayest knowe/ that I am the Lorde.

**T**hus saith the Lord God: For so much as I Noab and Seir do saye: As for the house of Iuda/ it is but like as al other Gentiles be: / therefore beholde/ I will make the cines of Iuda/ as a Moab weapenlike/ and take awaye their strength: their cines and these cottes of their lande/ which are the pleasures of the countrey: As namely/ Beth Besmorah/ Baalmon/ and Cariahaum: these will I open vnto them of the East/ that they maye fall vpon the Ammonites: and wil geue the these in possession: / the Ammonites shall not weild be in renouance: among the Heithen. Euen thus wil I punish Moab also/ that they maye knowe howe that I am the Lord.

**N**extouer thus sayeth the Lorde God/ Because that I Edom hath augmented and caused him selfe vpon the house of Iuda/ therefore I thus sayeth the Lorde: I will reache oute my hande vpon Edom/ and take awaye a man and beasl out of it: from Teman vnto Dedan wil I make it desolate/ they shall be layne with the swerde. Therefore my people of Israel/ will I avenge me agayn vpon Edom: they shall handle him/ according to my wrath and indignacion/ so that they shall knowe my vengeance: sayeth the Lorde God.

**T**hus saith the Lord God: For so much as the Philistines haue bene thine/ namely/ taken vengeance with despyte/ full of rancour: / and of an olde enel wil I set them to the destructione: therefore thus sayeth the Lorde God: Beholde/ I will stretche oute my hande

Eze. xxxv.  
Ier. xlv. a

bande ouer þy Philistines / a Destroye the Destroyer / a causall the remaunt of the see coast to perish. A great vengeance wil I take vpon them / and pursh them cruelly: that they maye knowe / howe that I am the Lord / which haue awenged me of them.

Ch. XXV. Chapter.

Isa. 45. 1. 2.  
Jer. 51. 4. 5.  
Eze. 33. 3. 4.  
33. 4. 5.

**A** I have punished that in the 5. yere / the first daye of the month / the worde of Lord came onto me / saying: Thou sonne of man / Because that Tyre hath spoken vpon Jerusalem. Aba / nowe I will moue the pointe of the people Be Bofen / and they turned vnto me / for I haue Destroyed my Belly ful. Yee / therefore sayeth the Lord God. Beholde O Tyre / I wil vpon the 3. I wil bringe a great multitude of people against the / like as when the see styfeth in his waues. These shall beate the welle of Tyre / and cast downe her towres: I wil scrape the grounde from her / and make her a bare stone / yee / as the danger place / where the fishers bange vp their nettes by the see side. Euen I haue spoken it / sayeth the Lord God. The Gentiles shall spoyle her / her Doughters vpon the fildes shall perish with the swerde / that they maye knowe howe that I am the Lord.

**A** For thus saith the Lord God: Beholde / I wil bringe iherusalem / which is the Kinge of Babylon / a Kinge of Kinges / from the North / vpon Tyre / with houses / charrettes / horsemen / and with a greate multitude of people. Thy Doughters that are in the land / shall be slayd with the swerde. But againste the cite shall make bulwokes and graue vp dykes aboute the / a lyste vp his bulde againste the. His stinges and Bartraillrammes shall be prepare for thy walles / and with his wepades beate downe thy towres. The dust of his houses shall couer the / they shall be so many / thy walles shall shake at the noyse of the horsemen / charrettes and wbeles / when he cometh to thy pointe / as me do into an open care. With þy houses of his houses / fildes / shall be made downe all thy strettes.

He shall slay thy people with the swerde / and beate downe the pillers of thy strength. They shall waile amonge thy riches / and spoyle thy marchandise. Thy walles shall they beate downe / a Destroye thy houses of plea-

sure Thy stones / thy tymble and foundationes / shall they cast in the water. I haue wil I bringe the melody of thy songes / and the voice of thy minstrells / to an ende / so that they shall no more be heard. I will make a bare stone of the see / a which place for nettes / thou shalt neuer be builded againe. For euen I the Lord haue spoken it / sayeth the Lord God / thus saith the Lord God spoken concerninge Tyre. The Iles shall moue at the noyse of thy fall / and at the crye of the slayne / that shall murderd in the. All Kinges of the see shall come downe from the: seates regall: they shall laye awaye their robes / and put of their costlye clothynges: Yee / with trenblinge shall they be clothed: they shall lye vpon the grounde they shall be afrayed at thy suddaine fall / and be abashed at the.

They shall mourne for the / and saye vnto the: Thou noble citty / hast bene so greatly occupied of folde / thou that hast bene the strongest vs / I see thy ruine in habitaours / of whom all men shode in feare: Howe art thou now so utterly Destroyed: Now at the nme of thy fall the inhabitaours of the Iles / yee / and the Iles them selves shall stande in feare at thine ende. For thus saith the Lord God: when I will make þy a desolate cite / as other cittyes be / that no man welletch in / a wbe I bringe the see vpon the / that great waters maye couer the: Then will I calle the downe vnto them / that yefed in the pyre: vnto a people that hath bene longe dead / and set the in a lande / as Benceth / like the olde wilderness / with them which go downe to their graues / so that nom shall dwell more in the. And I will make the to be no more in honoure / in the lande of the livinge. I will make an ende of the / and thou shalt be gone. Though thou be founde for yet / shall thou not be founde for euermore / sayeth the Lord God.

Ch. XXVII. Chapter.

**A** The worde of the Lord came onto me / saying: O thou sonne of man / make a lamentable complainte vpon Tyre / and saye vnto Tyre / which is a pointe of the see / that occupieth with muche people and many Iles: thus speaketh the Lord God: O Tyre / thou hast said: I am a noble citty. Thy Builders are in the middell of the see / and thy Builders

Jer. 17

Eze. 14

Eze. 33. 4. 5.

Eze. 33. 4. 5.

haue made the maruailous goodly. All thy tables haue they made of Cipie trees of the mount Sennir, from Libanus haue they take Cedre trees, to make the masties: and the Cedre of Balsam to make the owerne.

The Boardes haue they made of iurry / a of costly wood out of the Ile of Cethim. Thy Cypre was of Cyprus: small needle woike oute of the lande of Egypte, to hange upon thy mast and thy hängges of yalow silke and purple, out of the Ile of Elise. They of Sidon a Trow were thy maryners: a the wyckst in Tyre were thy shipmen. The eldest and wyckst at Gebel were they: that inued and stopp'd thy shippes.

All shippes of the see with their shipmen occupied thy marchaundise in the. The Perses / Lydians, and Lybians were in thyne boote, and helpe theso syght: these hanged vp their shieldes and helmettes with the, these set forth thy beury.

They of Arub were with thine boost round aboute thy walles, a were thy watchmen: v

**B** pō thy towres these hanged vp their shieldes rounde aboute thy walles, a made thy maruailous goodly. Chario occupied with the in all maner of wares, in siluer, ipe, synne / and lead, and made thy market greare. Iauan, Tuball, and Mesch were thy marchaundes, which thoughte the men and ornamentes of metall for thy occupinge. They of the house of Ebo, gamma thoughte vnto the at the same of thy marie, booke, horse, and mules. They of Sidon were thy marchaundes: a many other Iles that occupied with the, thoughte the weyere / Shepards bones and Dyeer, for a present.

Ire 150 c

The Sine occupied with the / because of thy Hurts wo:kes / and increas'd thy marchaundise with Smaragdes, with scarlet, with needle woike, with wyer, synnen clothes, with silke, and with Cassal.

Juda and the lande of Israel occupied with the / and thoughte vnto thy marketes / wheat, balme, honey, oyle, a trade. Samarus also wold marchaundise with the, in the best wyne and wyer, wolle: because thy occupinge was so greare, and thy wares so many. Dan, Iauan, and Mensal haue thoughte vnto thy marketes, and redy made / with cassal and calamus, accordinge to thine occup

pienge. Dedan occupied with the in foyre tables, ipe, and quishins. Arabia and all the pynce of Cedar haue occupied with the, in shepe, weyere, and goose.

The marchaunte of Cebe a Rema haue occupied also with the, in all costly spices, in all precious stones and gald, / whiche they thoughte vnto thy marketes. Saram, Cethie and Eden, the marchaundes of Saba, Thisra, and Chmad, were al vnto with the, and occupied with the. In costly raynet, of yalow silke a needle woike, very precious, a ipe, for pacte a bounde together with ropes. Iherosol / and in Cedre wood, at the ryme of thy marketes. The shippes of Chario were the chiefe of thy occupinge.

Thou art full, and in greare worship, tuen in the myddest of the see. Thy maryners were ruer bynnginge vnto the oute of many waters. But the Walle wynde shal ouerthare the into the myddest of the see: so that thy wares, thy marchaundise, thy rydce, / thy maryners, thy shipmastres, thy helpers, / thy occupiers, (that thoughte the helgers necessary) the men of wares that are in the, see, and all thy comons, shal perishe in the myddest of the see, in the Baye of thy fall. The suburbs shal beare as the loude crye of thy shipmen. All wherryemen, and all maryners, vpon the see, shal leape out of boates, and set their silke vpon the lande. They shal lute vp their voyce, because of the, and make a lamentable crye. They shal caste duste vpon their heades, / and lye doune in the ashe. They shal haue them selues, and putte secretly vpon them, for thy sake.

They shall mourne for the with heerefull sorrowe, and heary lamentation, / see, / their children also shall wepe for the: / Alas / what cruel hart so bene destroyed in the see as Tyre is: / When thy wares a marchaundise came fro the see, thou gaust al people sorrow. The kynge of the earth, hast thou made rife, / thou rowe the multitude of thy wares, and occupinge: / But now art thou caste doune into the Baye of the see, al thy refour of people is perished with the, / they that dwel in the, Iles are abashed at the, / all their fingers are afrayd, / see, / their faces haue chaunged colour. The marchaundes of the nauauis, wondie at the, / In  
that





130. 131. 132. 133. 134. **Egypte.** a thy face against Pharaos the King of Egypte. Prophecie againt him a gainst the whole lande of Egypte: Speake/and tell him / thus saith the Lorde God: Beholde / o Pharaos thou King of Egypte: I wil upon the / thou great waters / that liest in thy waters: Thou that saith the water is myne: I haue made it my selfe: I wil put an hole in thy chaues / a hainge all the fish in thy waters upon thy scales: after that I wil drawe the out of thy waters / yee: and all the fish of thy waters that hainge upon thy scales.

I wil cast the out upon thy lande with the fish of thy waters / so that thou shalt lye upon the selde. Thou shalt not be gathered ne: taken vp: but shalt be meate for the beastes of the selde: and for the fowles of the ayre: all they which dwell in Egypte: maie knowe that I am the Lorde: because thou haste sent a flax of redde to the house of Israel.

When they toke hold of the with their hand / thou shalt and piercest the on euery side: and if they leaned upon the: thou shalt / and

burdest the raynes of their backs. Therefore / thus saith the Lorde God: Beholde / I will bringe a sword vpon the / and rote out of the word man and beast. Yee: the lande of Egypte shall be desolate and wast: and they shall knowe / that I am the Lorde: because he seid: my water is myne: I my selfe haue made it. Beholde therefore: I wil upon the / and vpon thy waters: I wil make the lande of Egypte waste and desolate / from the tower of Syene vnto the border of the Moaues lande: so that in xl. yeares there shall no fore of man walke there / neither fore of cattell go there: neither shall it be inhabited. I wil make the lande of Egypte to be desolate amonge other wast countrees: a her cities to lye void 40. yeares / amonge other void cities: And I wil scare the Egyptians amonge the heathen and nations.

Againe / thus saith the Lorde God: When the xl. yeares are expired / I will gather the Egyptians together againe out of the nations / amonge whom they were scatered: and wil bringe the prisoners of Egypte againe into the lande of Darbures their own native countree: that they maie be there a lowly final Kingdome: yee: they shall be the finallest

amonge other Kingdomes: lest they craile the selfe: because the heathen: for: I will so mysse the them / that they shall nomore rule the heathen. They shall nomore be an hope vnto the house of Israel: neither pouseth them any more to wickednesse / to cause them turne backe / and to folowe them: and they shall knowe: that I am the Lorde God.

In the xxx. yeare / the first daye of the first month: came the worde of the Lorde vnto me / sayinge: Thou sonne of man / Nabuchodonosor the Kinge of Babilon hath made his hooste / with greate traualle and labour to come before Tyre: that euery habite maie be halde: and euery shoulde bare. Yee: hath Tyre gotten neither him ne: his hoost any reward: for the great traualle that he hath taken there. Therefore thus saith the Lorde God: Beholde / I will geue the lande of Egypte vnto Nabuchodonosor the Kinge of Babilon: that he maie take awaie all her substance: / robbe her robbetries: and spoyle her spoiles: to paye his hooste their wages: which all. I will geue him the lande of Egypte for his labour: that he take for me before Tyre. At the same tyme will I cause the hoime of the house of Israel to growe fowle: and open they mouth agayne amonge them: that they maie knowe / howe that I am the Lorde.

## The XXX. Chapter.

**W**henouer the worde of the Lorde came vnto me / sayinge: Thou sonne of man / prophete and speake / thus saith the Lorde God: Mourne / wo weep this daye / so: the daye to bere the bare of the Lorde is come: the bare daye of the heathen: the hoime is at hande: the sword cometh vpon Egypte. When the wounded men shall lye vpon Egypte / when her people are taken awaye: and when her foundations are destroyed: the Moaues lande shall be asayed: yee: the Moaues lande / Lybia and Lybia: all their comon people / and Eub / and all that be consecrate vnto them: shall fall with them: spoyle the sword.

Thus saith the Lorde: The main tyners of the lande of Egypte shall fall / the pyde of her power shall come vnto: euen vnto the tower of Syene: that they be slayn vnto the sword: saith the Lorde God: amonge other

Be. g. 131. 132. 133. 134.

130. 131. 132. 133. 134.

other desolate countries they shall make desolate / and amonge other waste cities they shall be wasted. And they shall knowe that I am the Lord / when I kindle a fire in Egypt / and when all her helpes are destroyed.

At that time shall messengers go forth from me in ships / to make the eaddest Nations afrayd: and sojournes shall come upon the in the Bay of Egypt / for doubtles it shall come. Thus sayeth the Lord God: I will make an ende of the people of Egypt / whose the bande of Abubodonos / for synge of Babilis. He and his people with him / see / and the cruel tyrannice of the Heathen shall be brought to destroye the lande. They shall bringe oure their swerdes upon Egypt / and fill the lande full of slaynemen. I will drye vp their founteynes of water / and fill the lande into the bancke of refted people. The lande and all that is therein / will I destroye / as to the enemies. Euen I the Lord haue saide it.

¶ And thus saith the Lord God: I will destroye the Idols / and bringe the ymages of Noph to an ende. There shall nomore be a prince of Egypt / and a fearefulnesse will I sende into the Egyptians lande. As for Daithures / I will make it desolate / and fynde a syn in Swan Alexandria / will I punish / and pour my wrathfull indignacion upon Sin / which is the strenght of Egypte. All the substaunce of Alexandria will I destroye / a fyre in Egypte.

Sin shall be in greate heauynesse / Alexandria shall rotte out / and Noph shall haue payne for euer. The best men of Sciopolis / a Dubaffo shall slayne with the swerde / and caried away captiue. At Tophis the Paye shall be take / when I brake there the capter of the lande of Egypte / and when the pompe of her power shall haue an ende. A cloude shall cover her / and her daughters shall be dede as waye into the captiuitie. Thus will I punish Egypte / that they maye knowe / howe that I am the Lord.

¶ It happened in xi. yeare / upon the fourth daye of the first moneth / that the Lordes woide came vnto me / sayinge thus. Behold / thou sonne of man / I will breake the arme of Pharao King of Egypte: and lo / it shall not be bounde vp to the bridle / neither shall any pleasure be

layed vpon it / for to ease it / or to make it so stronge / as to holde a swerde. Therefore thus sayeth the Lord God: Behold / I will vpon Pharao the King of Egypte / I will breake his stronge arme / yet is it but a broken one: I will smyre the swerde out of his hande.

As for the Egyptians / I will feare them amonge the Heathen / a flowe them in the landes about. Againe I will strenght my arme of the King of Babilis / a geue him my swerde in his hande: but I will breake Pharaoes arme / so that he shall holde it before him pitoulsly / like a wounded man.

¶ Yet I will stablish the Kinge of Babilons arme / the arme of Pharao shall fall downe that it maye be knowen / that I am the Lord / which geue the Kinge of Babilon my swerde in his hande / that he maye breake it out vpon the lande of Egypte: that when I feare the Egyptians amonge the Heathen / and strewe them in the landes about / that they maye knowe that I am the Lord.

The XXXI. Chapter.

¶ Moreover it happened in the xi. yeare the first daye of the third moneth / that the woide of the Lord came vnto me / sayinge: Thou sonne of man / speake vnto Pharao the Kinge of Egypte / as to all his people: Whome art thou lyke in thy greatnesse? Behold / Asfur was lyke a Cedre tree vpon the mounte of Libanus / with saye braunches / so thicke that he gaue shadowes / and stood out very hye. His topp reached vnto the cloudes. The waters made him greater / and the depe sit hym vp an hye. Rounde aboute the rootes of him ranne there founteynes of water / he sente out his lile riuers vnto all the trees of the silde. Therefore was he hyer then all the trees of the silde / and whose the multitude of waters that he sente from him / be cprayed many and longe braunches. All folkes of the arte made their nestes in his braunches / vnder his shadowes / and all the bestes of the silde / a vnder his shadowe dwelle all people. Saye and beynfull was he in his greatnesse / and in the lengthe of his braunches / for his roote stode Besyde greate waters: no Cedre tree mighte be by him. In the pleasaunt garden of God / there was no fyre tree like his braunches / the plaine trees were not lyke the braunches

of him: All the trees in the garden of God mighte not be compared vnto him in his beauty: for he and goodly had I made hym with the multitude of his braunches: In so much that all the trees in the pleasaunte garden of God had enuie at him. Therefore thus saith the Lorde God: For so much as he hath left vpon him selfe his stretched his toppes into the cloudes / a strange his bett is proude in his highnesse: I will vliuer him into the haunches of the mightest amonge the Heathen / which shall rote him oute. Accordinge to his wickednesse wil I cast him away / the enemies shall destroye him / at the mighty men of the Heathen shall seare him: that his braunches shall lye vpon all mountaines a in all valleys: his bowes shall be broken downe to the ground throuout the lande. Then all the people of the lande shall goe from his shadowe / and forsake him: When he is fallen / all the foles of y<sup>e</sup> ayre shall set vpon him / and all wilde bestes of the felde shall goe aboute amonge his braunches: so that from henceforth / no tree in the water shall atayne to his byghnesse / no: reache his toppes vnto the cloudes / neither shall any tree of the water stande so hie as he hath done. For vnto earth shall they all be deliuered vnder the earth / and goe vnto the graue lyke other men.

**B** When thou art put oute / I will cover the heauen / a make his starres spynne. I will sprede a cloude ouer the Sonne / and y<sup>e</sup> Moone shall not greeue his light. All the lightes of heauen wil I put oute ouer the / and bringe darkness vpon thy lande: saith the Lord God. I wil trouble the herites of many people: I bringe thy destruction amonge the Heathen / and certenes / whome thou knowest not: For I will make many peop<sup>l</sup>: with thy finges so asrayed thowost / that their heres shall linge vpon / when I shall my sweerde at their sacred. Godlyly that they be asnyed / eury man in him selfe / at the vice of the fall.

**C** Moreover / thus saith the Lorde God: In the daye when he goeth downe to the graue / I will cause lamentation to be made. I will cover the heape vpon him / I will stanch his floudes / and the great waters shall be restrained. I shall cause Libanus to be sorrowfull for his sake / and all the trees of the felde shall be fynyng. I wil make the Heathen shake at the founde of his fall / when I caste him downe to the hell / with them that descende into the pyne. All the trees of Eden / with all the chosen and best trees of Libanus / yee / and all they that are planted vpon the waters / shall mourne with him also in the lower habitacions: for they shall goe downe to hel with him / vnto them that be slaine with the sweerde / as they also vnder the shadowe of his arme amonge the Heathen. To whome shalte thou be lykened / that art so glorious and greace amonge the trees of Eden: For art thou caste downe vnder the earth / amonge the trees of

Eden / where thou must lye amonge the vncircumcised / with them that be slaine with the sweerde. Then thus is it with Pharaos all his people / saith the Lorde God.

The XXXII Chapter.

**A** In the 25. years / the first vice of the 28. Moneth / the vice of the Lorde came vnto me / sayinge: Thou saime of man / take vp a lamentation vpon Pharaos the kinge of Egypte / and saye vnto him: Thou art reputed as a Lyon of the Heathen / and as a walfish in the see. Then castest thy waters aboute the / thou troublest the waters with thy feet / and stampst in their floudes. Thus saith the Lorde God: I wil speide my net ouer the / namely / a greacie multitude of people: thes shall come the into my yarne / for I wil cast the vpon the lande / and let the lye vpon the felde: that all the foles of the ayre maye sit vpon the: I wil geue all the bestes of the felde yongth of off: Thy flesh wil I cast vpo the hilles / and sell the valleys with thy highnesse. I wil water the lande with the aboundance of thy bloude / euen to the mountaynes / and the valleys shall be full of the.

**B** When thou art put oute / I will cover the heauen / a make his starres spynne. I will sprede a cloude ouer the Sonne / and y<sup>e</sup> Moone shall not greeue his light. All the lightes of heauen wil I put oute ouer the / and bringe darkness vpon thy lande: saith the Lord God. I wil trouble the herites of many people: I bringe thy destruction amonge the Heathen / and certenes / whome thou knowest not: For I will make many peop<sup>l</sup>: with thy finges so asrayed thowost / that their heres shall linge vpon / when I shall my sweerde at their sacred. Godlyly that they be asnyed / eury man in him selfe / at the vice of the fall.

For thus saith the Lorde God: the finge of Libanus sweerde shall come vpon the / vnto the sweerde of the worthies / wil I synge downe the people. All they that be mightye amonge the Gentiles / shall waste the poude pompe of Egypte / and bynging downe all her people: All the cattell also of Egypte wil I destroye / that they shall come no more vpon the waters: so that neither mans foot / nor bestes clawe shall steepe the any more. The wil I make their waters cleare / because their floudes to

Ezech. 31. p. 333. 334.

Ezech. 32. b. 334. c.

Ezech. 32. b.

runne like oyle / ſaith the Lord God : whē  
I make the lande of Egypte deſolate / and  
when the counter with all that is therein /  
ſhalbe laide waſteland / when I ſmyte al them  
with ſweard / in that they may knowe / that  
I am the Lord. This is the mourning / that  
the daughters of the Genten ſhall make. For  
a ſorrowe and lamentation ſhall they take vpon  
Egypte and all her people / ſaith the  
Lord God.

In the xij. yeare / the xx. daie of the moneth  
came the worde of the Lord vnto me ſay-  
ing. Thou ſonne of man. Take vp a lamenta-  
cion vpon the people of Egypte / and caſte  
them downe / ſee / and the mighty people of  
the Genten alſo / euen with them that dwell  
in the city. And with them that go downe into  
the graue. Downe / how ſaie ſouere thou be /  
and lepe the with the vn circumciſed. Amonge  
theſe that be ſlayne with the ſwearde / ſhall  
they lye. The ſwearde is geuen already / he  
ſhalbe dreuen forth and all his people. The

Eze. liij. 4  
Eze. xxxij. 4

mighty warriors and his helpers / that be  
gone downe and lye with the vn circumciſed /  
and with them that be ſlain with the ſweard  
ſhall ſpeake to him out of the hell.

Aſſur is there alſo with his company / and  
their graues rounde about / which were ſlain  
and ſet al the ſwearde / whoſe graues lye  
ſide by ſide in the lower pyrie. His commons  
are buried rounde about his graue : alſo  
the wounded and ſlaine with the ſwearde /  
which men aſore mine broughte feare into the  
lande of the lyinge.

Iere. xlix. f.  
Dan. viij. a

There is I Elam alſo with all his people /  
and their graues rounde about : which all  
deynged wounded and ſlain with the ſwearde /  
are gone downe vn circumciſed vnder the earth /  
which neuertheles ſomtime broughte feare in  
to the lande of the lyinge : for the which cauſe  
they beare their ſhame / with the other that  
be gone downe to the graue.

Their burfall is geuen them and all they  
people / amonge them that be ſlaine. Theſe  
graues are rounde about all them / which be  
vn circumciſed / and with them that be ſlaine  
euen with the ſwearde : for ſeyng that in times  
paſt they made the land of the lyinge aſtraied /  
they muſt now beare their owne ſhame / with  
them that go downe into the pyrie / and lye a-

monge them that be ſlaine.

There is Meſech alſo / and Tubal / a their  
people / and their graues rounde about. Theſe  
all are amonge the vn circumciſed / and them  
that be ſlaine with the ſwearde / becauſe aſore  
time they made the lande of the lyinge aſ-  
traied.

Shoulde not they then lye alſo amonge  
the warriors / and vn circumciſed / which  
with their weapons are gone downe to hell :  
whoſe ſweards are laied vnder their heades /  
whoſe wickedneſſe is vpon their bones / be-  
cauſe that as warriors / they haue broughte  
feare into the lande of the lyinge. For amonge  
the vn circumciſed ſhalbe thou be deſtroyed / a  
ſlepe with them that perished thowme the  
ſwearde.

There is the lande of Edom with her kin-  
ges and princes alſo / which with her ſin-  
ners are layed by them that were ſlaine with  
the ſwearde / ſee / amonge the vn circumciſed / ſee  
and the which are gone downe into the pit.  
Moreover / there be all the princes of the North  
with all the Sidonians / which are gone  
downe to the ſlaine.

With their feare and ſtrength they are come  
to confuſion / and lye there vn circumciſed / a-  
monge theſe that be ſlaine with the ſwearde /  
and beare their owne ſhame / with them that  
be gone downe to the pyrie. Now when Dha-  
rao ſeyth this / he ſhalbe confounded euer al his  
people that is ſlaine with the ſwearde. Both  
Dharao and al his hoſte / ſaith the Lord  
God. For I haue geuen my ſwre in the lide  
of the lyinge. But Dharao and all his people  
ſhall lye amonge the vn circumciſed / and a-  
monge them that be ſlaine with the ſwearde /  
ſaith the Lord God.

The XXXIIII. Chapter.

Gainc / the worde of the Lord came vnto  
me ſaying. Thou ſonne of man / ſpeake  
to the children of thy people / and tell them :  
When I ſende a ſwearde vpon a lande / if the  
people of the lande take a man of their coun-  
tre / and ſet him to be their watchman : ſee  
ſame man / when he ſeyth the ſwearde come  
vpon the lande / ſhal blowe the trumpet / and  
warne the people.

If a man now beare the noiſe of the trumpet  
and wil not be warneth / and the ſwearde come  
and

and take him away: his bloude shall be upon his owne head: for he heere the sounde of the trompe: and wolde not take heed: therefore his bloude be upon him. But if he will receaue warninge: he shall saue his life. Agayne: if the watchman se the sword come: and shew it not with the trompe: so that the people is not warned: if the sword come then: a take any man from amonge the: the same shall be taken away in his owne synne: but his bloude will I require of the watchmans hande.

**B** And now: O thou sonne of man: I haue made thee a watchman vnto the house of Israel: that where as thou hearest any thinge out of my mouth: thou mayest warne them on my behalfe. If I saye vnto the wicked: thou wicked: thou shalt surely dye: and thou giuest him not warninge: that he maye beware of his vngodly wayes: when shall the wicked dye in his owne synne: but his bloude wil I require of thy hande. Nevertheless: if thou warne the wicked of his waye: to turne from it: where as he yet wil not be turned from it: then shall he dye because of his synne: but thou shalt be iudged by soule.

Therefore: O thou sonne of man: speake vnto the house of Israel: I saye thus: Ouer offences and synnes: hee upon vs / and we be corrupte: in them: how shoulde we then be rescued vnto life? Well then: I As truly as I liue: saith the Lord God: I haue no pleasure in the death of the wicked: but rather that the wicked turne from his waye and liue. Turne you / turne you fro your vngodly wayes: so ye of the house of Israel. Oh / wherefore will ye dye?

Thou sonne of man: tell the children of thy people: The righteousnesse of the righteous shall not saue him / when soeuer he turneth awaye vnfaithfully: I gaue the wickednesse of the wicked: shall not hurt him / when soeuer he conuerteth from his vngodlynesse.

And the righteousnesse of righteous shall not saue his life: when soeuer he sinneth. If I saye vnto the righteous / that he shall surely liue: also / he trust to his owne righteousnesse: and do synne: then shall his righteousnesse be nomie thought vpon: but in the wickednesse that he hath done: he shall dye.

Agayne: if I saye to the wicked: thou shalt

surely dye: and so he turne from his synnes: a so the thinge that is lawfull and right: Is so much that the same wicked man geure the pledge agayne: restorerh that he hath taken awaye by robbery / walke in the common demerits of life: and doeth no wronge.

Then shall he surely liue: and not dye. Yet: the synnes that he had done / shall neuer be thought vpon: for in so much as he doeth now the thinge that is lawfull and right: he shall liue. And yet the children of thy people saye: Cursed is the waye of the Lord: is not right: where as their owne waye is rather vnright.

When the righteous turneth fro his righteousness: and doeth the thinge that is wicked: he shall dye therfore. But if the wicked turne from his wickednesse: doinge the thinge that is lawfull and right: he shall liue therfore. I saye: I the waye of the Lord: is not equal. O ye house of Israel: I will iudge euery one of you after his wayes.

In the y<sup>r</sup> year: the v<sup>o</sup> daye of the 7<sup>o</sup> month: of our captiuitie: it happened: that one which was fled out of Ierusalem: came vnto me: / a sayde: the ciue is destroyed. Now the hande of the Lord had bene vpon me / the eueninge afore this man: which was scaped: came vnto me / and had opened my mouth vntill the morninge: that he came to me: Yet / he opened my mouth: so that I was nomie domme. Then came the worde of the Lord vnto me: and sayde: Thou sonne of man: shew that deed in the wasted lande of Israel: saye: Abraham was burie man: and he had the lde in possession: now are we many: and the lande is geuen vs to possesse also. And therfore: tell them: Thus saith the Lord: I In the eueninge I peceate / your eyes haue ye lift vp to Idols: and I haue shed bloude: shall ye then haue the lande in possession?

Ye lean vpon youre swordes: ye make abominacions: euery one desyleth his neyghboure: with and shall ye then possesse the lande? Saye thou these wordes vnto them: Thus saith the Lord God: As truly as I liue: all ye that dwell in this wasted lande: shall be slayne with the sword: what is vs vpon the side: will I geue vnto besties to be deuoured: those that be in stronge holdes: and beneas: shall dye of the pestilence. For I will make

Eze. xviii  
Ro. 4. 4

Eze. xviii  
Eze. xviii. 6  
Eze. xviii. 6



Therefore thus saith the Lord God vnto them: Beholde: I will fower the fat shepe from the lean: for so much as ye haue shate the weak shepe vpon the sides and shoulders / and runne vpon them with your hounes / so longe till ye haue verely feared them abroad. I will helpe my shepe / so that they shall nomore be spoiled: yee / I will discern one shepe from another. I will raise vp vnto them one onely shepeherde / euen my seruants  
 117. b I will raise vp vnto them one onely shepeherde / euen my seruants  
 118. b I will raise vp vnto them one onely shepeherde / euen my seruants  
 119. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 120. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 121. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 122. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 123. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 124. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 125. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 126. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 127. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 128. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 129. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 130. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 131. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 132. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 133. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 134. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 135. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 136. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 137. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 138. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 139. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 140. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 141. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 142. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 143. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 144. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 145. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 146. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 147. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 148. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 149. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 150. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 151. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 152. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 153. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 154. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 155. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 156. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 157. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 158. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 159. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 160. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 161. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 162. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 163. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 164. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 165. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 166. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 167. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 168. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 169. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 170. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 171. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 172. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 173. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 174. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 175. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 176. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 177. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 178. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 179. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 180. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 181. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 182. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 183. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 184. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 185. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 186. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 187. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 188. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 189. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 190. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 191. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 192. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 193. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 194. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 195. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 196. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 197. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 198. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 199. a I will raise vp vnto them one onely shepeherde / euen my seruants  
 200. a I will raise vp vnto them one onely shepeherde / euen my seruants

Moreover / I will make a cōuenant of peace with them / and drive all euell bestes out of the land: so that they may dwell safely in the wilderness / and shepe in the woodes / Wood foure and prosperitie wil I geue them / a vnto all that be round about my hill. I will prosper vnto you a rayne wil I send them in due season / that the tree in the wood may bring forth their fruites / a the grounde her increase. They shall be safe in their lades / and shall knowe that I am the Lord / which haue broke their yoke / and deliuered them out of the handes of those that helde them in subiection.

They shall nomore be spoiled of the heathen / nor denouered with bestes of the lide: but safely shall they dwell / and no man shall fraye them / I will set vp an excellent plant for them / so that they shall suffre nomore hunger in the lande / neither beare the reprove of the heathen any more. Thus shall they vnderstande / that I the Lord / their God am with them / and that they / euen the house of Israel / are my people / saith the Lord God. Ye men are my shepe / I will be the shepe of my pasture: and I am your God / saith the Lord God.

## The XXXV. Chapter.

Therefore the word of the Lord came vnto me / sayinge: Thou sonne of man / turne thy face toward the mount / Ser / prophete vpon it / a face vnto it: Thus saith the Lord God: Beholde / C o thou mount Ser / I will vpon the / I will reach out myne hande ouer thee / yee / wast and desolate wil I make the. Thy cities wil I breake downe / and thou shalt lie voyde: that thou mayest knowe / how that I am the Lord. \* for so much as

thou bearest an olde enemye against the children of Israel / and with a cruel hande hast made them strayed / what tyme as they were troubled and punished for their synne: Therefore / as truly as I lye / saith the Lord God / I will prepare the vnto bloude / yee / bloude shall folowe vpon thee: I semg thou shalt wast for bloude / therefore shall bloude persecute the. Thus wil I make the mount Ser desolate and wast / and bringe to passe that there shall no man go thither / nor come from thence. His mountaines wil I fill with his slayne men: by hilles / dales / and valleys shall lye full of them that are slayne with the swerde. I will make the a perpetual wilderness / so that no man shall dwell in thy cities: yee maye knowe / how that I am the Lord.

And because thou hast sayd: I will be as the Lord: therefore / both these nations and both these landes wil be myne / and I will haue them in possession / I where as the Lord was there. Therefore / thus saith the Lord God: As truly as I lye / I will hāde the accordinge to thy wrath / a gelous / yee: as thou hast dealt cruelly with them: that I maye be knowne amonge them / how I haue punished the. Yee / and that thou also mayest be sure / that I the Lord haue heard all thy despayre / full wordes / which thou hast spoken against the mountaines of Israel / sayinge: Lo / they are made wast / and geuen vnto deuour.

Thus with your mouthes ye haue made your boast against me / yee / and multiplied your proude wordes against me / which I haue heard also: together. Whereunto / thus saith the Lord God: when the whole world is in wrath / the wil I make the wast. I And like as thou comest vnto Ser / I will glāde be cause the heritage of the house of Israel was destroyed: euen so wil I do vnto the also / that thou and whole Edom shall be destroyed / and knowe that I am the Lord.

## The XXXVI. Chapter.

Therefore the word of the Lord came vnto me / sayinge: Thou sonne of man / prophete vpon the mountaines of Israel / a speake / I heard the word of the Lord / a ye mountaines of Israel: Thus saith the Lord God: Because your enemy hath sayde vnto you: That the heathen shall be places are now become ours: prophete therefore / a speake / thus saith





And so ye shall dwell in the lande that I giue to your fathers / as ye shall be my people / and I will be your God. / I will helpe you out of all your wickednesse / I will call for the eune / and will increase it / and will let you haue no hunger. / I will multiplie the fruite of the trees / and the increase of the selde for you / so that ye shall haue no more repose of hunger amonge the heathen. Then shall ye remember your owne wicked wayes / and your ymaginations / which were not good: so that ye shall take displeasure at your owne selves / by reason of your synnes and abominations.

f But I will not do this for your sake / sayeth the Lorde God: he is sure of it. Therefore the house of Israel is ashamed of your synnes. Moreover thus saith the Lorde God: what tyme as I shall cleanse you from all your offences / then will I make the eunes to be occupied againe / and will repaie the places that be decayed. The desolate lande shall be buylded againe / where afore tyme laye wayll / in the sight of all them that wente by. Then shall it be sayde: This wayll lande is become like a garden of pleasure / and the voyde / desolate / and broken downe cities / are now stronge and fenced agayne. The residue of the heathen that lyce rounde aboute you / shall knowe that I am the Lorde / which repaie that was broken downe / and plante agayne that was made wayll. When I the Lorde haue spokt it / and will do it in dede.

Thus saith the Lorde God: I will yet once be founde agayne of the house of Israel / and do this for the: I shall increase them as a flocke of rinc. Like as the holy flocke / and the flocke of Ierusalem are in the bigg fleshyne scatters: so shall also the wilde wasted eunes be filled with flockes of rinc: and they shall knowe that I am the Lorde.

The XXXVII. Chapter.

2 The hande of the Lorde came vpon me / and caried me out in the spere of the Lorde / and let me downe in a playne felde that was full of bones / a he led me rounde aboute by them: and beholde / the bones that laye vpon the selde / were very many / and many laye bye also. Then sayde he vnto me: Thou soune of man: thinkest thou these bones maye liue agayne? I answered: O Lorde God /

thou knowest. And he sayde vnto me: Doubte thou vpon these bones / and speake vnto them. Ye dye bones / heare the voyde of the Lorde. Thus saith the Lorde God vnto these bones: Beholde / I will put breath into you / that ye maye liue: I will giue you synowes / and make flesh grow vpon you / and couer you ouer with synne: and so giue you I breath that ye maye liue / and knowe that I am the Lorde.

So I prophesied / as he had commaunded me: I And as I was prophesyinge / there came a voyce / and a great motion / so that the bones ranne euery one to another. Now when I had soked / beholde / they had synowes / and flesh grew vpon them: and aboute they were couered with synne / but there was no breath in them. Then sayde he vnto me: Thou soune of man / prophesie thou towarde the wyndeth prophesie / and speake to the wynde: Thus saye with the Lorde God: Come (so thou art) from the four winds / and blowe vpon these flaines / that they maye be restored to life. So I prophesied / as he had commaunded me: Then came the breath vnto them / and they reccaued life / and stood vp vpon their feet / a marayous lous great foie.

Moreover he sayde vnto me: Thou soune of man / these bones are the whole house of Israel. Beholde / they saye: our bones are dryed vp / our hope is gone / we are cleane curd: Therefore prophesie thou / and speake vnto the. Thus saith the Lorde God: Beholde / I will open your graues / & my people / and take you out of your sepulchres / and bringe you into the lande of Israel agayne. So shall ye knowe that I am the Lorde: when I open your graues / & bringe you out of them. My spere also will I put in you / and ye shall liue: I will let you agayne in your owne lande / as ye shall knowe that I am the Lorde / which haue sayde it / and will fill it in dede.

The voyde of the Lorde came vnto me / sayinge: Thou soune of man / take a stick / and write vpon it: vnto Iuda and to the children of Israel his companyons. Then take another stick / and write vpon it: vnto Joseph the flocke of Ephraim / and to all the householde of Israel bys companyons. And than take both these together in thine hande / so shall there be

one ſteepe thereof. Now if the chyldren of thy people ſaye vnto thee: wilt thou not ſhewe vs what thou meaneſt by theſe? Then geue them this aunſwere: Thus ſaith the Lorde God: Beholde! I will take the ſteepe of Joſeph/ which is in the bande of Ephraim/ and of the trybe of Iſrad by ſollowes/ and will put theſe in the ſteepe of Iuda/ and make the one ſteepe/ and they ſhalbe one in my bande. And the two ſteeres whereupon thou weyreſt/ ſhalt thou haue in thine bande that they maye ſe/ and thou ſhalt ſaie vnto them:

Thus ſaith the Lorde God: beholde/ I will take awaye the chyldren of Iſrad from amonge þe Hethenes/ vnto whom they be gone/ and will gather them together on eury ſyde/ and brynge them agayne into their owne lãde: yee/ I will make one people of the in the lãde/ vpon the mountaynes of Iſrael/ and they all ſhall haue but one kinge. They ſhall no more be two peoples from henceforth/ neyther be deuyded into two kyngdomes: they ſhall alſo be like the ſilke no more with their abominacions/ Idoles and all their wicked doynges. I will helpe the out of all their dreddinge places/ wherein they haue ſynned: and will ſo cleaſe them/ that they ſhalbe my people/ and I their God.

Send my ſeruaunts/ ſhalbe their kinge/ and they all ſhall haue one ſhepheard only. They ſhall walke in my lawes/ as a mynãment to thoſe that theye doth ſeepe fulfill. They ſhal dwell in the lande/ that I gaue vnto Jacob my ſeruaunt/ where as your fathers alſo haue dwelt. I ſeruaunt in the ſame lande ſhal they/ their chyldren/ & their chyldrens chyldren dwell for euermore: and my ſeruaunt Dauid ſhal be their euerlaſtinge prince. Moreover/ I will make a bande of peace with them/ which ſhalbe vnto them an euerlaſtinge conuenaunt. I wil ſaue the alſo/ and multiplye them/ my ſeruaunt I ſer amonge the for euermore.

¶ Theye dwelllinge ſhalbe with the yee/ I will be their God/ & they ſhalbe my people. Thus ſaith the Lorde alſo ſhal knowe/ that I the Lorde am þy maker of Iſrad/ whẽ my ſeruaunt ſhalbe amonge the for euermore.

The XXXVIII. Chapter.

¶ **W**hen the worde of the Lorde came vnto me/ ſayinge: Thou ſonne of man/ turne

thy face towardes Gog in the lande of Mesog/ which is the cheefe prince at Meſch and Tubal: prophete agaynſt hym/ and ſaye: Thus ſaith the Lorde God: ¶ O Gog/ thou cheefe prince of Meſch and Tubal: beholde/ I will vpon thee/ and wil turne the aboute/ and put a bye in thy charco: I will brynge the forth and all thine hoſtes/ both horſe and horſemen/ which be all weapend of the beſte faſhion/ a greate people that hadde altogether ſpares/ ſhylden and ſwearde: the Perſon/ Moians and with them the Eþhians which all beare ſhylden and helmetes: Gomer/ and all his hoſtes: the houſe of Togoma out of þe North quarter/ and all his hoſtes/ &c/ and much people with the.

¶ Therefore prepare the/ ſet thy ſelf in araye/ as all thy people/ that are come vnto the by harte/ as a be thou their deſence. After many dayes thou ſhalt be viſited/ and in the latter ſceas thou ſhalt come into the lande/ that hath bene deſtroyed with the ſwearde/ & now is repleniſhed agayne with diuerſe people vpon the mountaynes of Iſrael/ which haue loſt the wayſ. Yee/ theye be brought out of the naacoms/ and theye all ſaie. Thou ſhalt come vp like a ſtoimy wyther to couer the lande/ & as a ſtoure a ſtorme cloude/ thou with all thine hoſtes/ & a greate multitude of people with the.

¶ Moreover thou ſerſt the Lorde God: ¶ At the ſame tyme ſhall many thynges come in to thy mynde/ ſo that thou ſhalt ſmagn thy ſelf/ and ſaye: I will vp too yonder playne lande/ ſeyng theye ſit at eaſe/ and theye lo ſaſely/ for theye dwell all waboute any walles/ they haue neyther barres nor doores/ to ſpore the/ to robbe them/ to laye hande vpon them/ ſo wil I gathered together from amonge the Hethenes/ which haue gotten cattell a good/ and dwell in the myddell of the lande. Then ſhall Gaba/ & Medan and the marchanttes of Tharſis with all their wares/ ſay vnto the: Art thou come to robbe? ¶ Yee/ thou gathereth thy people together/ becauſe thou wilt ſpore to take ſiluer and golder to carry awaye camel and good: and to haue a greate praye.

¶ Therefore/ o thou ſonne of man/ thou ſhalt prophete/ and ſaye vnto Gog: Thus ſaith the Lorde God: In that daye thou ſhalt knowe

Of ecj. b

Ec. xxxviii. d  
Joan. p. d

Ec. xxxviii. b

Ec. xxxviii. d

xxxviii. d

that my people of Israel dwellers safe: a shall come from thy place / out of the North partes: thou art much people with the / which ryde vpon hoises / wherof there is a greare multitude and innumerable foire. Yet / thou shalt come vpon my people of Israel / as a cloude to couer the lande. Thus shall come to passe in the latter dayes: I will bunge the vp into my lande / that the Hevren maye knowe me / when I get me honoure vpon the (o Gog) before their eyes.

Thus saeth the Lord God: Thou art he / of whom I haue spoken afore tyme / by my seruantes the prophets of Israel / which prophesied in those dayes and yeares / that I should bunge the vpon them. At the same tyme / when Gog cometh vp into the lande of Israel (saeth the Lord God) / shall my indignation go forth in my wrath. For in my gelusy and hote displeasure / I haue drusyed that there shalbe a greare trouble in the lade of Israel at that tyme. The very bestes in the see / the sooles of the ayre / the bestes of the feldes / and all the men that are vpon the earth / shall tremble for feare of me.

120. 17. 2  
11. 15. 10. 6  
06. 37. 4

The hilles also shalbe turned vsidedaune / the steyers of stone shall fall / and all reelles shall syncke to the grounde. I will call for a sweade vpon them in all my mountaynes / saeth the Lord God: so that every mans sweade shalbe vpon another. With patiente and bloude will I punysh him: so my rayne and balefones / hie and bysmilone will I cause to raine vpon him and all his heape / yett / and vps all that greare people that is with him. Thus wil I be magnified / honoured / a knowen among the Hevren: that they maye be sure howe that I am: the Lord God.

The. XXXIX. Chapter.

Therefore thou sonne of man / propheticke against Gog / and speake: Thus saeth the Lord God: I shalbe / o Gog: thou doste pynce at Mesech and Tubal / I will vpon the / and turne the aboute / and erie the south / and be the from the North partes / and bunge the vp to the mountaynes of Israel. As for thy downe / I will fynyte it oute of thy left hande / and call thine arrowes oute of thy right hande. Thou wilt all thine heape / and all the people that is with the / muste fall vpon the

120.  
104

mountaynes of Israel. Then will I geue the vnto the sooles and wilde bestes of the feldes / to be deuoured: there muste thou lye vpon the felds: for thou / the Lord God haue spoken it / saeth the Lord God.

Into Magog / and amonge those that sitte so carelesse in the See: will I sende a fye / and they shall knowe that I am the Lord God. I will make also the name of my holynesse / to be knowne amonge my people of Israel: and I will not let my holy name be euill spoken of any more: but the very Hevren also shall knowe / that I am the Lord God: the holy one of Israel. Beholde / it cometh / and shalbe fulfilled in Bede: saeth the Lord God. This is the daye wherof I haue spoken: They that dwell in the ciues of Israel / shall go forth and set fyre vpon the weapens / and burne them: theyles and speares / bowes and arrowes / bylles and clouddes: seuen yeares shall they be burnunge therof / so that they shall els bunge no shetes fro the feldes / neyther haue nede to hew doune any oute of the wood: for they shall haue weapens ynough to burne. They shall robbe those that robbed them / and spoyle those that spoyled them: saeth the Lord God.

At the same tyme wil I geue vnto Gog a place to be buried in / in Israel: eue the valley / where thou wilt me go from the Easte to the see wards. Those that trauaile thereby / shall abhorre it. There shall Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be burunge of them: that they maye cleue the lande. Yett all the people of the lande shall burye them. Wit shalbe a glorious daye / when I get me that honoure / saeth the Lord God. They shal vdayne men / so to be deadburiers / euer goyng: thow the lande / and appoynte them certayne places to bury those in / which remayne vpon the felds: / that the lande maye be cleued. From ende to ende shall they lye / and that vnto monethes longe. Now those that go thowre the lande / where they see a mans bone / they shall set vpa a token by it / nill the deadburiers haue buried it also in the valley of the people of Gog. And the name of the crite shalbe called Samona: Thus shall they make the lande cleane.

And thou sonne of man: thus saeth the

**2po. fig. d** **Lo**rd God: Speake vnto all the focke and every byde / yee / and to all the wilde beastes of the fildes: keape you together / and come gather you rounde aboute vpon my slaughter / that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israel: I care flesh / and bynne bloude. Ye shall eate the flesh of the wethers / a bynne the bloude of the pannes of the lande / of the wethers / of the lambes / of the goates / and of the oxen that be all slayne at Bajan. Eate the fat youre bellies full / and bynne bloude / till ye be dronke of the slaughter / which I haue slayne vnto you. Fyll you at my table with hoises and stronge boiues: with captaynes and all men of warre / saith the Lo:rd God.

I will bringe my glory also amonge the Gentiles / that all the Heathen maye see my iudgement that I haue kepte / and my hande which I haue layed vpon them: that the house of Israel maye knowe / howe that I am the Lo:rd their God from that daye forth. And they which theyn shall knowe / that where as the house of Israel were led into captiuite: it was so: their wickednes sake / because they offended me:

For the which cause I hyd my face fro them / and deliuered them into the handes of their enemies / that they might all be slaine with the swerde. According to their wickednesse and enfeynfull dealynges / so haue I increased them / and hyd my face from them. Therefore thus saith the Lo:rd God: Nowe wil I bringe agayne the captiues of Iacob / a haue mercy vpon the wilde house of Israel / and be gloriou for my holy names sake. All their confusion and offence that they haue done against me / shalbe reuened awaye: and so safely shall they dwell in their lande / that no man shall make them afraide. And when I haue brought them agayne from amonge the people / when I haue gathered them together out of their enemye landes / and am played in them before many Heathen: then shall they knowe / that I am the Lo:rd their God / which suffered them to be led into captiuite amonge the Heathen / but nowe haue brought the agayne into their owne lde / and not left one of them ponde.

**23. xxx. d** **W**hen that wil I hyd my face nomore fro them / but wil poure out my spere vpon the

house of Israel / saith the Lo:rd God.

The XL. Chapter.

**I**n the xxx. yeare of oure captiuite / in the beginninge of the yeare / the xx. daye of the month / that is the xiiij. yeare / after that the cene was synne done: the same daye came the hande of the Lo:rd vpon me / and caried me forth: euen into the lande of Israel brought he me / in the visions of God: and set me downe vpon a marvellous hie mountaine / where vpon there was a buylinge / (as it had bene of a riuer) warde the South.

Therby he caried me / a beholde / there was a man / whose similitude was like brasse / which had a threde of slag in his hande / and a meeterodde also. He stode in the dore / a sayde vnto me: carie we with thine eyes / her to with thine cares / and fassen it in thine bre / whare thoue. I shall shewe the / for to the intent that they might be shewed the / therefore art thou brought hither. And whare thoue thou seest / thou shalt certifie the house of Israel therof.

Beholde / there was a wall on the outside rounde aboute the house: the meeterodde that he had in his hande / was six cubites lōge and a spanne. So he measured the bredth of the buylinge / which was a meeterodde / and the heygth also a meeterodde. Then came he vnto the East dore / and wente vpon the slayers / and measured the pillars of the dore: wherof euery one was a meeterodde thicke. Euery chaumbre was a meeterodde longe and broad: betwene the chaumbres were six cubites. The pylle of the dore within the poiche was one meeterodde. He measured also the poiche of the inner dore / which conserned a meeterodde. He measured he the entrie of the dore that conserned eight cubites / and his pillers two cubites: and this entrie stode in ward.

The chaumbres of the dore Eastwarde / were three on euery syde: a lōge and longe. The pillers also that stode of both the sydes / were of one measure. After this he measured the widdnesse of the dore: which was six cubites / and the heygth of the dore six cubites. The edge before the chaumbres was one cubite broad vpon both the sydes / and the chaumbres six cubites wyde of euery syde. He measured the dore from the rygge of one chaumbre / to another / whose widdnesse was xxx. cubites / and one

one boxe stood against another. He made pillars also: his cubits hie/round about the court boxe. Before the inward porte onto the fore entrance of y<sup>n</sup>nermer boie/were fyne cubites. The chambers a they: pillars within/rounde aboute unto the boie had syde wyndowes: So had the fore entree also / whose wyndowes were rounde aboute within. And upon the pillars there stode Sacerrees.

¶ When I brought he me into the fore court/ where as were chambers a paved worke/ made in the fore court rounde aboute xxx. chambers upon one paved worke. Now the paved worke was a longer besyde the boies/ a that was the lower paved worke. After this/ he measured the breadth from the lower boxe/ unto y<sup>n</sup>nermer court of the outside/ whiche had an hundred cubites upon the East and the North parte. And the boie in the vntermost court towards the North / measured he after the length and breadth: tyo the chambers also on either syde / with his pillars and fox corners: which had euen the mesur of the first boie. His height was fyne cubites / the breadth xxx. cubites: his wyndowes and portches with his Sacerrees/ had euen the mesur as the boie toward the East: there where vñ stepped to go vp vpon / and their portches before the. Now the boie of the y<sup>n</sup>nermer court stode straight ouer against the boie that was toward the North east. From one boie to another he measured an L. cubites.

¶ After that he brought me to the South syde, where there stode a boie toward y<sup>s</sup>outh whose pillars and portches he measured / these had the first measure / and with these portches they had wyndowes rounde aboute / like the first wyndowes. The height was fyne cubites / the breadth xxx. with stepped to go vp vpon: his portch stode before hym / with his pillars and Sacerrees on either side. And the boie of the y<sup>n</sup>nermer court stode toward the South / and he measured from one boie to another an L. cubites. So he brought me into the y<sup>n</sup>nermer court / thowtwe the boie of the South syde: which he measured / and it had the measure aforesayde. In lyke manner his chambers / pillars / and fox corners / had euen the foresayde mesur also. And he had with his portches rounde aboute / wyndowes

of fyne cubites hie / and xxx cubites broad. The portches rounde aboute were xxx. cubites longe / and v. cubites broad: a his portch reached vnto the vntermost court: a upon his pillars there were Sacerrees / and vñ stepped to go vp vpon.

¶ He brought me also into the y<sup>n</sup>most court upon the East syde / and measured the boie / accordinge to the measure aforesayde. His chambers / pillars and portches had euen the same measure as the first had: a with his portches he had wyndowes rounde aboute. The height was l. cubites / the bredh xxx. cubites. His portches reached vnto y<sup>n</sup>termost court / his pillars also had Sacerrees on either syde / a vñ stepped to go vp vpon. And he brought me to the North boie / and measured it / which also had the foresayde mesur. His chambers / pillars and portches had wyndowes round aboute: whose height was l. cubites / and the breadth xxx. His pillars stode toward the vntermost court: a vpon them both were Sacerrees / and vñ stepped to go vp vpon. There stode a chamber also / whose entrance was at the boie pillars / and there the burntoffringes were washed.

¶ In the boie portch / there stode on either side two tables for the slaughtinge: to laye the burntoffringes / synoffringes and trespassoffringes thereupon. And in the outside as men go forth to the North boie / there stode two tables. foure tables stode on either side of the boie / that is vñ tables / whereupon they slaughtered. foure tables were of breuen stone for the burntoffringes / of a cubite and a halfe longe and layde / and one cubite hie: whereupon were layed the vessels and ornaments / which were used to the burnt and slaggeoffringes: whē they were slaughtered. And within there were hokes foure hanger boies / as stened rounde aboute / to hange flesh vpon / a vpon the tables was layed the offeringe flesh. On the outside of the y<sup>n</sup>nermer boie were the fringers chambers / in the inward court besyd the North boie ouer against the South. There stode one also beside the East boie Northward.

¶ And he sayde vnto me: This chamber on y<sup>s</sup> the South syde belongeth to the priestes that kepe the habitation: and this toward the



temple there were made Cherubins and Seraphes like as upon the walles: and a greater spie of Golfe of woode was before on the outside of the porch. Upon both the sides of the walles / of the porch there were made depe wyndowes and Seraphes / hauinge beames and balles like as the house had.

The XLII. Chapter.

**¶** Then caried he me oute into the forecourt towarde the North / and brought me into the chaumbre that stode ouer againste the backebuilding Northward / which had the length of an C. cubites / whose doore turned towarde the North. The wydenesse consyered cubites ouer againste the xx. cubites of the ynnmer court / and againste the pauerd walles that was in the forecourt. Beside al these thre there stode pillers one ouer againste another. And before this chaumbre there was a gallery of cubites wyde / and within was a reyse of one cubite wyde / and therer by the doore towarde the North. Thus the byest chaumbres were alwaie narrower then the lower and middlemost of the Building / for they haue chaumbre upon chaumbre / as stode the togerher one vpon another / not hauinge pillers like the forecourt: thesoure were they smaller then those bench and in the middes / to reken from the grounde vpwarde.

**¶** The wall without that stode by the chaumbres / towarde the vntermost court upon the southside of the chaumbres / was fyfte cubites longe: for the length of the vntermost chaumbres in the forecourt was fyfte cubites also / but the length therof before the temple was an C. cubites. These chaumbres had vnder them an entraince of the East syde / wherby a man myghte go into them out of the forecourt / shewing the thicke wall of the forecourt towarde the East / righte ouer againste the separated Building. Before the same Buildinge vpon this syde there were chaumbres also / whiche had a waye vnto them / like as the chaumbres on the North syde of the same length and wydenesse.

Their entrainces / assision and doores were all of the same maner. Yee / euen lyke as other chaumber doores were / so were those also of the South syde. And before the waye towarde the sengeres steepe on the East syde / there

stode a doore to go in at. Then sayde he vnto me: The chaumbres towarde the North and the South / whiche stode before the backe Building: these be the holy habitacions / wherin the priestes that do seruice before the Lorde / shall eate the most holy offeringe: and there shall they laie the most holy offeringe / meate offeringe / synneoffringe / and trespassoffringe / for it is an holy place. When the priestes come therin / they shal not go out into the forecourt: but syngre they be holy / they shal leaue the clothes of their ministracion / and put on other garments / when they haue any thinge to do with the people.

Now when he had measured al the ynnmer house / he brought me fourth thowse the East parte / and measured the same house aboute. He measured the East syde with the interdoore / which rounde aboute consyered v. C. interdoores. And the North syde measured he / which consyered rounde aboute eall so much. The other two sides also towarde the South and the West / which be measured / consyered eache of them v. C. interdoores. So he measured al the soure sides where there was one wall rounde aboute v. C. interdoores longe / and so shode also / which separated the holy from the vnholy.

The XLIII. Chapter.

**¶** So he brought me to the Rose that turneth Southward to the East. Beholde / then came the glory of the God of Israel from out of the East / whose voyce was lyke a great noyse of waters / and the earth was lightened with his glory. This syghthe to loken vpon was like the syghthe that I sawe / when I wente into the water of Eobar. Then set I vpon my face / but the glorey of the Lorde came into the house thowse the East doore. So a wind toke me vp / and brought me into the ynnmer court: and beholde / the house was full of the glorey of the Lorde.

I herde one speakyng vnto me out of the house / and there stode one by me / that sayde vnto me: O thou sonne of man / this house is not as my house / and the place of my feete: for a peece where as I will dwell amonge the chyldren of Israel / for evermore: so shall the house of

Ezech. 40.

Ezech. 41.

Ezech. 42.

Ezech. 43.

Ezech. 44.

Ezech. 45.

Ezech. 46.

Ezech. 47.

Ezech. 48.

Ezech. 49.

Ezech. 50.

Ezech. 51.

Ezech. 52.

of Israel shall none defile my holy name: neither they nor their kinges / thowse they whosoome / thowse theye be places / and thowse the head boies of their kinges: whiche haue builded theye the / boies in maner hard vpon my thirsholdes / and their postes almost at my postes: so that there is but a bare wall betwixt me and them.

Thus haue they defiled my holy name with theyr abominacions that they haue committed. Wherefore I haue destroyed them in my wrath: But none they shall put away their whosoome / and the head boies of their kinges out of my sight / that I maye dwell amonge them for euermore. Therefore (O thou sonne of man) shewe thou the householde of Israel a temple / that they maye be ashamed of their wickednesse / and measure them selfe an example therof.

And when they be ashamed of all theyr woefolnes / then shewe them the forme and fashion of the temple: the commynge in / the goynge out / all the maner and description thereof / yee / all the orde and ordinaunces of it / and describe it before them / that they maye seepe and fulfill all the fashions and customes thereof.

This is the description of the house: Above vpon the mount rounde about al the corners / it shall be the height of all. Beholde / that is the description and fashion of the house. This is the measure of the altar (after the true cubite) which is a spaine longer then another cubite) his bottom in the middelt was a cubite lōge and wyde / and the ledge that went rounde aboute it / was a spaine broade. This is the height of the altar: from the ground to the lower steppe / the length is two cubites / and the bredth one cubite: and fro the lower steppe to the higher are foure cubites / and the bredth but one cubite.

The altar was foure cubites hie / and from the altar vppwarde stode foure boies / and it was / six cubites longe and six cubites broade vpon the foure corners: the coveringe of the altar was .iiii. cubites lōge and broad vpon the foure corners / and the ledge that went rounde aboute / had halfe a cubite: and the bottom thereof rounde aboute one cubite: his steppe stode towards the east. And he

said vnto me: Thou sonne of man: thus saith the Lord God: these are the ordinaunces & lawes of the altar / in the waye when it is made to offre burnt offerings / and to sprike bloude thereon. To the priestes / to the carriers that be of the side of the Tabernacle / and treade before me: to do me seruice / sayeth the Lord God: vnto these geue thou a sponge bullocke for a synoffringe: and take the bloude of him / and sprike his foure boies withal / and the foure corners of the altar coveringe / with the ledge that goeth rounde aboute: here with shalt thou cleanse it / and reconle it. Thou shalt take the bullocke also of the synoffringe / and burne him in a severall place without of the Sanctuary.

The next daye / take a goatbeck without blemish for a synoffring / to reconle the altar withall: like as it was reconiled with the bullocke. Now when thou hast made it cleane / then offre a yonge bullocke / without blemish / and a ramme out of the flocke without blemish also: Offre them before the Lord: let the priest cast salt thereupon / and geue the sponges vnto the Lord for a burnt offeringe: Seven wayes shalt thou bringe euerye daye a goatbeck. A yonge bullocke and a ramme of the flocke (both without blemish) shal theye offre: Seven wayes shall theye reconle and cleanse the altar / and offre vpon it. When these wayes are expired / then vpon the viij. daye and so forth / the priestes shal offre their burnt offerings / and health offerings vpon the altar: so wil I be mercifull vnto you / saith the Lord God.

The XLIII. Chapter.

After this / he thoughte me agayne to the Sanctuary vnto the East side / and that was shut. Then saide the Lord vnto me: This doore shall be still shut / and not opened for any man to go thowse it / but onely for the Lord God of Israel: yee / he shall go thowse it / also shall it be shut still. The prince him selfe shall come thowse it / that he maye care the doore before the Lord: If the porche shall be come in / and there shall be go oute againe. Then thoughte he me thowse the doore vpon the North side of the house. And as I looked about me / beholde / the glorye of the Lord byed the house: and

Ezech. 41.

Ezech. 41.

D

Leu. 16.

Leu. 16.

Ezech. 41.



lam. ix. c  
Re. viij. b  
Pa. c. q. a

and I will doine vpon my face. So the Loz  
De spake vnto me. O thou soune of man / sa-  
signe this to thine brethren: & holde: and take vtil-  
lignēt here to all the ordinaunces of the Loz  
De: and all his lawes: poude well with thine  
heart the commynge in of the house / and the  
goynge forth of the Sanctuary: and tel that  
obstinate householde of Israel: Thus saith the  
Loz De God: O house of Israel: ye haue now  
B Brought ynough with al your abhominacione /  
seyng: that ye haue broughte into my San-  
ctuary straungers / hauinge encircumscid  
hertes: and sicth: where thowse my Sanctua-  
ry is: & whyled: when ye offer my bread: salt and  
bloude.

Thus withall youre abhominacione ye  
haue broken my conuenaunt / and not kepte  
the holy ordinaunces of my Sanctuary: thus  
set I persers of my Sanctuary: / uen after youre  
owne mynde: Therefore thus saith the Loz  
De God: O fall the straungers that dwell as  
monge the children of Israel / no straunger  
(whose herte and felicitie is not circumscid)  
shall come within my Sanctuary: No / no:  
the Leuites that be gone backe fro me / and  
haue vtreaued the people of Israel with ce-  
roures / goynge after their Idols: therefore  
shall they beare their owne wickednesse.  
Shoulde they be set and ordained to ministre  
vnder the doore of the house of my Sanctua-  
ry: and to serue in the house: to slepe  
burning: & sacrifices for the people:  
to stand before them: and to serue them: seyng  
the seruce that they do them / is before they:  
Idols: and cause the house of Israel to sibble  
thow wickednesse:

Reg. 4. f

I for the whyche cause I haue pluckt ouer  
myne hande ouer them (seyeth the Loz De)  
so that now they must beare their owne in-  
iquite: and not to come nye me / to serue me w  
their priesthede: in my Sanctuary: a mooll  
bolles of all: that they may beare their owne  
shame and abhominacione: which they haue  
done. Shoulde I vse them to be powres of  
the house: and to all the seruce that is done  
therin: But the priests: the Leuites: the sons  
of Iuda: that kepte the holy ordinaun-  
ce of my Sanctuary / when the children of  
Israel were gone fro me: shall come re: to / to  
be my serues: to stande before me: a to offre

me the fat a the bloude: saith the Loz De God.  
They shall go into my Sanctuary / and  
trede before my table to do my seruce / and  
to waite vpon myne ordinaunces: Now whē  
they go in at the doore of the pinner court /  
they shall put on linnen clothes: so that  
no woym come vpon them: whyche they do ser-  
uice vnder the doore of the pinner court:  
and within. They shall haue sack lynnin bo-  
netes vpon their heades: and lynnin shoo-  
des vpon their loynes: & which in their labour  
they shall not put aboute them: And whē they  
go forth to the people into the outwarde court:  
they shall put of the clothes: & when they haue  
minstred: and laye them in the habitation of  
the Sanctuary / and put on other apparell:  
lest / they vnhalowe the people with their  
clothes.

They shall not shawe their heades: nor  
nouth the busbe of their beere: but rounde their  
heades onely. All the priestes that go into  
the ynnmost court: shall vnyke no wyne.  
They shall marry no wydow: / neyther one  
that is put from her husbande: but a mayde  
of the seede of the house of Israel: or a wydow  
that hath had a pnyell before.

They shall shewe my people the difference  
betwene the holy and vnholly: & serue the  
cleane and vncleane. If any vnclene arise:  
they shall discerne it: and geue sentence afre  
my iudgements. My solempne feastes / my  
lawes and ordinaunces shall they kepe: and  
halowe my Sabbathes. They shall come to  
no dead persone: no besle them selde: except  
it be father or mother: sonne or daughter: bro-  
ther or sister: that hath had yet no housbande)  
in such they maye be besyled.

And when he is clenfed: there shall be refe-  
red vnto him vñ daye: and if he go into the  
Sanctuary againe to do seruce: he shall bring  
synnoffringe saith the Loz De God. They  
shall haue an heritage: yee: I my selfe wilbe  
their heretage: so shall ye geue them no possi-  
sion in Israel: for I am their possession.  
The meate offeringe: & the fringes: & the trespass-  
offringe shall they care: and every bectate  
thinge in Israel shall be thine: & the synnoffringe  
of all the frist frutes: and all freewill offeringe  
shall be thine.

Ye shall geue vnto the priest also the frist  
lunge.

Leuit. x. f. f

Leuit. xxi. a

Leuit. x. c

Leuit. xxij. b

De. i. a. ij. a

De. xlv. c

Leuit. xxi. a

Num. vi. a

linges of your house that God maye prospereth the residue. But no dead carion shall be pisset carion such as is deuoured of wilde beasts/foales or carrell.

The XLV. Chapter.

**W**hen ye vnder the lande by the last / ye shall put of the one part for the Lord to be holy from other landes: namely xxx. M. meeteroddes longe/and x. M. Broade. This shall be holy as wyde as this rounde aboute. Of this parte there shall be longe vnto the Sanctuary v. C. meeteroddes in all the foure corners/ and l. cubytes wyde rounde aboute to the suburbs. And from the measure/ namely of xxx. M. meeteroddes longe/ and x. M. Broade/ thou shalt measure/ where in the Sanctuary and the holiest of all maye stande.

The residue of that holy grounde shall be pisset/ which so serues in the Sanctuary of the Lord/ and go in before the Lord to serue him/ that they maye haue route to dwell in.

As for the Sanctuary it shall stande for it self: and to the Leuites that serue in the house/ there shall geuen .xx. habitacions of the .xx. v. M. lenger/ and x. M. bredth. Ye shall geue also vnto the cite a possession of v. M. meeteroddes broade/ and xxx. M. lages/ besyde the parte of the Sanctuary: that shall be for the whole house of Israel. Upon both the sides of the Sanctuaries parte/ and by the cite/ there shall geuen vnto the prynce/ wherefor they shoulde agaynste the cite/ as farre as reacheth Westwarde and Eastward/ whiche shall be as longe as one parte/ from the West vnto the East.

This shall be his owne lande in Israel/ that my prince be nomore chargeable vnto my people. And thus as remaineth yet ouer in 3 lande/ shall geuen to the house of Israel according to their trybes. Thus sayeth the

**L**orde God: O ye princes/ ye haue now oppressed and destroyed ynough: now leaue off hande now according to the thinge that is equal a lawfull: and thrust out my people nomore/ sayeth the Lorde God. Ye shall haue a true twelue/ a true Ephra/ and a true Bar.

The Ephra and the Bar shall be alike. One Bar shall contayne the twelfth parte of an Ho-

mer/ and so shall one Ephra be: their measure shall be after the Homer. One sicle maketh xx. Geras. So xx. sicles/ and xxx. and xx. sicles make a pounce. This is the brauest offeringe/ that ye shall geue to the braud: namely the xxx. parte of an Ephra/ out of an Homer of wheat/ and the xxx. parte of an Ephra/ out of an Homer of barley. The oyle shall be measured with the Bar: euen the x. parte of one Bar out of a Eho.

Ten Barres make an Homer: for one Homer maketh ten Barres. And one lambe from two hundred shepe out of the pasture of Israell/ for a meate offeringe/ burnt offeringe/ and heath offeringe/ to reconcile them/ sayeth the Lorde God. All the people of the lande shall geue this brauest offeringe with a fre will: gayne/ it shall be the prynce parte to offre burnt offerings/ meate offerings/ and synners offerings vnto the Lord/ in the holy daies/ newe moones/ Sabbathes/ and in all the hie festes of the house of Israell. The syn offeringe/ meate offeringe/ burnt offeringe/ and heath offeringe shall be geue/ to reconcile the house of Israell. Thus sayeth the Lorde God: The first daye of the first moneth thou shalt take a yonger bullocke without blemish/ and cleane the Sanctuary.

So the priest shall take of the stoude of the syn offeringe/ and spreke it vpon the postes of the house/ and vpon the foure corners of the altier/ with the doupples of the synner comere. And thus shalt thou do also the seuenth daye of the moneth: for siche as haue synned of ignyauance/ or by rage/ hereafter do reconcile the house withall. Upon the first daye of the first moneth ye shall kipe Easter. Seuen dayes shall the feast continue/ wherein there shall no soure nor leued bread be eate.

Upon the same daye shall the prynce geue for him self/ and all the people of the lande/ a bullocke for a syn offeringe. And in the stalle of the kuen dayes he shall offre currey daye a bullocke and a ram/ that are without blemish for a burnt offeringe vnto the Lorde: and an hegyate barley for a syn offeringe. For the meate offeringe he shall geue curer an Ephra/ a bullocke/ an Ephra/ to a ram/ and an Egin of oyle to an Ephra. Upon the x. daye of the seuenth moneth/ he shall kipe the kuen daye holy

Eze. 41.  
Eze. 42.  
Eze. 43.

Eze. 41.  
Eze. 42.

Eze. 43.

Leuit. 16.  
Leuit. 17.  
Leuit. 18.

Eze. 44.  
Eze. 45.  
Eze. 46.

doly one after another / euen as the other vij.  
 dayes: with the synofferinge / burnt offeringe /  
 meato offeringe / and with the oyle.

The XLV. Chapter.

**T**HUS saith the Lorde God: the Voie  
 of the synnerer court toward the East /  
 shall be burnt the vij. woike dayes: But in the  
 Sabbath and in the daye of the new moone /  
 it shall be opened. Then shall the pynce come  
 vnder the Voie poiche / and stande thil without  
 by the Voie post: So the pyntice shall offre up  
 his burnt and bealbofferinge. And he shal  
 worshipp at the Voie post / and go his waye  
 forth againe: and the Voie shal nomore be / but  
 all the eueninge.

On the same maner shall the people of the  
 land also vs their worshipp before the Lorde  
 without this Voie upon the Sabbathes  
 and new moones. This is now the burnt  
 offeringe / thus the pynce shal bring vnto the  
 Lorde vpon the Sabbath: sixe lambes  
 without theym / and a ram without theym  
 / and an Ephra for a meato offeringe with  
 the ram. As for the lambes / he maye geue as  
 many meato offeringes to them as he will / and  
 an Hin of oyle to an Ephra. In the daye of the  
 new moone / it shall be a yonge bullocke with-  
 out theym / sixe liden and a ram also with-  
 out theym. With the bullocke he shal geue  
 an Ephra / and with the ram an Ephra also for  
 a meato offeringe: but to the lambes / what he  
 maye come by: And euer an Hin of oyle to  
 an Ephra. When the pynce cometh / he shal  
 go vnder the Voie poiche / and euen there he  
 parte forth agayne. But when the people of  
 the land come before the Lorde in the hie  
 solenne feaste / as many as come in by the  
 North Voie to do worshipp / shall go oute  
 agayne at the South Voie. And they that come  
 at the South Voie / shall go forth againe at  
 the North Voie. There shal none go out at the  
 Voie where he came in / but shal go forth right  
 oute on the other syde / and the pynce shal go  
 in and out amongst them.

Upon the solenne and hie feaste dayes /  
 this shall be the meato offeringe: An Ephra to  
 a bullocke / and an Ephra to a ramme: and to  
 the lambes as many as be will / but euer an  
 Hin of oyle to an Ephra. Nowe when the  
 pynce bringeth a burnt offeringe / or a bealbo

fferinge with a fre wyl vnto the Lorde /  
 the East doore shall be opened vnto him / that he  
 maye do with his burnt and bealbofferinge  
 / as he doeth vpon the Sabbath: when he  
 goeth forth / the Voie shall be: but after him  
 agayne. He shall saye thus vnto the Lorde  
 O lambe of a yeaere olde without blame /  
 for a burnt offeringe: this shall be do eury  
 moonyng. And so: a meato offeringe he shall  
 geue the sixe parte of an Ephra / and the  
 thirde parte of an Hin of oyle / to myngle  
 with the caker / eury moonyng. Yet / this  
 shall be a doly meato offeringe vnto the Lorde  
 / for an euerlastinge ordinaunce: and thus  
 shall the lambe / the meato offeringe / and oyle  
 be geuen eury moonyng for a doly burnt  
 offeringe.

Moreover / thus saith the Lorde God:  
 If the pynce geue a gift vnto any of his  
 sonnes / then shall it be his sonnes heretage  
 perpetuall / that he may possesse it. But if he  
 will geue one of his seruantes / some of his  
 heretage / it shall be his to the 7<sup>th</sup> yeaere / and  
 then to returne agayne vnto the pynce: for  
 his heretage shall be his sonnes only. The  
 pynce also shall take none of the people  
 / nor put them from their  
 possession: but to his owne sonnes shall he  
 geue his possession / that my people be not  
 feared abroad / but that eury man maye haue  
 his owne.

And he brought me thowen the inuance  
 at the syde of the Voie: to the habitation of the  
 Sanctuary that belongeth to the pyntice / a  
 stode toward the North: a behold / there was  
 a place vpon the West syde / then saide he vnto  
 me / this is the place / where the pyntice shall  
 dwelle: and synofferinges / a bafe  
 the meato offeringes: that theye neede not beare  
 them into the outwarde court / and so to  
 beholde the people. So he brought me into  
 the uttermost court / rounde aboute all the  
 foure corners. Beholde / in eury corner of the  
 foure court / there was yet a little court. Yet  
 in all the foure corners of the court / there  
 was made a litle court of ij. cubites longe /  
 and xxx. cubites broad: these foure litle  
 courts were of one like measure / and there were  
 rynges rounde aboute them all / four / reme-  
 ber the which: these were herbes made rounde  
 aboute.

aboute. Then sayde he vnto me: this is the high: wher the ministers of the house shall drye the same of furringes of the people.

The XLVII. Chapter.

**A**fter this he thought me againe before the **V**ox of the house: and beholde there gush- ed out waters from vnder the postes of the house: Eastward: for the house floode toward the East: that ranns vnto the righte syde of the house: / whiche lyeth to the aulter Southward. Then caried he me oute to the North side: and thought me: for there roūd aboute by the vntermoste dyke: / that turneth Westward. Beholde there came forth the water vpon the ryght syde. Nowe when the man that had the mectordde in his hande: wrote oute vnto the East dyke: he measured a 100 cubites: / and then he thought me: showe the water: / euen to the aulter: so he measured a thousande: and thought me: showe the water againe vnto the Ence: yet measured he a thousande: and thought me: showe the water vnto the loynes. After this he measured a thousande agayne: then was it suche a ryuer: / that I mighte not wade thowoe it: The water was so depe: / that it was needefull to haue streymed: so: it mighte not be waded oute. And he sayde vnto me: haste thou senc this: / so thou sonne of man: and wryt that: / he thought me to the ryuer bancke againe.

Now when I came ther: there stode many trees vpon either syde of the riuier bancke. Then sayde he vnto me: This water that floweth oute towarde the Este: / and runneth vnto the playne felde: / commeth into the see: and from the see it runneth oute: / and maketh the waters whole. Yee: / all that issue a moue: wher vnto this ryuer commeth: / shall recouer. And wher this water commeth: / there shall be many fish. For all that commeth to this water: / shall be lusty and whole. By this ryuer shall the fishers stande from Engaddi vnto the Iordan: / and there shalde oute their nettes: so: there shall be greates heapes of fish: / like as in the mayne see. As for his claye and purce: / they shal not be whole: so: why: / it shalbe occupied for sale.

**E**. By this ryuer vpon both the sydes of the shore: there shall growe all maner of frutesfull trees: / whose leaues shall not fall of: / neyther

shall their fruite perishe: but euer be ripe as their monethes: for their water runneth oute of the Sanctuary. His fruite is good to eate: / and his leafe profitable for medicine. This sayeth the Lord God: Let it bye the border: / whererein ye shall vnto the lande vnto the ryghtes of Israel with the syner. Darke it indifferently vnto one as vnto another: / of the which lande I sware vnto youre fathers: / that it shoulde sel to youre empertraunce.

This is the border of the lande vpon the North syde: from the mayne see: / as men go to Gadaba: namely: / Hemath: / Bertha: / Sabarim: from the borders of Damascus: and Hemath vnto Hazer Tidon: that lieth vpon the coastes of Hauram. Thus the borders from the see south: / shall be Hazer Enan: / the border of Damascus the North: / and the borders of Hemath: that is the North parte.

The East syde shall ye measure from Hauran and Damascus: from Galed and the lande of Israel by Iordane: and so forth from the see coast: that lieth Westward: and this is the East parte.

The South syde is from Thamar south to the waters of syre vnto Eden: the ryuer to the mayne see: that is the South parte.

The West parte: namely: the great see from the borders therof: / till a man come vnto Hemath: this is the West parte.

This lande shall ye part amongst you: / according to the tribes of Israel: and vnto it to be an heritage: for you: / and for the stranger: / which dwelleth amonge you: / and begette children.

For ye shall take them amonge the children of Israel: / like as though they were of your owne householde and countrie: / and they shall haue heritage with you: amonge the children of Israel.

Loke in what time the stranger dwelleth in the same trybe: shall ye geue him his heritage: / saith the Lord God.

The XLVIII. Chapter.

**T**hese are the names of the trybes that lye vpon the North syde: by the wyse of Heton: / till thou comnest vnto Gemath: and Hazer Enan: the borders of Damascus towarde the North syde: Hemath: Dan shall haue his portion from the East quarter: vnto the

Zach. xii. c  
and xiiij. b

Gen. xli

Num. xi  
De. 19.

De. 19  
Le. 19  
De. 19

Dal. 4

the West. Upon the borders of Dan from the East syde vnto the West / shall Isser haue his portion. Upon the borders of Asser from the East parte vnto the West shall Nephthali haue his portion.

Upon the borders of Nephthali from the East quarter vnto the West / shall Manasse haue his portion. Upon the borders of Manasse from the East syde vnto the West shall Ephraim haue his portion. Upon the borders of Ephraim from the East parte vnto the West shall Ruben haue his portion. Vpon the borders of Ruben from the East quarter vnto the West shall Iuda haue his portion. Vpon the borders of Iuda from the East parte vnto the West ye shall set asyde one portion of xxx. M. metredodes longe and bioade like as another portion from the East syde vnto the West / wherein the Sanctuary shall stande.

**B** Thus for the portion that ye shall separate out for the Lorde it shall be xxx. M. longe and x. M. bioade. Which separated holy portion shall belyge vnto these: namely to the priestes / towards the North xxx. M. and towards the West x. M. bioade / towards the East x. M. bioade also / a towards the South xxx. M. longe / wherein the Sanctuary of the Lorde shall stande. Yet this same place shall be the priestes / that are of the children of Gadach / and haue kepte my holy ordinance: which went not astray in the erreure of the children of Israel / like as the Levites are gone astray / and this separated peece that they haue of the landes / shall be the most holy / haue vpon the borders of the Levites. And next vnto the priestes shall the Levites haue xxx. M. longe and x. M. bioade. This shall be a euery syde xxx. M. longe / and x. M. bioade. Of this portion they shall set nothinge / nor make any permutation thereof / lest the chiefe of the landes fall vnto other / for it is beloued vnto the Lorde.

**C** The other v. M. after the breadth / shal by the xxx. M. shall be common: it shall belyge to the ciuities and to the suburbs for habytacio / and the cite shall stande in the myddest thereof. Let this be the measure towards the North parte: v. C. and iij. M. towards the South parte: v. C. and iij. M. towards the East parte: v. C. and iij. M. towards the West parte: v. C. and iij. M.

The suburbs haue vpon the cite / shall haue towards the North / L. and ij. C. towards the South / L. and two. C. towards the East / L. and two. C. towards the West / L. and two. C. So for the residue of the length that lyeth hard vpon the separated holy ground: namely: x. M. towards the East and x. M. towards the West / next vnto the holy portion: it and the increase thereof shall serue for their meate that labour in the cite. They that labour for the meate of the cite / shall maneyne they also / out of what tribe so euer they be in Israel.

All that is separated of the xxx. M. longe and xxx. M. bioade on the four partes / that shall ye put asyde for the separated portion of the Sanctuary / and for the possession of the cite. The residue vpon both the sides of the Sanctuary and possession of the cite / shall belonge to the prince / before the place of the xxx. M. vnto the East ende / and before the place of the xxx. M. Westward / vnto the borders of the cite: this shall be the princes portion. This shall be the holy place / a the house of the Sanctuary shall stande in the myddest. The court / from the Levites and the ciues possession that lye in the myddest of the princes parte: loke what remaineth betwixte the border of Iuda and the border of Ben Jamin / it shall be the princes.

Now of the other trybes.

From the East parte vnto the West / shall Ben Jamin haue his portion. Upon the borders of Ben Jamin from the East syde vnto the West / shall Symeon haue his portion. Upon the borders of Symeon from the East parte vnto the West / shall Iachar haue his portion. Upon the borders of Iachar from the East syde vnto the West / shall Sabulon haue his portion. Upon the borders of Sabulon from the East parte vnto the West / shall Gad haue his portion. Upon the borders of Gad Southward / the castles shall reach from the East south vnto the waters of Isser / to Gad and to the floude / euz vnto the mayne sea.

This is the lade with his portion: which ye shall distribute vnto the trybes of Israel: Lxxv. saue the Lorde God. Thus were shall the possession of the cite reach: upon the North parte: L. and iij. M. M. measure. The port of the cite shall haue

the name of the rybes of Israel. The portes of the North syde: One Ruben/ another Judah/ the thirde Levi.

Vpon the East syde/ o. C. and iiii. M. measures/ with the thre portes: The one Iosaph/ another Ben Jamin/ the thirde Dan. Vpon the South syde/ o. C. a iiii. M. measures/ with the thre portes: the one Symeon/ another Issachar/ the thirde Zabulon. And vpon the West syde/ o. C. and iiii. M. measures/ with the portes also/ the one Gad/ another Asser/ the thirde Naphtali. Thus shall it haue iiii. M. measures rounde aboute. And from that time forth/ the name of the cite shall be the Lord is there.

The ende of the prophet  
Ezechiel.

## The Prophet Daniel.

The first Chapter.



¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.

¶ In the thirde yeare of the raygne of Ioschum kinge of Iuda/ came Nabuchodonosor kinge of Babylon vnto Ierusalem/ and besieged it: and the Lord deliuered Ioschum kinge of Iuda into his hande/ with certayne ornamentse of the house of God/ which he caried away vnto the lande of Chennar/ to the house of his god/ and there brought them into his gods treasure. And the kynge spake vnto Asbemes the chiefe chamberlayne/ he shoulde bringe hym certayne of the chyldren of Israel/ that were come of the kynge seed: and of pryntes/ yonge springalbes without any blemish/ but fayre and wellsaoured/ instructe in all wysdome/ cunninge and vnderstandinge: whiche were able to stande in the kynge palaces/ to reade a to learne/ so to speake Caldey.

Vnto these the kynge appoynted a certayne

portien of his owne meate and of the wyne/ which he vntoke him self/ so to nourish the thre year: that afterwarde they might stande before the kynge. Amonge these now were certayne of the chyldren of Iuda: namely Daniel/ Ananias/ Misael/ and Azarias. Vnto these the chiefe chamberlayne gaue other names/ and called Daniel/ Balthazar/ Ananias/ Sadrac: Misael/ Misac/ a Azarias/ Abednago. But Daniel was at a poynt with him self/ that he wolde not be vsed the thre yeres meate/ nor the wyne which he drinke. And thus he vnto the chiefe chamberlayne/ lest he shoulde vsile him self. So God gaue Daniel sauoure a grace before the chiefe chamberlayne/ that he saide vnto him: I am afrayed of my lorde the kynge/ which hath appoynted you youre meate and drinke/ lest he see youre face to be weak: if kynge then the other springalbes of youre age/ and so ye shall make me looke my beade vnto the kynge.

The Daniel answered Melassar/ whome the chiefe chamberlayne had set ouer Daniel/ Ananias/ Misael and Azarias/ and sayde: O prier but ten dayes with thy seruantes/ and let vs haue portage to eate/ a water to drinke: then loke vpon oure faces/ and there shall eate of the kynge meate. And as thou wilt/ so deale with thy seruantes. So he consented to the in this maner/ and poured the y. dayes. And after the ten dayes/ their faces were better lykynge a fatter/ then all the yonge springalbes/ which had eate of the kynge meate.

Thus Melassar toke awaye their meate and wyne/ and gaue them portage therfore. God gaue now these foure springalbes cunninge a learning in al scripture and wysdome: but vnto Daniel specially/ he gaue vnderstanding of all visions and dreames. Now when this was cspied/ that the kynge had appoynted to bring in these yonge springalbes vnto hym: the chiefe chamberlayne brought them before Nabuchodonosor/ and the kynge commended with them. But amonge them all were found none such as Daniel/ Ananias/ Misael/ and Azarias. Therfore sode they before the kynge/ which in all wysdome and matere of vnderstanding/ he enquired of them/ founde them ten times better then all the soyltyngers and charyntes that were in all hye realme. And

¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.

¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.  
¶ 11. 11. 11. 11.

Daniel abode still vnto the first year of King Cyrus.

## The II. Chapter.

**I**n the seconde year of the reigne of King Abuchodonosor / had Abuchodonosor a dreame / vnto where thowto his spirit was vexed / and his sleep diuise fro him. Then the king commaunded to cal together al the soothsayers / charmers / wizards / and Caldees / for to shewe the king his dreame. So they came / and stode before the king. And the king saide vnto the: I haue dreamed a dreame / a my spirit was so troubled therewith / that I haue cleane forgotten what I dreamed. Upon this the Caldees answered the king in the Syriac speach: O King / God saue thy life for ever. Shewe vs what is the dreame / and we shal shewe the by what it meaneth. The king gaue the Caldees their answers / and sayde: It is gone from me: If ye will not make me vnderstande the dreame with the interpretation therof / ye shal dye / and youre houses shalbe pyssed. But if ye tell me the dreame and the meanyng thereof / ye shall haue of me gifts / rewardes / and greate honour: onely shewe me the dreame and the signification of it. They answered as gayne / and sayde: the king must shewe his seruantes the dreame / and so shall we declare what it meaneth.

**T**hen the king answered saying: I perceive of a truth / that ye do but prolonge the tyme: for so much as ye / that the thinge is gone from me. Therfore / ye will not tel me the dreame / ye shall all haue one iudgement. But ye saue a dissensible with vaine wordes / which ye speake before me to put of the tyme. Therfore tell me the dreame / and so shal I knowe / if ye can shewe me what it meaneth. Vp vnto the Caldees gaue answer before the king and sayde: there is no man vpon earth that can tel the thinge / which the king speaketh of: Yee / there is no other king / prince / nor lord / that can such thinges as a soothsayer / charmer / or Caldeer: for it is a very harde matter that the king requireth. Neither is there any that can certifie the king therof / excepte the goddes: whose dwellinge is not amonge the creature.

**F**or the which cause the king was wroth with great indignation / and commaunded to ser

uice of the wise men at Babylon / and his proclamation wente forth / that the wise men shoulde be slayne. They sought also to slay Daniel with his companions. Then Daniel enquired Arioch the kinges steward / of the iudgement and sentence that was gone forth already to kill such as were wise at Babylon. He answered and sayd vnto Arioch beinge then the kinges butler: Why hath the king proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this wente Daniel vp / and desired the king that he might haue leysoure to shewe the king the interpretation: and then came he home againe and shewed the thinge vnto Ananias / Misael / a Sarcis his companions: that they shoulde beseech the God of heauen for grace in this secrette / that Daniel and his felowes with other such as were wise in Babylon / perished not. This was the mystery shewed vnto Daniel in a vision by night. And Daniel prayed the God of heauen / Daniel also cryed loud: / and sayde: O what the name of God might be praised for ever a cuer / for wysdome and strengthe are his owne: he chaunged the Dan. ii. b. tymes and ages: he putteth downe kinges / Luc. i. e. he setteth vp kinges: he giveth wysdom vnto the wise / and vnderstande to those that are b. deffulde: he openeth the deere secrettes: he knoweth the thinge that is hid in darkness: / for Dan. iii. c. the light dwelleth with him. I thanke the Lord / and praise the / O thou God of my fathers / that thou hast lent me wysdome and streng / and hast shewed me the thinge that we desired of the / for thou hast opened the kinges matter vnto me.

Upon this wente Daniel vnto Arioch / whom the king had ordered to slay the wise at Babylon: he wente vnto him / and saide: Destroye not such as are wise in Babylon / but bringe me vnto the king / and I shal shewe the king the interpretation. Then Arioch brought Daniel into the king in all the hall / and saide vnto him: I haue founde a man amonge the prisoners of Iudea: that shal shewe the king the interpretation. He answered the king / and sayde vnto Daniel whose name was Balthazar: Art thou he that shal shewe me the dreame which I haue seene / and interpretation therof? Daniel answered the king to his face / and sayde: As for this secrette / the

which the king maketh inquisition: it is neyther the wylde/ the foucerer/ the charmer/ nor the Deuill conuicer that can certifie & kinge of it: **¶** Only God in heauē can open secretes / and be it so that he sheweth the king Nabuchodonosor / what is for to come in the latter dayes.

Mat. xi. c

Thy dream / and that which thou haste sine in thine head: upon thy bed / is this: **¶** Thou shalt see a vision / what shall come hereafter: So be that is the opener of mysterie / telleth the what is for to come. **¶** As for me / this secret is not shewed me for any wilme that I haue / more then any other spuinge: but only that I might shew it / **¶** The interpretation / is that he might knowe the thoughtes of his owne herte. **¶** Thou kinge sawest a bedchamber: there stode before the a great ymage / whose figure was maruailous great / and his visage gramine. **¶** The ymage heade was of fyne golde / his bust and armes of syluer / his body and legges were of copper / by his legges were of yron / his feete were parte of yron and parte of earth.

Mat. xxi. c

Luc. xx. b

This thou sawest / till tyme that without any bades / there was heuē of a stone / which smote the ymage upon the feete / that were both of yron and earth / a brake the to powder: then was the yron / the carth / the copper / & syluer a golde broken altogether in peeces and became like the chaffe of corn: that the winde bloweth awaye from the sommer flour: that they can no more be founde. **¶** But the stone that smote & ymage / became a great mountaine / which filled the whole earth: This is the dream. **¶** And now wilt thou see before the kinge what it meaneth.

Dan. v. b

**¶** Thou art a kinge of kynges: for the God of heauen hath geue the kyngdome / ryche / strengthe and maistie: and hath deliuered the all thynges that are amonge the chyldren of men: the bestles of the felde / a the fowles vnder the heauen / and geuen the danielion ouer them all. **¶** Thou art that golde heade. **¶** After the there shall arise another kyngdome / which shall be lesse then thine. **¶** The thyrd kyngdome shall be lyke copper: and haue dominion in all lades. **¶** The fourth kyngdome shall be as stronge as yron. **¶** For lyke so yron busteth and breaketh all thynges: **¶** Vnto cūen as yron beareth curys thynges / vnto / so shall it beate

Downe and Destroye.

Where as thou sawest the fete and totes / parte of earth and parte of yron: that is a deuoyd kyngdome / whose neuer thynges shall haue some of the yron grounde mixt with it / for so much as thou hast sine the yron myxt with the claye.

Detours of the fete that were parte of yron and parte of claye / signifyeth: that it shall be a kyngdome partly stronge and partly weak. **¶** And where as thou sawest yron myxt with claye: they shall myngle them selfes with the fete of synple people / a yet not conyng one with another / like as yron will not be soulered with a portherbe.

In the dayes of these kynges / shall the God of heauen set up an eternalinge kyngdome which shall not perishe / and his kyngdome shall not be geuen ouer to another people: **¶** Yet the same shall beate and Destroye all these kyngdomes / but it shall endure for euer.

And where as thou sawest / that without any handes there was cut out of the 7 mounte a stone / which brake the yron / the copper / the carth / the syluer and golde in peeces: that hath the great God smote the kinge what wil come after this. **¶** This is a true dream / and the interpretation of it is sure.

Then the kinge Nabuchodonosor / fell vnto Daniel upon his face / and bowed him self vnto Daniel / and commaunded that they shoulde offre meates / fringes and swete aboute vnto him.

The kinge answered Daniel and sayde: **¶** Vnto a truely / your God is a God aboue all goddes / a Lord aboue all kynges / and an opener of secretes: **¶** kyngs thou canst vnto uer this mysery. **¶** So the kinge made Daniel a great man / and gaue him many and great gyfte.

He made him ruler of all the countiees of Babilon / and lord of all the nobles that were at Babilon. **¶** Now Daniel increased the kyng for Syde / Music / and Admanga / so that he made them rulers ouer all the offices in the lande of Babilon: but Daniel him self remained shil in the court by the kinge.

The. iiii. Chapter.

Nabuchodonosor the kinge caused a golde ymage to be made / which was ly cubite



bye / and six cubites thicke. This he made to be set up in the valley of Duran in the lande of Babylon / and sent out to gather together the rulers / lordes and nobles / the iudges and officers / the Berbers and priests / with all the rulers of the lande : that they might to the dedication of the ymage / which Nabuchodonosor the kynge had set up. So the rulers / lordes and nobles / the iudges and officers / Berbers and priests / with all the rulers of the lande gathered them together / and came vnto the dedication of the ymage / that Nabuchodonosor the kynge had set up.

Now when they stode before the ymage / which Nabuchodonosor set up / the bevelered out with all his might : O ye people / Fynnedes and tungenes / to you be it sayde : that when ye heare the noyse of the trompettes / which shall blowen / with harpes / psalteries / psalteries / symphonies and all maner of musicke : ye shall boune and worshipp the golde ymage / that Nabuchodonosor the kynge hath set up. Who so then falleth not boune and boweth him self / shall curre the same houre be cast into an hote burninge oven. Therefore / when all the folk herde the noyse of the trompettes that were blowne / with the harpes / psalteries / psalteries / symphonies and all kinde of melody : then all the people / Fynnedes and nations fell boune / and bowed them selues vnto the golde ymage / that Nabuchodonosor the kynge had set up.

Now were there certayne men of Caldees / that went euen then and accusd the Jewes / and saide vnto kynge Nabuchodonosor : O kynge / God saue thy lyfe for euer. Thou bringe kynge hast geuen a commaundement / that all men when they heare the noyse of the trompettes / harpes / psalteries / psalteries / symphonies / or all the other melodies : shall fall boune and bowe them selues towards the golde ymage : who so then fell not boune / or worshipped not / that he should be cast into an hote burninge oven. Now are there certayne Jewes / whom thou hast set ouer the office of the lade of Babylon : namely / Sydrac / Misac / and Abdenago. These men / so kynge regarde not thy commaundement / yet they wil not serue thy gods / nor bowe them selues to the golde ymage that thou hast set up.

Then Nabuchodonosor in a cruel wrath / a displeasure / commaundeth that Sydrac / Misac / and Abdenago should be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them / and sayde : wherfor Sydrac / Misac and Abdenago / will not ye serue my goddes : nor bowe youre selues to the golden ymage that I haue set up / wel / be ready hertafter / when ye heare the noyse of the trompettes blowne with the harpes / psalteries / psalteries / symphonies and all the other melodies : that ye fall doune / and worshipp the ymage which I haue made. But if ye worshipp it not / ye shall be cast immediately into an hote burninge oven. Let it / what god is there / that maye deliuer you out of my handes.

Sydrac / Misac and Abdenago answered the kynge / and sayde : O Nabuchodonosor / we ought not to consent vnto the in this matter / for : wherfore God whome we serue / is able to kepe vs from the hote burninge oven / (O kynge) and can right well deliuer vs out of thy handes. And though he wil not / yet shal thou knowe / (O kynge) that we will not serue thy goddes / nor do reuerence to the ymage which thou hast set up. This was Nabuchodonosor full of indignacion / so that the countenance of his face chaunged vpon Sydrac / Misac / and Abdenago. Therefore he charged and commaunded / that the oven should be made seuen tymes hotter then it was wonte to be : a spake vnto the strongest workmen that were in his hoste / for to build the oven / Misac / and Abdenago / and to call them into the hote burninge oven.

So these men were bounde in their clothes / hosen / shooes / with their other garnitures / and cast into the hote burninge oven : for the kinges commaundement was so stryct / and the oven was exceedingly hote. As for the men that put in Sydrac / Misac / and Abdenago / the flame of the fyre destroyed them. And these three men Sydrac / Misac and Abdenago fell doune in the hote burninge oven / beinge fast bounde.

Then Nabuchodonosor the kynge maruailed / and stode up in all haste : he spake vnto his counsaill / and sayde : Godd noyse / call these three men bounde into the fyre : They answered /

## Nabuchodonosor/Balthasar. The prophet Daniel.

**E** and sayde vnto the Kinge: Yee / o Kinge. He  
 auised me / and sayde: lo / for all that / yet do I  
 se foure men goinge soule in the myddel of  
 the fyre / and nothinge corrupte: I a the fourth  
 is lyke an aungel to loke vpon. Vpon this  
 wente Nabuchodonosor vnto the mouth of  
 the hote burnynge ouen: he spake also / and  
 sayde: O Sydrac / Misac / and Abdenago / ye  
 seruantes of the God: go forth / and come  
 hither. And so Sydrac / Misac and Abdena-  
 go w:nt out of the fyre. Then the Kinge / lo-  
 ded and nobles / and the kynge couysall came  
 together to se these men / vpon whome I the  
 fyre had no manner of power in their bodies:  
 In so much that the very heere of their heade  
 were not burnt / and their clothes vntchaun-  
 ged / yet there was no smell of fyre felt vpon  
 them.

Then spake Nabuchodonosor / and sayde:  
 Blessed be the God of Sydrac / Misac and  
 Abdenago: I which hath sent his aungel / and  
 defended his seruantes / that put their trust  
 in him: that hath altered the Kinges counoun-  
 dements / and covered their bodies ther vpon /  
 rather then they wolde serue or worshippe any  
 other god / excepte their owne God onely.

Therefore I will and commande / that all  
 people: kynnedes and tunges / which speake  
 any blasphemy agaynst the God of Sydrac /  
 Misac and Abdenago / shall dye / and their  
 houses shall be desolate. Because / there is no  
 God that maye saue as this. So the kynge  
 promoted Sydrac / Misac and Abdenago in  
 the lande of Babylon.

Nabuchodonosor: kynge vnto all people /  
 kynnedes and tunges that dwell vpon the  
 whole earth / yee: be multiplied amonge you.  
 I thought it good to shewe the tokens and  
 marvelous workes / that the hye God hath  
 wrought vpon me. I O howe great are his  
 tokens / and howe mighty are his wonderes:  
 His Kingdome is an euerlasting Kingdome /  
 and his power lasteth for euer and euer.

The. III. Chapter.  
**I**n Nabuchodonosor beyng at rest in myne  
 house / and slo: in my palace / sawe  
 a dreame / which made me afraid / and the  
 thoughtes that I had vpon my bed / with the  
 visions of myne heade / troubled me. Then  
 sent I out a edmissiō / for all they which were

of wysdome at Babylon shoulde be brought  
 before me / to tell me the interpretation of the  
 dreame. So there came the soothsayers / char-  
 mers / Caldees ad conuersors of deuile / to  
 whom I tolde the dreame / but what it betoke-  
 ned / they coude not shewe me: nil at the last /  
 there came one Daniel / otherwise called Bal-  
 thasar / accordinge to the name of my God /  
 which hath the spere of the holy goddes in  
 him: to whom I tolde the dreame / sayinge: O  
 Balthasar / thou prince of soothsayers: sei so  
 much as I knowe / that thou hast the spere of  
 the holy goddes / and no secret is hid frō the  
 tell me therfore / what the vision of my dreame  
 that I haue sent / maye signifie. I sawe a vi-  
 sion in my heade vpon my bed / and beholde /  
 there stode a tree vpo the grounde / which was  
 verye / greate and mighty: the heighe reach-  
 ed vnto the heauen / and the decaye stended to  
 all the endes of the earth: his leaues were  
 sayde: he had very much fruite / so that euery mā  
 had ynough to eat theron.

The beastes of the felds had shadowes vne-  
 der it / a the fooles of the ayre dwelt in the  
 bowes therof. Shortly / all creatures fed of it. I  
 sawe in my heade a vision vpon my bed: / and  
 beholde / a watcher / cū an holy aungel / came  
 downe from heauē / a cried / mynely / sayinge:  
 Howe downe the tree / beate of his decaye / B  
 that of his leaues / a frater his frute aboue:  
 that all the beastes maye get thier waye: frō  
 vnder hyū / and the fooles from his bians-  
 ches. Aluerthelce / leaue the grounde of his  
 rote still in the earth / and bynde him vpon the  
 playne felds / with chaynes of yron and stele.  
 With the bowe of heauē shall be wece / and he  
 shall haue his parte in the herbes of the groundes  
 with ether wilde beastes.

That mans herbe of his shalbe taken from  
 him / and a beastes herbe shall be giuen him / all  
 seven yeres be come and gone vpon him.

This erande of the watcher / is a comman-  
 demēt grounded and sought out in coun-  
 sayll of hym / that is moost holy: to learne men  
 for to vnderstande / that the best hath power  
 ouer the kynngdomes of men / and geueth it  
 to whome it liketh hym / and byngeth the  
 very ouer-seer of men ouer thein. This is the  
 dreame / that I kynge Nabuchodonosor haue  
 seene.

Dan. i. a

Dan. ii. a

Dan. iii. a

Dan. iv. a

Dan. v. a

Dan. vi. a

Dan. vii. a

Dan. viii. a

Dan. ix. a

Dan. x. a

Dan. xi. a

Dan. xii. a

Dan. xiii. a

Dan. xiiii. a

Dan. xv. a

Dan. xvi. a

Dan. xvii. a

Dan. xviii. a

Dan. xix. a

Dan. xx. a

Dan. xxi. a

Dan. xxii. a

Dan. xxiii. a

Dan. xxiiii. a

Dan. xxv. a

Dan. xxvi. a

Dan. xxvii. a

Dan. xxviii. a

Dan. xxix. a

Dan. xxx. a

Dan. xxxi. a

Dan. xxxii. a

Dan. xxxiii. a

Dan. xxxiiii. a

Dan. xxxv. a

Dan. xxxvi. a

Dan. xxxvii. a

Dan. xxxviii. a

Dan. xxxix. a

Dan. xl. a

Dan. xli. a

Dan. xlii. a

Dan. xliiii. a

Dan. xliiii. a

Dan. xlv. a

Dan. xlvi. a

Dan. xlvii. a

Dan. xlviii. a

Dan. xlviiii. a

Dan. xlv. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Dan. xlvi. a

Therfore o Balthasar / tell thou me what it  
signifieth / so: so much as all the wise men of  
my Kingdome are not able to shewe me what  
it meaneth. But thou canst do it / for the spirit  
of the holy godden is in the.

**E** Then Daniel / whose name was Balthasar /  
held his peace by the space of an houre /  
and his thoughts troubled hym. So the  
Kynge spake / and sayde: O Balthasar / let me  
ther the name: no: the interpretation thereof  
fearc the. Balthasar answered / sayinge: O  
my Lord / whio dreame happen to thine ene-  
mies / and the interpretation to thine aduer-  
saries. To for the tree that thou sawest / which  
was so greace and mighty / whose heyght reach-  
ed vnto the heauen / and his bichth into all  
the world / whose leues were sayre / and the  
fruit much / vnder the which the bestien of  
the silde had their habitacion / and vpon whose  
boughes the fowles of the ayre dyd syt.

Euen thou (o Kynge) art the tree / greace  
and strong. Thy greatnesse increaseth / and  
reacheth vnto the heauen / so Voerth thy power  
to the endes of the earth. But where as the  
Kynge sawe a warcher / euen an holy aungel  
that came downe from heauen / and sayde: Hew  
downe the tree / and despoile it / yet leaue the  
grounde of the rote in the earth / and bynde  
hym upon the playne felde with chaynes of  
yon and sile. He shalbe met with the Jew  
of heauen / and his parte shalbe with the beas-  
ties of the felde / till scuen yeares be come and  
gone vpon hym. This (o Kynge) is the inter-  
pretacion / see it is the very decaye of him that  
is byest of all / and it souereth my loide the  
Kynge.

Thou shalt be cast out fro men / a thy dwel-  
linge shalbe with the bestien of the felde / with  
graffe shalt thou be sed like an oxe. Thou must  
be met with the Jew of the heauen / yee / scuen  
yeares shall come and go vpon the / till thou  
knowe / that the byest hath power vpon the  
Kingdomes of men / and geteth the to whom  
he list. Moreover / where as it was sayde / that  
the rote of the tree shoulde be left still in the  
grounde: it broketh / that thy Kingdome shal  
remayne whole vnto the / after thou hast lear-  
ned to knowe that the power cometh from  
heauen. Wherefore (o Kynge) be content with  
my counsaill / that thou mayest loue thy syn-

nes with righteousness / and thine offences  
with mercy to poore people: for such thinges  
shal prolonge thy peace. All these thinges  
told the Kynge Iabuchodonosor.

So after xii. monethes / the Kynge walked vp  
and downe in the palace of the Kingdome of  
Babylon / and sayde: This is the greates cite  
of Babylon / which I my self / with my power  
(strength) haue made a Kynge court / for the  
honoure of my maesty. Whye these wordes  
were yet in the Kynge mouth / there fell a voyce  
from heauen / sayinge: O Kynge Iabuchodonosor /  
to the be it spoken: Thy Kingdome shall  
departe from the / thou shalt be cast out of mines  
company: thy dwellinge shalbe with the beas-  
ties of the felde / so that thou shalt cate graffe  
lyke an oxe / till scuen yeares be come / and  
gone ouer the euen vntill thou knowest / that  
the byest hath power vpon the Kingdome of  
men / and that he maye geue the / vnto whom  
it pleaseth him.

The very same houre was this matter ful-  
filled vpon Iabuchodonosor: so that he was  
cast out of mines company / a dyd cate graffe  
like an oxe. His body was met with the dewe  
of heauē / till his heeres were as greace as Eagles  
feethers / and his nayles like byrde claws.

When this tyme was past / Iabuchodonosor  
lift vp myne eyes vnto heauen / and  
myne vnderstandinge was restored vnto me  
agayne. Then gaue I thanks vnto the byest.  
I magnified and prayed hym that lyueth for  
euermore / I whose power endureth alwaye / O  
and bys Kingdome from one generation to  
another: in comparison of whome / all they  
that dwell vpon the earth are to be reputed as  
nothinge.

The hableth accordinge to his wil / amonge  
the powers of heauen / and amonge the impar-  
tours of the earth: a there is none that maye  
resiste his hande: for saye what doest thou? **Job xij. b.**  
the same tyme was myne vnderstandinge ge-  
uen me againe / and I was restored to the ho-  
noure of my Kingdome / to my dignite / and  
to myne owne shape agayne. Thy great es-  
tates and pynces sought vnto me / and I was  
set in my Kingdome agayne / so that I had yet  
greater worshippes.

Then dyd I Iabuchodonosor / mag-  
nise and praye the Kyng of heauen: for all  
22 iij bis

his woikes are true/ and his wayes right. As for those I go on proudly / he is able to bringe them downe.

## The V. Chapter.

**I**nter to his thousande loikes/ with al these thousande he made greates chere/ and when he was dronken with wyne / he commaunded to bringe him the golde and siluer vessell / which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kinge and his loikes (with his queene and concubines) myght drinke therout.

So they brought the golde vessell that was taken out of the temple of the Lo: Des house at Jerusalem. Then the kinge and his loikes with his queene and concubines dronke out of them. They dronke wyne and praysed their gods of golde/ siluer / copper/ yron/ woode/ and floure.

In verry same houre there appeared fyngers / so it had bene of a mans hande wunninge/ right ouer agaynst the candlestick / vpon the playne wall in the kinges palayce: the kinge sawe the palme of the hande that wrote. Then chaunged the kinge his countenance / and his thoughtes troubled him: so that the ioyntes of his body shoke/ and his knees smote one agaynst the other.

Jere. 1.a

Dan 4. a

Wherefore the kinge crebd mightily / that by shoulde bringe him charmers / Caldees and conuicers of deuils. The kinge spake also to the wyse men of Babylon/ and said: Who so can rede this wyninge / a shewe me the playne meaninge therof: shalbe clothed with purple/ haue a chayne of golde aboute his necke / and rule the thirde parte of my Kingdome.

Upon this came all the kinges wyse men: but they coulde neither rede the wyninge / nor shewe the kyng what it signified. Then was the kinge sore afrayed / in so much that his colour chaunged / and his loikes were sore vexed. So by reason of this matter / that had happened to the kinge and his loikes / the queene went vpon her self into the banke house / a spake vnto the kyng / sayinge: O kyng / God saue thy life for euer: Let not thy thoughtes trouble thee / a let not thy countenance be chaunged. For why: there is a man in thy Kingdome / that hath the spere of the holy goddes within him / as it was seene in thy fathers dayes. He hath vnderstandinge and wysdome lyke the goddes. See the kyng Nabuchodonosor / thy father made this man chiefe of the sorceryers / charmers / Caldees and deuil conuicers: because that such an aboundant spere / knowlege and wysdome (to expounde dreames / to open secretes / and to declare harde doubtles) was seene in him: yee / euen in Daniel / whom the kyng named Balthasar. Let this same Daniel be sente for / and he shall tell what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel / and sayde: Let thou that Daniel / one of the prisoners of Iuda / whome my father the kinge brought out of Ieremy: I haue herde speake of the / that thou hast the spere of the holy goddes / experience and vnderstandinge / and that there hath bene greates wysdome founde in the. Now haue there bene brought me wyse and cunninge charmers to rede this wyninge / and to shewe me the meaninge therof: But they coulde not tell me what this matter signified. Then berde I saye / that thou canst expounde these thynges / and declare harde doubtles. Well than / if thou canst rede this wyninge / and shewe me the meaninge therof: thou shalt be clothed with purple / haue a chayne of golde aboute thy necke / and rule the thirde parte of my Kingdome.

Daniel answered / a / saide before the kyng: O I take for thy rewardes / kepe them to thy self / I will not receiue thy rewardes / yet not the lesse / I will rede the wyninge vnto the kyng / and shewe hym the interpretation therof. O kyng / God the best gaue vnto Nabuchodonosor / thy father the dignite of a kyng / with wisdome and honour: so that all people / kynges / redde and ninges shode in awe and feare of him / by reason of the bye estate that he had lent him. For why: he shewe whome he wolde: he smote whome it pleased him. Against whome he wolde / he set vp: and whome he list / he put downe. But because he herde was so poude / and his stomacke fell vnto wylfulnesse / he was deposed from his kyngly throne / and his maiesty was taken from him. He was hur out from amonge men / his

here

herre was like a beastie herre / and his dwelling was with the wilde asse: he was saine to eate grasse life an eye / and his body was wete with the dew of the heau: it he knewe / the byss had power vpo the kingdomes of men / and stretch ouer them whome he list.

**E** And thou his sonne (so Balthasar) for all this haste not submitted thine herre / though thou knewest all these thinges: but haste magnified thy self aboute the Lo: d of heauen / so that the vessels of his house were thought beside the: that thou and thy lordes / with thy queene and concubines / mighte drinke wyne therout. And hast played the Idols of siluer and golde / topper and yron / of woodde and stone / which can neither see / nor heare / nor vnderstande. In for the God / in whose hande consisteth thy Richth and all thy waies: thou hast not played him.

Therefore is the palme of this hande sente hither from him / to token vp this wyngge. And this is the scripture ther to written vpo: **M**ene / Chel / Phares. These the interpretation of the thinge is this: **M**ene / God hath numbered the kingdome / and brought it to an ende. **C**hel / Thou art wiced in the Belauce / and art founde to lye. **P**hares / Thy kingdome is hit in partes / and gauen to the Medes and Perses.

Then commaunded Balthasar to clothe Daniel with purple / to hang a dayn of gold aboute his necke / and to make a proclamation concerninge him: that he shoulde be the ruler of the thirde parte of his Kingdome. The very same mighte was Balthasar the kinge of the Caldeas slayne / and Darius out of Media toke in the kingdome beinge 137. years of age.

The VI. Chapter.

**I**t pleased Darius to set ouer his Kingdome an C. and xx. lordes / which shoulde be in all his Kingdome aboute. Aboute these he set the princes / of whome Daniel was one / that the lordes mighte geue accomptes vnto them / and the kinge to be vndisfaised.

But Daniel exceeded all these princes and lordes / for the spete of God was plencours in him: so that the kinge was minded to set him ouer the whole realme. Wherefore the princes and lordes soughte to pycke out in

Daniel some quarrell agaynst the Kingdome / yet coulde they fynde none occasion nor faulte vpon him: for why / he was so faithfull / that there was no blame nor dysposyng found in him.

Then sayde these men / we shal get no quarrell agaynst this Daniel / excepte it be in the lawe of his God. Vpon this wente the princes and lordes together vnto the kinge / and sayde thus vnto him / Kinge Darius / God saue thy life for euer.

All the greates states of the realme / as the princes / Dulces / Senators and iudges / are determined to put oute a commaundement of the Kinge / and to make a sure statute / namely / that wo so desired any petition / or of any god or man (with in this thynke) vnto / excepte it be onely of the Kinge / the same person maye be cast into the Lyons Denne. Wherefore the Kinge / confirme thou this statute / and make a writinge: that the thinge which the Medes and Perses haue coudryned / be not altered nor broken.

So Darius made the writinge / and confirmed it. Howe when Daniel vnderstode that the writinge was made / he wente in to his house: and the wyndowes of his hall towards Jerusalem shod open. There kneled he vnto vpon his knees / the tymes a daye: there made he his petition / and prayd for his God lyke as his manner was to do afore tymes.

Then these men made searche / and founde Daniel makinge his pention / and prayenge vnto his God. So they came to the Kinge / at spaec before him concerninge his commaundement / sayinge: O Kinge / hast thou not subscribed the statute / that within xxx. dayes who so requirith his pention of any god or man / but onely of thy selfe / the Kinge: he shalbe cast into the Denne of the Lyons? The Kinge answered / and sayde: yea it is true. It must be as a lawe of the Medes and Perses / that maye not be broken.

Then answered they and sayde vnto the Kinge: Daniel one of the prisoners of Iuda (so Kinge) regardeth neither the one / nor the statute that thou haste made: but maketh his pention the tymes a daye. When the Kinge heerde these wordes / he was sore grieved / and

wolde haue excused Daniel to deliuer him/  
and put of the matter/unto the Sunne went  
vpon one the instant that he might saue him.

These men perceaynge the kinges minde  
saide vnto him: knowe this (o kyng:) that the  
lawe of the Medes and Perses is/that the  
commandement and statute which the king  
maketh/may not be altered. ¶ Then the king  
had them byngge Daniel/and they caste him  
vnto the Lyons denne.

Dan. viii. 4

The kyng also spake vnto Daniel/and said:  
Thy God/whome thou alwaye seruest / euen  
he shal defende thee. And there was thought  
a stone/and layed vpon the hole of the denne:  
this the king sealed with his owne ringe/and  
with the signet of his princes: that the kinges  
commandement concerning Daniel/should  
not be broken.

So the kyng wente into his palaces/  
and kepte him sober all nyght / so that there  
was no table spied before him/ neyther could  
he take any slepe. But verye men in the mo-  
nyng at the break of the daye / the kyng a-  
rose/and wente in all haiste vnto the denne  
of the Lyons.

Howe as he came nye vnto the denne / he  
cried with a pitous voyce vnto Daniel: see/  
the kyng saies/ and sayde vnto Daniel: O  
Daniel/thou seruant of the lymngge God:  
Is not thy God / whome thou alwaye ser-  
uest. able to deliuer thee from the Lyons? Da-  
niel sayde vnto the kyng: O kyng/God saue  
thy lyfe for euer.

Dan. ix. c

Zec. xiii. c

\* Ju. xiii. c

i Ne. xvii. b

Ezra. vi. f

¶ Why God hath sent his angel / whiche  
hath pur the Lyons mourthe / so that they  
might not hurte me. So: why myne vngilty-  
nesse is founde out before him. And as for the  
co kyng: I neuer offended the.

¶ Then was the kyng exceedingly glad/  
and commaunded to take Daniel oute of the  
denne. So Daniel was broughte oute of the  
denne/and no manner of hurte was founde  
vpon hym. For he put his trust in his God.  
And as for those men which had accused Da-  
niel/they kyng commaunded to bringe the/  
and to cast them in the Lyons denne: them/  
theyr children / and theyr wyues. ¶ So the  
Lyons had the mastery of them/and brake all  
their bones a sonder/so: euer they came at the  
grounde.

Feb. 4. b

Dan. xiii. g

¶ After this/wrote kyng Darius vnto all Dan. xii  
people/tyrnedes and ringer: that vnder in  
all lendes: peace be multiplied wth you: My  
commandement is in all my dominion and  
kingdome/that men feare and stande in awe  
of Daniels God.

¶ For he is the kyngge God/whiche aby-  
beth euer: \* his kyngdome shall not faile/ Dan. xii  
and his power is euerlastinge. ¶ It is he that  
shar deliuereth / and sauerh: he doth woe / Dan. xii  
deth and maruylous woikes in heauen and Dan. xii  
carthe: he had persecuted Daniel from the  
power of the Lyons. This Daniel prospered  
in the raygne of Darius and Cyrus of  
Persia.

## The VII. Chapter.

¶ In the fyfth yeare of Balthasar kyng of B  
Babilon/saue Daniel a dreame/and a  
visyon was in his heade vpon his bedde.  
Whiche dreame he wrote / and the summe of  
the matter is this: Daniel spake/and saide: I  
saue in my visid by nyght / and beholde: the  
fourc wyndes of the heauen stroue vpon the  
see/and foure great beastes came vp from the  
see/one wilke another.

The first was a Lyon/and yet had he: \* Dan. vii. 4  
gloce wynges. I saue that his wynges were: \* Dan. vii. 4  
pluce from him / and he taken awaye from yb  
the earth: I so that he stode vpon his feete as I \* Dan. vii. 4  
saue a man/ and that there was geuen him a mys-  
tere.

Beholde / the seconde beaste was lyfe a  
† Beech/and stode vpon the one syde. Among po. viii  
his teeth in his mouth he had: the greate long  
teeth/and it was sayde vnto him: Arise / eate  
vp much flesh.

¶ Then I toke/and beholde/there was a  
nother lyfe vnto a Leopard: this had wyng-  
ges as a scale/tenen foure vpon the backe. Dan. vii. 4  
¶ This beaste had foure heades / and there was  
power geuen him. After this I saue in a vis-  
sion by nyght/and beholde: the fourth beaste  
was grimme and horrible / and maruylous  
stronge. It had greate yon teeth / it deuour-  
red and destroyed / and stamped the residue  
vnder feete. It was saue vnto the order beas-  
tes that were before it/for it had ten bouces / Dan. vii. 4  
teheraf I toke good dede.

¶ And beholde/there came vp amonge them  
another lyfe boine/ before whome there were  
the

the of the fyrr domes plure awaye. Behold/ this boine had eyes lyke a man/ and a mouth speakinge presumptuous thinges. ¶ I looked nill the stones were prepared/ and yll the olde aged sat him vpon. His clothing was as white as snowe/ and the heeres of his heede was the pure wool.

His throne was lyke the fyrr flame/ and wyckes as the burnynge fyrr. There came forth a fyrr streame/ and wente out from him. ¶ A thousande tymes a thousande scrud him. ¶ Myrmes ten thousande slobde before him. The iudgement was set/ and the bookes opened. Then toke I hede thereunto/ because of the voyce of the proude woices/ which thus boine spake.

I behelde nill the beast was slayne/ and his body destroyed/ I and geuen ouer to be burnt in the fyrr.

As for the power of the other beastes also/ it was taken awaye/ but they lyke were prolonged for a tyme and season. ¶ I sawe in a

vision by night/ and beholde: There came one in the cloudes of heauen lyke the sonne of a man/ which wente vnto the olde aged/ before whom he thoughte hym: Then gaue he hym power and dignite regall/ that all people/ trybes and kinges shoulde serue him.

This power is an euerlastynge power/ which shall neuer be put vpon: and his Kingdome shall endure in corrupte. My berre was viced/ and I Daniel had a troubled spacie within me/ and the visyons of my heade made me asfayed/ yll I gat me vnto ¶ one of them that shode by to knowe the trouth/ concerninge all these thinges. So he tolde me/ and made me understande the interpretation of these thinges.

These foure greare beastes are foure kinges/ which shall aryse out of the earth. These shall raigne in the kyngdome of the sayntes of the moost byest/ and possesse it still more and more for a longe season. After this I requyred diligently to knowe the trouth/ concerninge the fourth beast/ which was so farre vnto the other beastes/ as so horrible: whose teeth were of yron/ and his nayles of wysser/ which deuoured and destroyed/ and stamped the resydne vnder his feet. I desired also to knowe the trouth/ as touchinge the ten

boines that he had vpon his heade/ and this other which came vp afterwarde / before whose face there fell vponne the: which boine had eyes and a mouth that spake presumptuous thinges/ and was with a grimace more visage then his fellowes.

I behelde/ and the same boine made battail against the sayntes/ and gat the victorye of them/ nill the tyme that the olde aged came/ that the iudgement was geuen to the sayntes/ sayntes: and in the tyme that the sayntes had the kyngdome in possession.

He gaue me this aunswere: That fourth beast shall be the fourth kyngdome vpon earth/ it shall be more then all other kyngdomes/ it shall deuoure/ treade vpon/ and destroye all other landes.

The ten boines are ten kynges that shall aryse out of that kyngdome/ after whome theye shall stande vpon another/ which shall be greaier then the first.

He shall subdue the kynges/ and shall speake wordes agaynst the byest of all: he shall destroye the sayntes of the moost byest/ and thynke that he maye chaunge tymes and lawes. Theye shall be geuen vnder his power/ vnto a tyme/ two tymes/ and halfe a tyme.

But the iudgemente shall kepe/ so that his power shall be taken from hym/ for he shall be destroyed/ and persyre at the last. As for the kyngdome/ power and all mighte that is vnder the heauen/ it shall be geuen to the holy people of the moost byest/ whose kyngdome is euerlastynge/ seculall powers shall serue and obeye hym. Thus sarre expende the woices.

Nevertheless/ I Daniel was so vexed in my thoughtes/ that my countenance chaunged/ thus the wordes I wrote shal in my booke be herre.

#### The VIII. Chapter.

¶ In the thide yere of the raigne of kyng I Balshasar/ there appeared a visyon vnto me Daniel/ after that I had sent the firste. ¶ I sawe in a visyon/ and when I sawe it/ I was at Susis in the chiefe cite which lyeth in the lande of Elam/ and in the visyon/ I sawe that I was by the ruer of Dlay.

Then I looked vp/ and sawe: and beholde

there stood before the ryuer a ramme / whiche had hoornes: and these hoornes were hye / but one was hyer then another / and the myell came up last: I saw that this ramme pulsed with his hoornes agaynste the West / agaynste the North / and agaynste the South: so that no bestiall mighte stande before hym / nor we sende them from his power: but he byd as him lysed / and wayed greatly. I toke hede vnto this / and then came there an hegoate frō the West out the whole earthe / and touchyd not the grounde.

This goate had a maruailous goodly hoine betwixte his eyes / and came vnto the ramme that had the two hoornes / whome I had sent afor by the ryuer syde / and ranne fearfully vpon hym with his myght. I saw him draw nye vnto the ramme / byng very feare vpon him / yet he gaue him iudge a stroke / so that he brake his two hoines.

After he had the ramme so much strength as to stande before hym: but he colde hym vnto: trode hym vnder his fete: and no man was able to velyue the ramme out of his power.

Dan. vii. 4  
and vii. 1  
1. Mac. i. 2

The goate wayed exceedings greate / and when he was at the stronge / his great hoine was broken also. He grew there tother foure iudge lyke in the heade / towards the four wyn des of the heauen. Yet out of the least of these hoines there came up yet another horn / which wayed maruailous greates: warde the East towards the South / and towards the saynt pleasaunt lande. It grew up to the boole of heauen / wherof it byd cast some vnto the grounde / and of the starres also / and made the wynde fite.

Yet it grew up vnto the pynee of the boole / from whome the dailly offeringe was euen / and the place of his Sanctuarye casten vnto. And a certayne season was given vnto it / agaynste the dailly offeringe / because of wickednesse / that it mighte cast vnto the wynde to the grounde / and so to prosper in all thinges that it wynte about. Vpon this I herde one of the sayntes speake / whiche sayntes saide vnto one that asked this question.

How longe shall this vision of the daye by sacrifice / and of the waytunge ad homina

tion endure: that the Sanctuarye and the pauer shall so be troden vnder foot? And he answered him: Vnto the threentye and the morninge / euen two thousande and the hundredth dayes: then shall the Sanctuarye be closed againe.

Nowe when I Daniel had seene this vision / and soughte for the vnderstandinge of it: beholde / there stood before me a thinge lyke vnto a man. And I herde a mans voyce in the ryuer of Vlay / whiche cryed / and sayde: O Gabriel make this man vnderstande the vision. So he came / and stood by me. But I was afeared at his comminge / as fel vnto vpon my face.

Then sayde he vnto me: O thou sonne of man / make wel / for in the last tyme shall this vision be fulfilled. Nowe as he was speakinge vnto me / I wayed saynt / so that I sancte vnto the grounde. But he toke holde vpon me / and set me up agayne / sayinge: Be holde / I will shewe the what shall happen in the laste warthe: for in the tyme appointed it shall be fulfilled.

The ramme whiche thou sawest with the two hoines / is the kynge of the Medes and Perses: but the goate is the kynge of Grekes lande: the great hoine that stood betwixte his eyes / that is the principall king. But wher as it brake / and foure other rose up in the heade: it is fyfthyng / that out of this people shall rise vp fower kyngdomes / but not so myghty: as it.

After these kyngdomes / whyle on godlynesse is a growyng: there shall arise a kynge of an vnshamefast face / whiche shall wyse in vayne speakinges.

He shall be myghty and stronge / but not in his own strenght. He shall be crosy about meane sure / and at that he goeth about / shall prosper: he shall slaye the stronge and holy people. And wher hee his craftnesse / shall be shal prosper in his hande / his herie shall be pauer / a manny one shall be put to death in his welbest. He shall stande up agaynste the pynee of pynce / but hee shall be destroyed without hande. And this vision that is shewed vnto the / is assured as the threentye and the morninge: therfore wyte thou up this sight / for it shall tyme longe as it cometh to passe.



Upon this was **D**aniel very saynte / so that I lase sicke cerayne voyes: but when I rose vp / I wrote about the tynges of Persia / and maruayled at the vision / neuer thelesse / no man knewe of it.

The. 1 X. Chapter.

**D** In the first yere of Darius the sonne of **A**chabassarus / whiche was of the side of the Medes / and was made kyng ouer the realm of the Caldres: Yee / euen in the first yere of his reigne / **D**aniel desired to knowe the yearly nombre out of the Bookes / wherof the Lord spake vnto **J**eremy the prophet: that Ierusalem should be wast 170. yeres: and I turned me vnto God the Lord for to praye / and made myne intercession with fasting / sackcloth / and askes. I prayed before the Lord my God / and knowledged / sayinge.

**O** Lord / thou greate and fearfull God thou that kepst conuenaunt and mercy with them / whiche loue thee / and do thy commaundments: We haue sinned / we haue offended / we haue bene disobedient / a gaine backe: yee we haue departed from all thy preceptes and iudgements.

We wolde neuer folowe thy seruantes the prophets / that spake in thy name to oure kynges and princes / to oure fowthfathers / and to all the people of the lande. **O** Lord / righteousnesse be longerth vnto thee / vnto vs per sayntes / nor thynges but open shame: as it is come to passe this daye vnto every man of Iuda / and to them that dwell at Ierusalem.

Yee / vnto all Israel / wherby they be scarre on yve: thow oure all landes / wherain thou hast sheweth them / because of the offences that they had done agaynst thee.

Yee / **O** Lord / vnto vs / to oure kynges / a pynnes / to oure fowthfathers: euen to vs all / that haue offended the belidged open shame.

**B**ut vnto the Lord our God / per sayntes / mercy and forgiveness. As for vs / we are gone backe from him / and haue not obeyed the voyce of the Lord our God / so walke in his lawes / I whiche be layd before vs by his seruantes the prophets: yee / all Israel haue transgressed / and gone backe from thy lawes: so that they haue not returned vnto thy voyce.

Wherefore the curse and oorb / that is writ: **Deut. xxxii** / ten in the lawe of **M**oses the seruante of **G**od: **God** / against whome we haue offended / is **Leuit. xxvi** / poured vpon vs. And he hath performed **Baru. ii** / a his wordes / whiche he spake agaynst vs / and agaynst oure iudges that iudged vs / to bringe vpon vs / such a greate plague / as neuer was vnder heauen / yf as it is now come to passe in Ierusalem. Yee / all this plague / as it is writen in the lawe of **M**oses / is come vpon vs. Yet made we not oure prayer before the Lord our God / that we might turne again from oure wickednesse / and to be learned in thy verine. Therefore hath the Lord made hast to bringe this plague vpon vs: for the Lord our God is righteous in all his workes / whiche he doeth: so why we wolde not haue ten vnto his voyce.

And now / **O** Lord / our God / thou that with a mighty hande / hast brought vs by **Bar. ii** / people out of **E**gypte / to geethy selfe a name: **1** **2** **3** **4** / whiche remayneth this daye: we haue sinned **1** **2** **3** **4** / **O** Lord: and done wickedly agaynst all thy righteousnesse: yet let thy wrathfull displeasure be turned awaye / **C** Beside this / I from thy cite Ierusalem thy holy hill. And why: for oure synnes sake / and for the wickednesse of oure fowthfathers / to Ierusalem / and thy people abhorred of all them that are aboute vs. Now therefore / **O** our God / heare the prayer of thy seruants / and his intercession: **O** let thy face shyne ouer thy sanctuary that is wast.

**O** my God / encline thine eare / and hearken / at the leest / for thine owne sake. Open thine eyes: beholde how we be desolate / yee / and the cite also / whiche is called after thy name: for we do not call oure prayers before thee: in oure owne righteousnesse / no: but only in the greate mercies: **O** Lord / heare / **O** forgive / **O** Lord: **O** Lord / come / stay not oure longer: but for thine owne sake / **O** my God: for thy cur and thy people is called after thy name.

**I**n this was yet speakinge at my prayere / **2** / knowyng myne owne synnes / and the synnes of my people / makinge for myne intercession before the Lord my God / for thy holy bulke / sake of my God: whyle I was yet speakinge in my prayere / beholde / the man **2** / whome

Rum. v. c.

2m 3m. b.

3m 3m. b.

12. i. a.

12. i. c.

Baruch. i. a.

1m. i. b.

12. i. a.

12. i. b.

12. i. b.

## The kynge of Persia.

## The Prophet Daniel.

**Dan. vi. c.** (Whome I had sene afore in the visyō) came  
 kynge to me/ and touchēd me aboute the of-  
 feringe tyme in the eueninge. He inourmed  
 me/ and spake vnto me. O Daniel (saide he) I  
 am now come to make the vnderstande in  
 thy sojorne as thou beganst to make thy  
 prayer: was so besyded/ and therefore am I  
 come to free the. And why? for thou arte a  
 man greatly beloued.

**Dan. vi. c. b.** Wherefore/ pōnde the matter well that thou  
 mayest learne to vnderstande the visyō. I see  
 thy wofes are vttermed ouer thy people/ and o-  
 uer thy holy ome: that the wickednesse maye  
 be consumed/ that the synne maye haue an  
 ende/ that the offence maye be reconciled/ and  
 so bringe in euery synge righteousnesse/ to  
 fulfill the visyōns and the prophesies/ and to  
 anoynte the most holy ome. Vnderstande this  
 then/ and marke it well: that from the tyme it  
 shalbe concluded/ to go and repaye Jerusa-  
 lem agayne/ vnto the hill (as the anoynted)  
 pynceribere shalbe seuen weekes. Ten thē shal  
 the strete and wallē be builded agayne: se-  
 uen/ but with hard/ troublous nme. After  
 these se- uen weekes shal Christ be slaine/ and they  
 shall haue no pleasure in him. Then shal there  
 come a people with the pynce/ and destroye  
 the tyme and the Sanctuary: and his ende  
 shall come as the water floude. But the befor-  
 saion shall continue tyll the ende of the bat-  
 tle.

**1. 2. 10. 4. b.** It shal make a stronge bonde with many/  
 for the space of a week: and when the week is  
 halfe gone/ he shall put rouine the slayne and  
 meate offerings. And in the tēple there shalbe  
 an abominable desolacion/ till it haue be-  
 destroyed. And it is concluded/ that this war-  
 syngē shal continue vnto the ende.

### The X. Chapter.

**2. 2. 1. b.** In the thirde yere of kynge Cirus of  
 Persia/ there was shewed vnto Daniel  
 a conuersor called Balthasar/ a marter/ yee/  
 a true namer/ but it is yet a longe tyme  
 vnto it.

He vnderstode the matter well/ and percea-  
 ued what the visyō was. At the same tyme/ I  
 Daniel mourned for the space of thre weekes/  
 so that I had no lust to cate bread: for flesh  
 was gone/ there came none within my mouth:  
 And I had not once anoynted my selfe/ till the

whole the weekes were out.

Upon the seuen daye of the fyfte moneth/  
 I was by the greake floude/ called Tigris.  
 I lyfte vp myne eyes and looked/ and beholde/ **Dan. vi**  
 a man clothed in lynnym/ whose loynes were **2. 2. 1. b.**  
 girded vp with fyne golde of Arabi: his  
 body was lyke the Chrysolite stone/ his face  
 (to loke vpon) was lyke hyacinthe/ his  
 eyes as the flame of fyre/ his armes and hys  
 were lyke a sayre gyltynge metall/ but the  
 voyce of his wordes was lyke the voyce of a  
 multitudine.

I Daniel alone sawe this visyō/ \* the o-  
 men that were with me sawe it not: but a **Dan. vi**  
 greake fearfulnesse fel vpon them/ so that they **2. 2. 1. b.**  
 fled away/ and hyd them selfes. I was leste  
 there my selfe alone/ and sawe this greake vo-  
 syō/ so longe till there remayned no moie:  
 strengthe within me: yee/ I lost my colour  
 cleane/ I wayted away/ and my strengthe  
 was gone. Yet herde I the voyce of his wor-  
 des: and as soone as I herde it/ sayntnesse  
 came vpon me/ and I fell vnto flat to the  
 grounde vpon my face. And beholde/ an had  
 touchēd me/ whiche set me vp vpon my  
 knes/ and vpon the palmes of my handes  
 sayinge vnto me: O Daniel/ thou wast de- **Dan. vi**  
 luded man: reke good hede of the wordes that  
 I shal saye vnto the/ and stande right vp/ for  
 vnto the am I now sent.

And when he had saide these wordes/ I  
 stode vp tremblinge. Then saide he vnto me:  
 feare not Daniel: for why? since the first waye  
 eate thou sit the herre to vnderstande/ and  
 vnderstande the selfe before the God: thy  
 was becomen the herde. And I had come vnto  
 the herde/ thou beginnest to speake/ had nor the  
 pynce ouer the Kingdome of the Persia with-  
 stande me: I saye. But I see the Michaell one of **2. 2. 1. b.**  
 the chief pynces came to helpe me/ him haue **Dan. vi**  
 I left by the kynge of Persia/ and am come  
 to free the/ what shal happen vnto thy people  
 in the latter daies: for it will be longe yet of  
 the visyō be fulfilled.

Nowe when he had spoken these wordes  
 vnto me/ I cast vnto my heade to the grou-  
 nde and bowed my kynge. Behold/ there vnto  
 dedd my lippen one/ very lyfe vnto a man.  
 Then opened I my mouth/ and saide vnto  
 him that stode before me/ O my lorde/ my  
 109110

Danij b

loyners are loosed in the vision/ and there is  
 no more strength within me: How maye my  
 loide forsauke the talk with my loide: sing  
 there is no strength in me/ so that I can not  
 take my breath: Upon this there touched me  
 againe/ one much lyke a man/ and comforted  
 me saying: O thou man so well beloued/ feare  
 not the content/ take a good here vnto the/ and  
 strange. So when he had spoken vnto me/ I  
 recouered/ and sayde: Speake on my loide/ for  
 thou haile refreshed me. Then sayde he/ know  
 what thou wherefor I am come vnto the:  
 now will I go agayne to fight with the  
 prince of the Perses. As soone as I go  
 forth/ so the prince of Babilonde shal come.  
 Neuerthelesse/ I will therer the the thinge  
 that is fast noted in the scripture of truth.  
 And as for al yonder matters/ there is none  
 that helpe me in them/ but Michael youre  
 prince.

## The XI Chapter.

**A**nd in the first yeare of Darus of Me-  
 dias/ I sode by hym/ to comforte him/ and  
 to strengthe him: and now will I shewe  
 the the truth. Beholde/ there shall stande up  
 yet the Kinges in Persia/ but the fourth shalbe  
 farre richer then they al. And when he is in  
 the chiefe power of his riches/ he shal prouide  
 enemy man against the realme of Babilonde.  
 Then shal there arise yet a mighty King/ whar  
 shall rule with great Dominion/ and he

Ez. vii.  
 and vii.  
 Mic. i.

what hym self. I And as soone as his King-  
 dome commeth up/ it shalbe destroyed/ and  
 decayed toward the four wyndes\* of the  
 heauen. They that come after him/ shall not  
 haue such power and Dominion as he: but  
 his Kingdome shalbe feared/ yet euen as  
 muche as they those. And the Kinge of  
 the South shalbe mightyer then his other  
 princes. Againste him there shall one make  
 him self stronge/ and shal rule his Dominion  
 with great power.

But after certayne yeares they shalbe ioy-  
 ned together/ and the Kinge Daughter of the  
 South shall come to the Kinge of the North/  
 for to make friendship/ but she shall not ap-  
 taine the power of that arme/ neither shall  
 she be able to endure thowme his mighte/ but  
 she shalbe subde as though she her/ yet/ and he that  
 beget her/ and comforted her for his tyme/

shalbe deliuered up. Out of the boundes of  
 her roze/ there shal one stande up in his stead:  
 which with power of armes shall go thowme  
 the Kinges lande of the North/ and handle  
 him accordinge to his strength. As for theys  
 Iobas and princes/ with their costly ieruels  
 of golde and siluer/ he shall carry them awaye  
 captiues into Egypte/ and he shall prouide  
 against the Kinge of the North certayne yn-  
 tres. And when he is come into the Kinges  
 realme of the South/ he shalbe keyne to turne  
 agayne into his owne lande. Wherefor his  
 sonnes shalbe displeasid/ and shal gather to-  
 gether a mightye great booste of people/ and  
 one of them shall come/ and go thowme like a  
 waterflood: then shall he returne/ and go  
 forth with vengeance/ and booting vnto his  
 owne lande.

Then the Kinge of the South shalbe an-  
 grye/ and shall come south to fighte againste  
 the Kinge of the North: yet/ he shall bringe a  
 great multitude of people together/ and a  
 great heape shalbe gotten into his hande:  
 these shall be carry awaye with great preyde/  
 for so muche as he hath cast. Some so many  
 thousandes/ neuerthelesse/ he shall not pro-  
 uide. For the Kinge of the North shall ge-  
 ther of the newe/ a greater heape of people  
 then al/ and come south/ after a certayne  
 tyme and yeares/ with a mighty boost and ex-  
 ceadinge great good.

At the same tyme there shall many stande  
 up against the Kinge of the South/ so that the  
 wicked children of thy people also shall exalte  
 them selfes/ so fulfyll the wisdom/ and then sal-  
 ve. So the Kinge of the North shall come to laye  
 sege/ and to take the stronge steeet cities.  
 And the power of them of the South shall  
 not be able to abyde him/ and the best man of  
 the people shall not be so stronge/ as to resist  
 him. Shortly/ when he commeth/ he shall  
 handle hym as he list/ and no man shalbe so  
 hardy as to stande againste hym. He shall  
 stande in the pleasaunt countrey/ which thow-  
 row him shalbe destroyed. He shall set his face  
 west all his power to oppress his Kingdome/  
 and to be lyfe it. Yet/ that shall he do/  
 and gett hym vnto the Daughter amonge  
 women/ to destroye hym. But he shall faile/  
 nether shal he obtain his purpose. After this  
 shall

## The resurrection.

## The Prophet Daniel.

shall be set his face vnto the Hea / and take many of them. A pounce shall stoppe him to do him a shame, & they be the confusion that els shall come vnto him. Thus shall he turne againe to his owne lande / stumbe and fall / and be no more founde: so be that came vpon him / and vsd him violence / shall stand in his place / and haue a pleasaunt kyngdome: and after fewe dayes he shall be destroyed: and that nye ther in weath nor in battayll. In his scabbe there shall arise a vile persone / not holden worthy of a kynges dignite: this shall come in craftis / and obtayne the kyngdome with fayre wordes: he shall fyghte agaynst the armes of the myghtye (and destroye them) ge / and agaynst the pynce of the conuenaunt.

So after that he hath take trespasse with him / he shall handle vncosfully / that he maye gett vp / and ourcome him with a small flocke: and so with croffynesse to gett him to the farrest place of the lande: and to deale otherwyse / then eithur his fathers or groundfathers vsd. For he shall destroye the thinge that they had robbed and spoiled: yee / all they: substaunce: ymagynynge thoughtes agaynst the strongholdes / and that for a tyme. His power and vertue shall be sleared vp with a greates army agaynst the kyng of the South / where there shall be the kyng of the South shall be moued then vnto thame / with a greates and myghty hoste also. Neuertheless he shall not be able to stande / for they shall conspire agaynst him. Yee they that care of his meate / shall hurte him: so that his hoste shall fall and many be slayne vnto.

These two kynges shall mynbed to do myghtie / and talke of vncleat at one table: but they shall not prosper: for why / the ende shall not come yee / onto the nare appointed. The shall be go home againe into his owne lande with great good: and set his herce agaynst the holy conuenaunt: he shall be busy agaynst it / & when returne home. At the tyme appointed he shall come agayne / and go toward the South: So shall it happen otherwyse then at the first yet once agayne. And why / the shippes of Egiptim shall come vpon him / that he maye be synnen and turne agayne / that he maye take indignacion agaynst the conuenaunt of

holynes / to medle agaynst it: yee / he shall turne him / and thame such vnto him as leaue the holy conuenaunt.

He shall set myghtye men to vnbalowe the Sanctuary of strengthe / to put vnto the daye of strynges / and to set vp the abhominable desolation. And such as shall be the conuenaunt / shall be flatter with fayre wordes. But the people that will knowe they / Gods / shall haue the overhande and prosper: & those al that haue vnderstandinge among the people / shall enfourme the multitude: and for a longe season / they shall be persecuted with swordes / with fyre / with captiuitie / and with the trespasse awaye of theyr goodes. Howe when they fall / they shall set vp with a lytle helpe: but many shall cleue vnto them saynly.

Ye some of those which haue vnderstandinge / shall be persecuted also: that they maye be tryed / purged and clenst / till the tyme be oute: for there is yet another tyme appointed. The kyng shall be what him self / he shall. false and magnifie himselfe agaynst all that is God. Yee he shall speake manye vaine thinges agaynst the God of a goddes: where in he shall prosper: so longe till the tyme shall be fulfilled: so the conclusio is deused already. He shall not regarde the God of his fathers: but his lust shall open women. Yee he shall not care for any God / for he shall magnifie him selfe aboue al. In his place shall be worshipp the myghty Idole: a the God whome his fathers knewe not / shall be honoure with golde and syluer / with precious stones and pleasaunt Jewels.

This shall be do / for kyng helpe and succour / at the myghty Idole and straunge goddes. Such as will receaue him / and take bym for God: he shall geue them greates worshipp: a power: and make them lordes of the multrude: and geue them the lande with rewarde. In the latter tyme shall the kyng of the South streue with bym / and the kyng of the North in lyke maner: that come agaynst him with charrettes / hoisens / a with greates many of shippes. He shall come into the lande / destroye and go thow: he shall entre also into the fayre pleasaunt lande: & manye cities and countrees shall decay: & excepte the North

4. Mac. v. 4

11. 12. 13. d

12. 13. d

Moab/ and the best of the children of Amm/ which shall scape from his hande. He shall stretch forth his handes vpon the countries/ and the lands of Egypte shall not scape him/ for thou art his goinge in/ he shall haue Dominion ouer the treasures of silver and golde/ and ouer all the precious Jewels of Egypte/ Lybia/ and Ethiopia. ¶ Heuertheless/ the yringes out of Hell as the North shall trouble him/ for the which cause he shall go forth to the strye and curse a greate multitude. The rence of his palace shall be pyth because the two seas vnder the hill of the noble Sanctuary/ for he shall come to the ende of it/ and then shall no man helpe him.

## The XII. Chapter.

**I**n the same will come also/ that the great punice Michael/ which standeth on thy peoples syde/ shall arise vp/ for there shall come a tyme of trouble/ such as neuer was/ since there begane to be any people/ vnto that same tyme. Then shall thy people be deliuered/ yee all that be founde wyrtten in the booke. ¶ Many of the that slepe in dust of the earth shall awake/ some to everlastinge lyfe/ some to perperuall shame and reprofe. ¶ The wyse/ (such as haue taughte other) shall glister/ as the shynynge of beaues/ and those that haue instructed the multitude vnto godlynesse/ shall be as the starres/ which without ende.

**B** And thou O Daniel/ stur vp these wordes/ and scale the booke til the last yme. Many shal go aboute here and there/ and then shal knowe lyge increace. So I Daniel lokt/ a beholde/ there stode other two/ one vpon the righte syde of the water/ the other vpon yonder syde. And one of the sayde vnto him/ which was clothed in lynny and stode aboue vpon the waters of the floude: How longe shal it be to the ende of these wonderous woorkes? Then herde I the man with the lynny clothes/ which stode aboue vpon the waters of the floude: when he hade vp his righte and left hande vnto heauen/ and swaue by him which saych for cure: That it shall vary for a tyme/ two tymes/ and halfe a tyme: and when the power of the holy spirit be cleane feared aboade/ then shall all these thinges be fulfilled.

**C** I herde it well/ but I vnderstode it not. Then sayde I: O my lord/ what shall happ

after that: He answered: Go thy waye O Daniel/ for these wordes shall be closed vp and sealed all the last tyme: a many shal be purified/ clenfed and tried. But the vngodly shall lyue wretchedly/ and those wretched (as many of the Mat. 24. 8) as they be/ shall haue no vnderstandynge: as for such as haue vnderstandynge/ they shall regard it. And from that tyme forth the dayly offeringe shall be put doune/ and the abhominable desolation set vp/ there shall be a thousande two hundred and se. dayes. ¶ It well is hym that was reth/ and cometh to the thousande thre hundred and fyue a thysyde dayes. Go thou thy waye now/ till it be ended: staue thy selfe/ a byde in thy tor/ till the dayes haue an ende.

The ende of the prophete Daniel.

## The Prophet Ezeas.

This is the worde of the LORDE

whiche came vnto Ezeas the sonne of Buzi/ in the darce of Osias/ Joashans/ Achas and iij. Ke. 18. Ezechias Kinge of Iudas: and in the tyme of iij. xvij. Jeroboam the sonne of Joas Kinge of Israel.

## The first Chapter.



**F**irst when I Lorde spake vnto Ozeas/ he sayde vnto hym: Go thy waye/ take an harlot to thy wyfe/ and get children by her: for the land hath committed greate whoerdome agaynste the Lorde. So he wente/ and toke Gomer the daughter of Debaim: which concealed/ and brought forth a sonne. And the Lorde sayde vnto him: call his name Israel/ for I will surely tauenge the bloude of Israel vpon iij. Ke. 16 the house of Jehu/ and will bunge the Kinge of Israel vnto the house of the house of Israel at an ende. Then will I make the bowe of Israel/ in the valley of Jezrael.

B B Ope

**B** She deceaued yet againe/ a bare a dough-  
ter. And he saide vnto him: Cal her name Ro-  
rubama (that is/ not openinge mercy) for  
i.ii. re. xv. a I will haue no pyrie upon the house of Is-  
rael/ but forger them/ and put them cleane out  
Gen. xliij. b of remembrance. I neuer beleste/ I will haue  
i.ii. re. xij. g mercy vpon the house of Iuda/ and will saue  
the euen throue the Lorde their God. But  
I will not deliuer them throue any bowe/  
sward/ dart/ bowe/ or horsemen.

**C** Now when she had weened Koushama/  
she conceaued agayne/ and bare a sonne. The  
saye he: call his name Ro Amitharua/ to saie/  
not my people. I for why: ye are not my peo-  
ple/ therefore will nor I be yours. And though  
Gen. xxx. c the number of the chyldren of Israel be / as  
the sande of the see/ which can neither be mea-  
sured nor tolde: Yet in the place where it is  
Rom. ix. c sayde vnto them / I ye be not my people/ euen  
there shall it be thus reported of them: / they  
be the chyldren of the lyugne God. Then  
shall the chyldren of Iuda and the chyldren of  
Israel be gathered together agayne / and  
chose them selfe one heade/ and then separate  
out of the lande: for greate shall be the voye of  
Israel.

The II. Chapter.

**A** Will your dechre that they are my people:  
a your sisters / that they haue sprained  
mercy. To for your mother / ye shall dyde in  
Iere. ii. a her/ and repoue her: / for she is not my wife/  
neither am I her housbande/ onelste she pur-  
auayge her wheredee out of my sight/ a her  
adountry fro her breste. If no/ I shall stryke  
her necke/ a sit her teuen as she came into the  
world: Yet/ I shall laue her waite/ a mcke her  
Iob. viij. d hane no pene also vpon her chyldren: / for they  
be the chyldren of some nation.

Then mother hath broken her woldle/ a  
ii. re. xvij. a she that bare the / is come to confusion. For the  
sayde: I wil go after my louers/ that geue me  
my waite/ a my bread/ my wool a my flax/ my  
oyle a my dysnye. But I wil beget her waye  
with thornes/ a stoppe it/ she shall not fynde  
her foote steps: a though she runne after her  
louers/ yet shall she not get them: she shall see  
them/ but not synche the. Then shall she saye:  
well / I will go turne agayne to my first  
houfbande/ for at y tyme was I better at ease

then now. But this wolde she not knowe/  
where as I yet gaue her coine/ wyne/ oyle/ syl-  
uer a golde/ / which she hath bited vpo Baal. Iere.  
v. re. c

Wherefore now wil I go take my coine and  
wyne againe in their season / a for agayne my  
wool and my flax / which I gaue her to couer  
her shame. And now wil I disouer her  
folshynesse/ eue in the sight of her louers/ and  
no man shall deliuer her out of my hande.  
I neuer / I wil take awaye all her Tynnysh/  
her holy places/ her newmoones/ her Sabbathes  
and all her solempne feastes: I wil de-  
stroye her syncharde a hygge trees / though  
she sayeth: lo there are my rewardes / that my  
louers haue geuen me. I wil make it a wood /  
and the wilde beastes shall care it up: I will  
pynish her also for the voye of Baal / for they  
reun the cenfed him/ deuyng him with her  
lyugne a charytes: when he followed her lo-  
uers/ and forgar me/ sayeth the Lorde.

Wherefore beholde/ I will call her agayne/  
bunge her into a wilderness/ a spake frendly  
vnto her: there wil I geue her her syncharde  
agayne/ yee/ and the / valley of Icho: also to Iho-  
shua her hope and confite. Then shall she  
sing: there / as in the tyme of her youth / and  
Iere. x. re. c as in the daye when she came out of the  
lande of Egypte. Then ( sayeth the Lorde)  
she shall saye vnto me: O my benefbande/ and  
shall call me nomie: Baal: for I will take  
awaye those names of Baal (from her mouth)  
yee/ she shall neuer remembre their names any  
more. Then will I make a conuenant with  
them/ with the wilde beastes / with the fowles  
of the ayre/ and with euery thinge that creepeth  
vpon the earth.

To for bowe/ sward/ battayl / I wil be  
Iere. x. re. c stroke such out of the lande/ and will make the  
to sleepe safely. Thus wil I marye the vnto  
myne owne self/ for euermore: yee/ euen to my  
self wil I marrye / in righte iustice/ in carite/  
in louynge kindnesse and mercy. In fary also  
will I marrye the vnto my self/ and thou shalt  
knowe the Lorde. At the same tyme wil I  
thee my self frendly and gracious vnto the  
heauens/ sayeth the Lorde: and the brauens  
shall helpe the earth/ and the earth shall helpe  
the come/ wyne and yle/ and they shall helpe  
Israel. I will for: the vpe earth/ for a fide  
to myne owne self/ and wil haue mercy vpon  
Iere. x. re. c her

See. p. c



an harlot/ and Israel is defiled. They are not mynded to turne vnto their god/ for they haue an whorish heart/ so that they can not knowe the Lorde.

**Ose. vi. b.** But the pyde of Israel will be rewarded him in his face/ yee both Israel and Ephraim shall fall for their wickedness/ and Iuda with them also. They shall come with their shepe and bullockes to seke the Lorde/ but they shall not fynde him/ for he is gone from them. As for the Lorde/ they haue refused him/ and brought vp blasphemous children: a moneth therefore shall he scourge them with their peccations.

**B** Blowe with the shearmen at Gaba/ and with the trompe in Rama/ crye out at Bethauen vpon the ponside of Bet Janim. In the tyme of the plague shall Ephraim be layed wast/ therefore sayd I faithfully warne the synners of Israel. Yet are the synners of Iuda become like the sparrenious/ and landmarckes/ therefore will I poure out my wrath vpon them like water. Ephraim is oppressed/ can haue no tithes of the same: for why? they followe the desires of men. Therefore will I be vnto Ephraim as a moth/ and to the house of Iuda as a cankerpillar.

**Deut. p. c. deut. xxx. c.** When Ephraim sawe his sickness/ and Iuda his disease: Ephraim went vnto Asur/ and sent vnto kinge Zarc: yet could he not be helpe you/ nor ease you of youre payne. I am vnto Ephraim as a Lyb/ and as a Lyons whelp vnto the house of Iuda. When I will speere them/ and go my waye. I will take the with me/ and no man shall rescue them. I will go/ a returne to my place till they waxe saynt/ and seke me.

**iud. re. xvi. b. c.** Iuda his disease: Ephraim went vnto Asur/ and sent vnto kinge Zarc: yet could he not be helpe you/ nor ease you of youre payne. I am vnto Ephraim as a Lyb/ and as a Lyons whelp vnto the house of Iuda. When I will speere them/ and go my waye. I will take the with me/ and no man shall rescue them. I will go/ a returne to my place till they waxe saynt/ and seke me.

#### The VI. Chapter.

**Job. v. b.** **I** will reuocate/ if they shall seke me/ saye I will reuocate/ I will not turne agayne to the Lorde: for he hath smitten vs/ and he shall heale vs: he hath wounded vs/ and he shall bynde vs vp againe: after two dayes shall he quicken vs/ in the thirde daye he shall raise vs vp/ so that we shall lye in his sight. Then shall we haue vnderstandinge/ and endeavour our selues to knowe the Lorde. He shall goe so: as if springe of the dreye/ and come vnto vs/ as the eueninge and morninge rayne vpon the carth.

**Prou. xv. b.** O Ephraim/ what shall I do vnto the? O Iuda/ how shall I reuocate the? kyng your

loue is like a morninge cloude/ and like a dew that goeth early awaye. Therefore haue I cutt downe the prophets/ and leaue them be slayne for my words sake: so that thy punishment shall come to light. For I haue pleasure in louing kindness/ not in offerings. Yee in the knowledge of God more then in burnt offerings. But euen like as Adam dyd/ so haue they broken my conuainces/ for me as mighte. Galaad is a cite of wicked doers/ of malicious people and bloodshedders. The multitude of the priestes is like an heape of threes/ murderers and blood thirsty: for they haue wrought abominacion. Horrible things haue I sene in the house of Israel/ there playeth Ephraim the harlot/ and Israel is defiled: but Iuda shall haue an harvest for which I will turne the captiuitie of my people.

#### The VII. Chapter.

**Mat. x. i. c.** **W**hen I vnderstode to make Israel whole/ by the vngrauousness of Ephraim and wickednes of Samaria cometh to light: they go they about with a bowe. In home they are thees: and without they fall to rebelling. They conside not in their heeres that I remedie all their wickednes. They go about with their owne inuencion/ but I see them without. They make the kinge and the prince to haue pleasure in their wickednes and yces. All these burne in aduoury/ as it were an ouen that baketh heartily when he hath lye in burninge/ till the bowe be leuended. When so goeth it this daye with our kinge and prince/ for they begynne to be woode drunken thow they were familiar with such as decaie them. They with the magnacion of their heere are like an ouen/ their slepe is all the night like the stepe of a baker/ in the morninge to be as hotte as the flame of fyre: they are also together as hote as an ouen.

They haue deuoured their owne iudgement/ their fingers are salt: yet is there none of the callers vpon me. Therefore must Ephraim be nupte amonge the heathen. Ephraim is become like a cake/ no man turneth: strangers haue deuoured his strenght/ yet he regardeth it not he waxeth full of gray heeres/ yet will he not knowe it: a pyde of Israel is cast downe before their face/ yet will they not turne to the Lorde their God/ nor seke him for all this.

Ephraim



**C** Ephraim is like a dove that is beguiled / and  
 hath no berre: How call they vpon the Egyp-  
 tians now go they to y<sup>e</sup> Assyrians: but while  
 they be goinge here and there / I shall speake  
 my reuour therein: and thare them vaine as the  
 foales of the ayre: and accordinge as they haue  
 bene warned / so will I punysh the. **¶** Do be  
 so onto them / for they haue forsaken me. They  
 must be destroyed / for they haue set me at  
 naught: **¶** I am he that haue redeemed them /  
 and yet they byssible with me. \* They call  
 not vpon me with their berres / but yete bou-  
 nce flinge vpon their beddes. Where as they come  
 together its to but for meate and wyne / a me  
 will they not obeye: I haue saught them / and  
 defended their armes / yet do they ymagin mis-  
 chiefe against me. They turne them selues / but  
 not a nyght: and are become as a broken botte.  
 Their pynnes shall be slayne with the swerde /  
 for the malice of their rygges / such blasphemies  
 haue they learned in the lande of Egypte.

**Ch. VIII. Chapter.**

**¶** **G**et the haire to thy mouth / and blowe:  
 get the stowely (as an Eagle) onto the  
 house of the Lorde: for they haue broken my  
 covenent: and transgressed my law. **¶** I  
 can saye vnto me: thou art my God / we  
 knowe the: but he hath refused the thing that  
 is good: therefore has the enemye folowe vpon  
 hym. **¶** They haue odayned synnes / but not  
 thow: me they haue made pynnes / and I  
 muste not knowe of it. **¶** Of theyr siluer and  
 golde haue they made their images / to bringe  
 their selues to destruction.

**¶** **T**hey calfe (O Samaria) shalt be taken a-  
 waye / for my reuolous indignacion is gone  
 forth against the. Howe longe will it be on  
 they can be clenfed: for the calfe came fro  
 Itra: the woifeman made it / therefore can it be  
 no God: but euen to a spyder webbe shal the  
 calfe of Samaria be turned. They haue soun-  
 wynde: therefore shall they reape storme.

**¶** **T**heir sibe shall beare no come / there shall  
 no meel be made of their increate: though  
 there be / yet shall straungers deuoure it op.  
 Itra shall perishe / the Gentiles shall create  
 him as a soule desell. **¶** Hence they wente up to  
 the Assyrians: they are become like a wilde ass  
 in the westerne.

**¶** **E**phraim groweth rewardes to get louers /

therefore are they scattered amonge the Gentyls:  
 there wil I gather them vp. They shall haue  
 be weery of y<sup>e</sup> burthen of synnes and pynnes:  
 Ephraim hath made many altars to do wice  
 fednes: therefore shall the altars turne to hys  
 synne. **¶** Though / I shewe the my laue nece  
 so much they counte it / but straininge doctrine.  
**¶** Where as they do sacrifices / offeringe the fleish  
 and eatinge it: the Lorde wil haue no plea-  
 sure therein: but wil remember their wicked-  
 nes / a punysh their synnes. **¶** Itra turneth  
 agayn into Egypte: they haue forgotten him  
 that made them / they buyde churches / and  
 Juda maketh many strange cutes: **¶** Therefore  
 wil I sende a fyre into their cutes / and it shall  
 consume their palaces.

**Ch. IX. Chapter.**

**¶** **D**o not thou triumphe (O Israel) make  
 no boastinge more the / for thou  
 hast committed adoutrye against thy God:  
 straighte rewardes haste thou loued more then  
 all come floores. **¶** Therefore shall they nomie  
 cutoye the com: floores a wretchednes / a their  
 swete wyne shall sayle the: They wil not dwell  
 in the Lordes lands: / but Ephraim turneth  
 agayne into Egypte / a carelye vndeane thyn-  
 ges amonge the Assyrians. They poure out  
 no wyne for a vnkesseringe onto the Lorde:  
 neyther geue they him their sayne offeringes  
 but they be vnto the as inuouers increas:  
 wherein all they that care the / are desyde. **¶**  
 For the bread that they haue such lust vnto / shall  
 not come into the house of the Lorde. **¶** What  
 will ye do then in the solemne dayes / and in  
 the fast of the Lorde: lo / they shall get them  
 awaye for y<sup>e</sup> destruction. Egypte shall receiue  
 them / and Sopp shall burye them.

The nettles shall ouergrowe their pleasur  
 goodes / and burres shall be in their raberna-  
 cles. **¶** Be ye sure (O Israel) the tyme of visitat-  
 ion is come / the dayes of recompensinge are  
 at hande: lo for the prophet / ye holde him for  
 a fault: and him that is rich in the synne / for  
 a mad man: so greate is your wickednes and  
 malice. Ephraim hath made him self a watch-  
 man of my God / a prophet that is become a  
 snare to do hurte in cures stret: / and abomin-  
 acion in the house of his God. They be gone  
 to farre / and haue destroyed the selke life as  
 they dyd aforesyme **¶** At Babaa. \* Therefore  
 wil I Neg. ix.

their wickednes shall be remembered / and their sinnes punished.

**Ier. xxx. a** / **Uti. xxx. a** / I sawe Israel like grapes in the wilderness / and saw their fathers as the figs / they were in the toppe of figge tree. \* But they are gone to Basalpeor / a rine awaye from me to y shamefull Babel / and are become as abhominable as their lovers. Ephraim such like a by: dese shall they glory also: In so much that they shall neither be grieved / nor care / nor beare chylidren.

**E** And though they dunge up any / yet wil I make the childlesse amonge men. Yet wo shall come to them / when I separate from the Ephraim (as one thimbe) is planted in wilderness like as Tereus / but now muste he bringe his owne chylidren forth to the manslayer.

**Gr. xlvij. a** / O Lorde thou shalt geue the: what their thou geue them / geue them an vnfruitfull worbe and thye blessinges. All their wickednes is done / at Gulgul there do I abhorre them. For the vngraciousnes of theyr owne inuicacions / I will dyspe them out of my house. I will loue them nomore / for all theyr pynnes are vnfaithful. Ephraim is bewen Doune / their route is dyed vp / so that they shall bringe nomore frute: yee / and though they bringe forth any / yet wil I slaye euen the best beloued frute of their body. My God shall cast them awaye / for they haue not bene obedient vnto him / therefore shall they go astraye amonge the Heathen.

**Ios. iij. d** / O Lorde thou shalt geue the: what their thou geue them / geue them an vnfruitfull worbe and thye blessinges. All their wickednes is done / at Gulgul there do I abhorre them. For the vngraciousnes of theyr owne inuicacions / I will dyspe them out of my house. I will loue them nomore / for all theyr pynnes are vnfaithful. Ephraim is bewen Doune / their route is dyed vp / so that they shall bringe nomore frute: yee / and though they bringe forth any / yet wil I slaye euen the best beloued frute of their body. My God shall cast them awaye / for they haue not bene obedient vnto him / therefore shall they go astraye amonge the Heathen.

**Ios. iij. d** / O Lorde thou shalt geue the: what their thou geue them / geue them an vnfruitfull worbe and thye blessinges. All their wickednes is done / at Gulgul there do I abhorre them. For the vngraciousnes of theyr owne inuicacions / I will dyspe them out of my house. I will loue them nomore / for all theyr pynnes are vnfaithful. Ephraim is bewen Doune / their route is dyed vp / so that they shall bringe nomore frute: yee / and though they bringe forth any / yet wil I slaye euen the best beloued frute of their body. My God shall cast them awaye / for they haue not bene obedient vnto him / therefore shall they go astraye amonge the Heathen.

**The X. Chapter.**

**Esa. 4** / Israel was a goodly vine / but he hath soughte forth vnprofitable frutes / yet / the more frute he had / the more aulsters he made: the more good I byd to theyr laude / the more feynshippe stemed they to their ymagos. Their herte is bewylded / therefore will they be destroyed. The Lorde shall make Doune their ymagos / he shall destroye their aulsters. Then shall they saye: we haue no kynge / for why: we haue not feared the Lorde. And what shall then the kynge do to vs? They come mou together / and sweare vnto oother: they be cōfederate together / therefore groweth their punishment / as the weeds in the fowwes of the lande.

They that dwell in Samaria / haue worshipped the calfe of Bethauen: therefore shall the people mourne ouer them / yee / a the pue

stea also / that in their wylthyusse reioyced with them: and why: it shall passe awaye from them. It shall be brought to the Assyria / for a present vnto kynge Iareb. Ephraim shall receaue full punishment: Israel shall cōsoune ded for his owne ymaginacions / Samaria with his kynge shall vanishe awaye / as the scumme vpon the water. The best places of Ieruen where Israel do synne / shall be calli Doune: iusticia and thornes shall growe vpon their aulsters. Then shall they crye to the mountains: come: come vnto us / the hilles shall open vnto vs. O Israel / thou hast synned / as Gaaba byd afore vnto / where they remayned: shouldst not the battayl then come vpon the wicked childre / as wel as vpon the Gabaonites? I will dyspe the / euen after mine owne desire: the people shall be gathered together vnto them / when I prouise the for that great wickednes. Ephraim was vnto me as a lowe that is byd to go to plow / therefore I laced him / and set vpon his seaze necke. I boue Ephraim. Iuda plowed / a Jacob played the howse bande man: that they mighte some vnto righteousnes / and reape frutes of wyldeingre / that they mighte plowe vpon their frute lande / a like the Lorde id he came / and learned them righteousnes.

But now they haue plowed their wickednes / therefore shall they recepe synne / and eate the frute of synne. Oinge thou punissh thy confidence in thine owne waye / and leaust to the multitude of thy worthies: there shall growe a kēdren amonge thy people. All the stronge citis shall be leered wayis / euen as T Salmana Iuda was destroyed with his familiaris / I show him that was awenged of Baal / in the daye of battayl / where the mother perished with hir chylidren. Euen so shall it go with you (o Bethel) because of youre malicious wickednes. Like as the mo: nyngge goeth awaye / so shall the kynge of Israel passe.

**The XI. Chapter.**  
When Israel was yonge / I loved hym / I called and called my sonne out of the lande of Egypte. But the more they were called / the more they were backe: offeringe vnto Idols / and cōsynge ymagos. I learned Ephraim to go / and bare them in mine armes / but they regarded not me / that would haue helped them. I led them with cordes of assen / I lapped them with

**When** Israel was yonge / I loved hym / I called and called my sonne out of the lande of Egypte. But the more they were called / the more they were backe: offeringe vnto Idols / and cōsynge ymagos. I learned Ephraim to go / and bare them in mine armes / but they regarded not me / that would haue helped them. I led them with cordes of assen / I lapped them with





awaye/and make the sheeprades wyre.

**B** Make thy more as a virgin doeth/ & gyrdeth her selfe with sacke/ because of her dryde greame. For the meate and drinke offeringe shalbe taken awaye frō the house of the Lozde: and the puffed the Lozdes ministers shal mourne. The selde shalbe wasted / the lande shalbe in a miserable case: for the come shalbe destroyed / the sweete wyne shall come to confusion / and the ople vnterly desolate. The housbandmen and the wyne gardeners shall labe pitously and make lamentation / for the wyre / wine / and Barley / and because the harvest vpon the fildes is so dene destroyed. The grape gardeners shall make great moane / when the vineyarde and figg trees be so vnterly wasted. Ye / all the pomgranates / palm trees / appletrees / & the other trees of the fildes shal wyther awaye. Thus the mery cheere of the chidren of men shal come to confusion.

Whyde you / and make your more / ye pnyes steynourne ge ministers of I culer: go your waye in / and slepe in sackcloth / o ye officers of my God: for the meate and drinke offeringe shalbe taken awaye from the house of your God. I Proclaime a fastinge / call the congre-

**Joel. 1. c** gacion / gather the elders / & all the inhabitants of the lande together into the house of I Lozde / your God / & crye vnto the Lozde / alas alas for this daye. And why the daye of the Lozdes ar bande / and cometh as a destroyer from the Almightye. What nor the meate be taken awaye before oure eyes / the maysh also and ioye from the house of your God: The feld shal perishe in the grounde / the garners shalbe wast / the stooke shalbe troken downe for the come shalbe destroyed. What a synging make the cattel: the bullockes are verye mull / because theye haue no pasture: and the shepe are famished awaye.

O Lozde / so the wyll I crye: for the fyre hath consumed the goodly pastures of the wilderness / & the flame hath drent vp all the trees of the fildes. For the wyde bestes crye also vnto the: for the water ryuers are dried vp / and the fyre hath consumed the pastures of the wilderness.

The .ii. Chapter.

**B** Come vnto the reconner in Zion / and crye vpon my holy hillys / as we will in I

lande / maye tremble at it / for the daye of the Sopp / I Lozde cometh / and is barre at bande: a Time / o c barre / daye / a gloominge daye / a cloudy daye / ye / and a stormy daye / like as the morninge spiedeth oute vpon the hilles: Vnto / a great and m gory people: such as haue not bene sene the beginninge / neither shalbe after them for euermore. Before him shalbe a consuminge fyre / and behinde him a burninge flame. The lande shalbe as a garden of pleasure before him / but behinde him shall it be a verye wast wilderness / and there is no man that shall escape him. Theye crye to the: vpon the barre / d horse / and runne like doe / men. Theye stype vp vpon the halles / as it were the founde of charrenes: as the flame of fyre that consumeth the strawe / and as a mighty people ready to the battail.

The folke shalbe afrayed of him / all faces shalbe as blacke as a pot. Theye shall runne like gnauntes / and leape ouer the walles like men of warre. Every man in his goringe shal kepe his arate / & not go our of his path. Theye shall not one shue another / but eche shal kepe his owne waye. Theye shal becken at the windowe / and nor be hurte. Theye shal come into the cite / & runne vpon the walles: Theye shall clymbe vp vpon the heuys / and stype in at the windowe like a theke. The carth shal quake: before him / & the heauens shalbe moued: the Sunne & Moone shalbe darkened / Joel. 1. c and the starres shal withdrawe their shyne. The Lozde shal steeve his voyce before his hostes: his hoste is great / strong and mighty to fulfill his commaundment. Thus is the great and maruylous fearful daye of I Lozde: And who is able to abyde it?

Howe therefore saith the Lozde: Turne you vnto me with all your heertes / with fastinge / weepinge and mourninge: rent your hertes / and not your clothes. Turne you vnto the Lozde your god: for he is gracious and mercifull / longe sufferinge / & of great compassion: I ready to pardon wickednes. Then (no doubt) he also shal turne / & forgive: & after his chasteringe / he shall let your inccrete remayne / for meate a drinke offeringe vnto the Lozde your God: I Dowe vnto with the trumpet in Zion: proclaime a fastinge / call the congreacion / & gather the people toge-

th: B v

her waine the congregation / gather the elders / bring the children and sucklings together. Let the bridegome goe fowle of his chamber / and the bride out of her closet. Let the people steepe the Lozde betwixt the poole: a the utter / weepinge and sayinge: Be favourable O Lozde: Be favourable vnto thy people: let not thine heritage be thoughte to such confusions / tell the Gentiles the wonders thereof. Wherefore shall they saye among the Gentiles: Where is now thier God?

¶ Psalms

¶ Then shall the Lozde be grieved ouer his lande / and spare his people: yee the Lozde shall aunswere / and saye vnto his people: Behold: I will sende you corne / wyne and oyle / so that ye shall haue plenty of them: I will no more grieue you ouer to be a reproch among the Gentiles. I will gaine / as for him of the North: I shall giue him farr from you: a shute him out in to a drye and wastie lande: his face toward the East / and his hinder partes toward the West: the synke of him shall goe up / and his filthy corrupcion shall fall vpon himselfe / because he hath deale so piously. Feare not O lande: But be glad and reioyce / for the Lozde will doo greates things: Be not ye affrayed / neither O ye sheffes of the felde: for the pasture shall be greene / a the trees shall beare their fruite: the figgetrees a vineyardes shall giue their increase.

Leuiticus  
Cent. 11. b  
¶ Psalms

¶ He shall glad the children of Sion / a reioyce in the Lozde your God: for he hath giuen you the teacher of righteousness: a he is that shall sende you founteynes of liuetye / and late in the drye moneth: so that the garnes shall be full of corne / and the plecta plentiful in wyne and oyle. And as for the years that the gres-bopper / locust / blastinge and eater piller / my great host / which I sent amonge you / haue eaten up / I shall restore the to you againe: so that ye shall haue enough to eat / and be satisfied: and prayse the name of the Lozde your God / that so maruaylous hath dealt with you.

And my people shall neuer be confounded any more: Ye shall well knowe / that I am in the myddell of Israell / and that I am your God: yee / and that there is none other / and thys people shall nomore be thoughte to confusion.

¶ After this / way I poure out my spere vpon all fleshe: and your sonnes a your daughters shall prophesie: your olde me shall dreame / and inco / a your yongemen shall see visions: yee in thosel dayes I will poure out my spere vpon seruants and maydenes: I will shewe wonders in heauen aboue / and tokens in the earth beneath: bloude and fyre / and the vapoure of smoke. The Sunne shall be turned into darkness / and the Moone into blood: before that greate and notable daye of the Lozde come. And the tyme shall come: that I will ouer call Ierusalem / for vpon the mount Sion / and at Ierusalem / there shall be a saluation: like as the Lozde hath promised: yee / and among the other remnant / whome the Lozde shall call.

The 111. Chapter.

¶ O take hede: In thosel dayes and at thosel tyme: when I turne agayne the captiuitie of Iuda and Ierusalem: I shall gather all people together / and bringe them in to the valley of Iosaphat / and there will I reason with the / because of my people a because of Israell: whome they haue feared a because of the nations / and feared my lande: yee / they haue cast lottes for my lande: the yonge me haue they set in / a sold the houses / and sold the damels for wyne / that they mighte haue to drinke. Thou Tirus and Sidon / and all ye borders of the Philistynes: what haue ye doo to me with me: Will ye desire me: as if ye will neede desire me: I shall recompence you / and vpon your heades / and that right shortly: for ye haue taken away my silver a golde: my fyre a goodly ierueland / brought them into your gods houses. Be the children also of Iuda / and Ierusalem haue ye sold vnto the Grecians / that ye mighte bringe them farre from the borders of thier owne countries.

¶ Jer. 17. b  
¶ Amos 1.

Behold: therefore: I will raise them oute of the place / where ye haue sold them: a will rewarde you euen vpon your heades. Your sonnes and your daughters will I sell / thowre the handes of the children of Iuda / and so they shall giue them forth to sell vnto them of Saba: a people of a fere countre: for the Lozde him selfe hath sate it. Crie oute these things among the Gentiles: yee / crie weare / crie weare vpon the graunt: let them haue my

let them come vp all the lusty warriours of  
 them. Make you swordes of your plow  
 shares/and speares of your sickles and sickes  
 Let the weak man saye: I am stronge. Mus-  
 tre you/and come all ye Heiþen rounde a-  
 bout together you together/there shal þe Lord  
 laye all thy graunces to the grounde. Let the  
 people crye/and get them to the valley of Jeru-  
 saphat: for there wyll I sit/and iudge al Heiþen  
 then rounde aboute.

They to youre sickes / for the barresle is  
 type: come/get you vnto: the wyckednesse is  
 full/ye/the wyckednesse runne ouer/ for their  
 wickednesse to wayen greite. In the valley  
 appointed/there shalbe many many people:  
 for the daye of the Lord is nye in the valley  
 appointed. The Sonne and Moone shal  
 be darkened/and the steres shall withdraue  
 their lighte.

The Lord shall roare out of  
 Sion/and crye out of Ierusalem / that the  
 heauens and the earth shall quake withall.  
 But the Lord shalbe a defence vnto his o-  
 wne people / and a refuge for the children of  
 Israel. Thus shall ye knowe/that I the Lord  
 de voure God/ wyll vpon my holy mounte  
 of Sion. Then shall Ierusalem be holie/ and  
 there shall no straungers go thowse her any  
 more. The same tyme shall the mountay-  
 nes topp sweete reyne/ and the hylls shall  
 flowe with mylke. All the riuers of Iuda shal  
 haue water ynough/ and out of the Lordes  
 house/there shall flowe a springe/ to water  
 the flode of Sion: But Egypte shalbe layd  
 waste/and Libon shalbe desolate: because  
 they haue beate so cruelly with the children of  
 Iuda/and shed innocent blood in their lan-  
 de. Agayne Iuda shal be inhabited for euer:  
 more/ and Ierusalem from generation to ge-  
 neration: for I wil not leaue their flou-  
 de enaunged. And the Lord  
 shal dwell in Sion. I

The ende of the prophet  
 Amos.

# The Prophet Amos.

The first Chapter.



These are the sermons / that  
 were sproken vnto Amos  
 (whiche was one of the  
 shepherdes at Beersa)  
 vpon Israel / in the tyme  
 of Uria Kinge of Iuda/  
 and in the tyme of Jeroboam  
 the sonne of Ioas Kinge of Israel/  
 two yere before the carthquake. And he said:  
 The Lord shall roare out of Sion / and  
 shewe his voyce from Ierusalem: for that  
 the pastures of the shepherdes shalbe in a mi-  
 serable case/ and the topp of Carmel shal be  
 wretchednesse of Samaria/ I wil not spare  
 her: because they haue rebelled against  
 yon flode: But I wyll sende a fyre into the  
 house of Hazael/ because he hath consumed the  
 paylours of Beisabab. Thus wyll I breake  
 the barre of Samaria/ and route out the inha-  
 biters from the selde of Aien/ and him that hol-  
 deth the cepter out of the pleasure house: for  
 that the people shalbe dyscuen out of saye Si-  
 ria/ saith the Lord. Thus saith the Lord: for  
 the a four wickednesse of Hazael/ I wil not  
 spare her: because they make þe prisonere yet  
 more captiue/ and haue vnten them into the lan-  
 de of Edom. Therefore wyll I sende a fyre into the  
 walles of Hazael/ whiche shal consume her hou-  
 se. I will route out the that dwel at Aiod/ and  
 him that holdeth the cepter of Ahalon: I  
 stretch out myne hand ouer Decoon/ and the  
 remeinte of the Philistines shal perishe saith  
 the Lord.

Thus saith the Lord: for the and four  
 wickednesse of Samaria/ I wil not spare  
 her: because they haue rebelled against  
 yon flode: But I wyll sende a fyre into the  
 house of Hazael/ because he hath consumed the  
 paylours of Beisabab. Thus wyll I breake  
 the barre of Samaria/ and route out the inha-  
 biters from the selde of Aien/ and him that hol-  
 deth the cepter out of the pleasure house: for  
 that the people shalbe dyscuen out of saye Si-  
 ria/ saith the Lord. Thus saith the Lord: for  
 the a four wickednesse of Hazael/ I wil not  
 spare her: because they make þe prisonere yet  
 more captiue/ and haue vnten them into the lan-  
 de of Edom. Therefore wyll I sende a fyre into the  
 walles of Hazael/ whiche shal consume her hou-  
 se. I will route out the that dwel at Aiod/ and  
 him that holdeth the cepter of Ahalon: I  
 stretch out myne hand ouer Decoon/ and the  
 remeinte of the Philistines shal perishe saith  
 the Lord.

Thus saith the Lord: for the and four  
 wickednesse of the cite of Tyre/ I  
 wyll not spare her: because they haue increa-  
 sed the captiuitie of the Edomites/ and haue  
 not remembered the Tiocheris conuenaunt.  
 Therefore wyll I sende a fyre into the walles  
 of

iiij. Re. 20. a  
 iij. Re. 20. c

Jerre. 50. b  
 Joel. 1. c

Isa. 20. a  
 Jerre. 49. b

Job. 18. b

Joel. 1. a

ii. Reg. 2. a





gather you together upon the mountaynes of Samaria: so shall ye see greate murthyr / a wilent oppression among them: for why they regard not the thinge that it is ryght sayeth the Lorde / they gather together, tuell goren goodes / and laye up robbery in theyr houses.

**E** Therefore thus sayeth the Lorde God: This lande shall be troubled and beseged round aboute: theyr strength shall be plucked from the / and theyr palaces robbed. Thus sayeth the Lorde: I will send an hyrdeman taketh two legges / as a peece of ane care out of the Lyons mouth: I will so the chyldean of Israel (that dwell in Samaria) hauinge their couches in the corner / and they: widdes at Samaria.

**Ex. 17.** I shall plucke awaye. I feare and feare record in the house of Jacob (sayeth the Lorde God of hostes) that when I begynne to visit the wickednesse of Israel / I will visit the sultre at Bethel also: for the houses of the sultre shall be broken of / and fall to the ground.

In for the wynter heufe / and summer house / I will smyte them downe: and the houses of suety / see / and many other houses shall perishe / and be destroyed sayeth the Lorde.

### The III. Chapter.

**H**ere this woode / o ye fat fyne / that be upon the hill of Samaria: / see that do poore men wronge / and oppresse the needy / ye that saye to youre loodes: Byngye hyber / let us bynt. Therefore the Lorde hath sworne By his holinesse: The dayes that come upon you / that ye shall be lifte upon speares / and youre posterne caried awaye in fysher panyers. Ye shall get you out at the gappes one after another: and in Hermon shall ye be caste awaye / sayeth the Lorde.

**B** Ye came to Bethel for to worke vngodnesse / and haue increased youre synnes at Bethel. Ye thoughte youre sacrifices in the morninge / and youre rythes onto the hyde / daye. Ye made a thank offeringe of leuen / ye promised fre will offeringe / and proclaymed them: Suche luste had ye / o ye chyldean of Israel sayeth the Lorde God. Therefore haue I given you yble reth in all youre cities / and lowrenesse of breaden in all youre places: yet

will ye not turne vnto me / sayeth the Lorde. When there were but thre monethes vnto / haue I / I wish helde the rayne fro you: yet I rayned vpon one cite / and nor vpon another: there one peece of grounde was moystured th / rayne / and the ground that I rayned not vpon / was drye. Wherefore two / ye / the / cytes came vnto one to drinke water: but they were not sentysed / yet will ye not turne vnto me / sayeth the Lorde.

I haue smeten you with drought and blasting: and loke howe many oardbes / vines / yardes / fygge trees / a olyue tree / ye had: the cam pillar hath eaten them up. But ye will ye not turne vnto me / sayeth the Lorde. Persistence haue I sent amonge you: / as I byd in Egypte: your yongc men haue I slayne / the / sweards / and caused youre houses be telfe captiue: I made the synchinge / saoure of youre tenes / to come up into your noses: but ye will ye not turne vnto me / sayeth the Lorde. Some of you haue I ouerthrowen / as I ouerthrowe Sedome / and Gomore: so that ye were as a shende / ye plucke out of the fyre. Ye will ye not turne vnto me / sayeth the Lorde. Therefore thus will I handle the agayne (O Israel) yet / euen thus will I handle the. Make the ready then to meete by God: O Israel. For loke make the mountaynes / be / dayner the wynde / be weyth man what he is aboute to be: he maketh the morninge and the barckens: he reacheth vpon the hie places of the earth: he Lorde God of hostes his name.

### The V. Chapter.

**H**ere this woode / o ye house of Israel / I And why: I muste make this mene so for you: The vyrgin Israel shall fall / and neuer rise up agayne: she shall castle downe vpon her owne ground / and no man shall helpe her up. For thus sayeth the Lorde God: Where as there dwelt a Man in one cite / there shall be left scarce an C. therein: a wythe there dwelt an C. there shall scarce ten dwelt for the house of Israel. Neerethes / thus sayeth the Lorde vnto the house of Israel: Cease after me / and ye shall lyue. But seke not after Bethel. Come nor at Galgal / and go not to Bersabe: for Galgal shall be caried awaye captiue / and Bersabe shall come to naught. Cease / Lorde: that ye



all that is therein: so that though there remain ten men in one house: they shall dye. So their next kynselfes: a the dead buriers shall take them: and carry away their bones: and saye vnto him that is in the yonger house: is there yet any mo by the? And he shall aunswere: they are all gone: holde thy tongue: (shal be saye) / for they wolde not remember the name of the Lord.

marib

Beholde the Lord: is mynded to smyte the greate houses: so that they shal decay: and the litle houses: that they shall decaye sundry. Who can raine with besse: or plowe wth oxen vpon the harde rockes of stone? For why? ye haue turned true iudgemente into bitternesse: and the frute of righteousnesse into wormewood. See: will ye that reioice in vaine thinges: ye that saye: haue not we openned boies in our ouer strenght: Well: take hede o ye house of Israel: saith the Lord God of hostes: I will bringe a people vpon you: wch shall trouble you / from the waie that goeth towards Hemath: vnto the bryke in the midawe.

The VII. Chapter.

**T**he Lord God shewed me (saith a vision): beholde: there stode one man made greifshopers: euen when the come: was the yng loub: after the king had clipt his shep. Nowe when they vnderstode to eat: vp all the grene thinges in the lande: I sayd: O Lord God be mercifull: I beseeche the: who shoulde els helpe vp Jacob that is brought so lowe: So the Lord: was gracious therein / and the Lord: sayde: well: it shall not be. To gaue: the Lord: shewed me this vision: beholde: the Lord: God called the sye to punishe venall: and it reuoured the greate shep: yet it consumed a parte already. Then sayde I: O Lord: God: holde thy hande: for who shoulde els helpe vp Jacob that is brought so lowe: So the Lord: was mercifull therein: and the Lord: God sayde well: it shall not be.

now call  
lyre

**N**ow: will the shewed me this vision. Beholde: the Lord: stode vpon a plattered wall: and I: a mason: rowell in his hande. And the Lord: sayde vnto me: Amos: what seest thou? I answered: a mason: rowell. Then sayde the Lord: beholde: I will laye the

rowell amonge my people of Israel: and wil nomore spare them: but the hie bill chappell of Isaac must be laied traist: and the churchis of Israel made desolate: and as for the house of Jeroboam: I will stande vp against it with the swearde. Vpon this sent Amasias the piest to Bethel vnto Jeroboam the kinge of Israel: sayinge: Amos maketh the house of Israel to rebel against the: the lande can not awaye with his wordes. For Amos saith: Jeroboam shall dye with the swearde: and Israel shalbe led awaye captiue oute of their owne lande. And Amasias sayd vnto Amos: Get the hence: thou that canst fe so well: and spe into the lande of Iuda: get the there thy liuinge: and prophcey there: prophcey nomore at Bethel: for it is the kinges chappell: and the kinges court.

us. r. p. 118

iq. r. p. 118

Es. p. 118

Amos answered: and sayde to Amasias: I do for me: I am neither prophet nor people: no sonne: but a seper of cattell. Nowe as I was strayinge vnto molbercia: and goinge after the cattell: the Lord: rofe me: and sayde vnto me: So thy waye: and prophcey vnto my people of Israel. And therfor: heare thou nowe the word: of the Lord: Thou sayest: prophcey not againste Israel: and speke nothinge againste the house of Isaac. Wherefore thus sayeth the Lord: Thy wyse shalbe desyled in the cneyr: thy sonnes and daughter shalbe slaine with the swearde: and the lande shalbe measured oute with the lynce: Then thy selfe shalte dye in an vncleane lande: and Israel shalbe dauen out of his owne countrey.

Jach. p. 118

us. r. p. 118

The VIII. Chapter.

**T**he Lord: God shewed me this vision: and beholde: there was a maunde with sommer frute. And he sayde: Amos: what seest thou? I answered: a maunde with sommer frute. Then sayde the Lord: vnto me: the cilde commeth vpon my propie of Israel: it will nomore spare them. In that daie shal the songes of the temple be turned into sowre: sayeth the Lord: God. Many dead bodies shal lye in euery place: and be cast forth secretly. Take care thou: ye that oppresse the poore: and destroye the neddy in the lande: sayinge: When will the new manerth be gone: that we maye sel vnto: and the Sabbath

Es. p. 118





so lieth from Canaan vnto Sarghab/ and in  
Soparab/ that shalbe vnder the subiection of  
Ierusalem / and the cities of the South shall  
inherit it. Thus they that escape vpon the hill  
of Zion / shall go vp to punish the mount of  
Sach. iij. b. **S**ai/ and the Kingdome shalbe the Loide's.

The ende of the prophet  
Abdy.

## The Prophet Jonas.

The first Chapter.

2  
iij. re. iij. c  
Jon. iij. a  
Gen. x. b  
Gen. xij. c



The worde of the Loide  
came vnto Jonas the  
sonne of Amithay sayinge:  
Arise/ and get thee to Ni-  
nue that great citie: and  
preach vnto it / how that  
their wickednesse is come

before me. And Jonas made him ready to the  
vnto Tharsis from the presence of the Loide/  
a quart houn vnto Toppa: where he founde  
a shippe ready for to go vnto Tharsis. So he  
payed his fare / and wente aborde / that he  
myght go with them vnto Tharsis / from the  
presence of the Loide. But the Loide hur-  
led a great wynde into the see / and there was  
a mighty tempest in the see: so that the shippe  
was in jeopardy of goinge in peeces. Then  
manyners were asayed / and cried euery man  
vnto his God / a the goodes that were in the  
shippe / they cast it into the see to lighten it of  
the burthen. But Jonas gat hym vnder the  
banckes / where he layed hym vnto and slombred.

**B** So the maister of the shippes came to him  
and sayde vnto hym: why slombrest thou?  
Thy call vpon thy God: if God (happily) will  
shinke vpon vs / that we perishe not. And they  
sayde one to another: come / let vs cast lottes:  
that we maye knowe for whose cause we are  
thus troubled. And so they cast lottes / and  
the lot fell vpon Jonas.

Then sayde they vnto him: tell vs for whose  
cause are we thus troubled: what is thine oc-  
cupation: whence comest thou: what coun-  
treman art thou: a of what nation: He an-  
swered them: I am an Hebreu / and I feare  
the Loide God of heauen: which made both  
the see and these landes. They were the men ex-  
ceedingly asayed / and sayde vnto hym: why  
hiddest thou so? (for they knewe that he was  
fled from the presence of the Loide / because  
he had tolde them) and sayde mouer vnto  
hym: What shal we do vnto the / that the see  
maye cease from troublinge vs: (for the see  
wrought and was troublous) he answered  
the: Take me / and cast me into the see / so shall  
it let you be in rest: for I wote it is for my sake  
that this great tempest is come vpon you.

Nevertheless the men stayed with rowyng  
to bringe the shippe to lande: but it wolde not  
be / because the see wrought so / and was so  
troublous agaynst them. Wherefore they crewd  
vnto the Loide / and sayde: O Loide / we be  
not perishe for this mans death / neither laye  
thou innocent bloude vnto oure charge: for  
thou (o Loide) hast done / euen as thy plea-  
sure was.

So they toke Jonas / and cast hym into the  
see / and the see leste ragynge. And the men  
feared the Loide exceedingly / saying / firste  
eies / and makinge vowes vnto the Loide.

The ii. Chapter

**B** Or the Loide prepared a great fysh to  
swallowe vp Jonas. And so was Jonas  
in the belly of the fysh three dayes and three  
nyghtes. And Jonas prayed vnto the Loide  
Deus Deus / our of the fysh / and sayde:  
In my trouble I called vnto the Loide /  
and he heard me out of the belly of hell / and  
and thou heardst my voyce. Thou hiddest call  
me vnto depe in the myddell of the see / and  
the floudes compassed me aboute: yet / all thy  
waves and rowles of water went ouer me /  
I thought that I had bene cast awaye out of  
thy sight: but I will per a gayne lufe to wor-  
ship thy holy temple.

The waters compassed me / aien to the depe  
foule: the depe laye aboute me / and the waves  
were made aboute myne head. I wente  
downe to the bottoome of the hills / and was  
barred in with corall for cur. But thou (o  
Loide

Lorde my God) hast brought vp my life agayne out of corruption. Whē my soule sayned within me / I thought vpon the Lord: and my prayer came in vnto thee: euen into thy holy temple / They that haide of vayne vanities / will forsake thee mercy. But I will do the sacrifice with the voyce of thanksgiving: and will paye that I haue vowed: for why? saluation cometh of the Lord: And the Lord spake vnto the fish: and it cast our Jonas agayne vpon the drye lande.

The III. Chapter.

**J**HEN came the worde of the Lord vnto Jonas agayne sayinge: Twp / and get the vnto Ninue that greate cite / and preach vnto the preaching which I had the. So Jonas arose: and wente to Ninue at the Lordes commaundement. Ninue was a greate cite vnto God: namely: of the Bayes iourney.

And Jonas wente to / and entred into the citie: euen a dayes iourney: and cried / sayinge: There are yet xl. dayes / and then shall Ninue be ouerthrowen. And the people of Ninue belued God: and proclaimed fastinge: and arrayed them selves in sackcloth: so well the greate as the small of them. And the rynges came vnto the Kinge of Ninue / which arose out of his seate / and put his apparell of / and put on sackcloth / a far him doune in affliction.

**A**ND it was cryed and commaunded in Ninue by the auctoure of the Kyng and his lordes / sayinge: Is that neither man or beest / or: no: theye / rayfought at all: and that they neither set nor drinke water: but put on sackcloth both mā and beest / and crye mightely vnto God: yee: that euery man turne from his euill waye / and from the wickednesse that he hath in hande.

Who can tell: God maye nurne and repent / and cease from his seare wrath: that we perish not. And when God sawe they would / how they turned from theyr wicked wayes: he repented on the euil / which he sayde he would do vnto them: and yd it not.

The IIII. Chapter.

**J**HENFORTE Jonas was fore discoment and angrie. And he prayed vnto the Lord:

and sayde: O Lord: / was not this my sayinge (I praye the) when I was yet in my country: therefore I hailed rather to the vnto Thebasia: for I knewe well ynough that thou art a mercifull God: full of compassion / longe suffering: and of greafe kindness: / a repentest when thou shouldest take punishment. And now O Lord: take my life from me (I beseeche the) for I had rather dye then lue. **Ps. lxxv. 4** **Ps. lxxv. 4** Then sayde the Lord: art thou so angrie? And Jonas gat hym out of the cite: and sat downe on the East syde thereof: and there made hym a borde: and sat vnder it in the shadow: till he might see what shoulde chaunce vnto the cite.

And the Lord God prepared a wyldc vine / which sprang: vp ouer Jonas / that he might haue shadowe about his head: so he liued hym out of his payne / and Jonas was exceedinge glad of the wyldc vine. But vpon the nexte morow against the springe of 3 dayes / the Lorde ordered a worme / which smote the wyldc vine: so that it withered awaye. And when the Sunne was vp / God prepared a scuerie East wynde / a the Sunne bare ouer the brade of Jonas / that he sayned agayne / and wysshed vnto his soule that he might dye: and sayde: It is better for me to dye then to lue. And God layde vnto Jonas: Art thou so angrie for the wyldc vine. And he sayde: yee / very angrie am I: euen vnto death. And the Lord sayde: thou hast compassion vpon a wyldc vine: wherof thou bist somewhat no labour: no: mayest it growe: which sprang vp in one nyght: a perished in another: And shouldest not I then haue compassion vpon Ninue that greate cite: wherof there are 40 thousande persones / that knowe not theyr righte hande from the left: / besides much cattel?

The ende of the Prophet  
Jonas.

CC a The

# The Prophet Michas.

The first Chapter.

**M**ichas is the worde of the Lorde /  
that came vnto Michas & Mo-  
rahtin in the dayes of Iotham /  
& Achas and Hezekias Kinges of  
Iuda: which was seuen him vpon Sama-  
ria and Jerusalem.

Hearre all ye people / \* marke this well o-  
earely / and all that therein is: For the Lorde  
God him self he witnesseth amonge you euen  
the Lorde from his holy temple. For why?  
Beholde / the Lorde shall go out of his place /  
and come thonne / and reade vpon the bytine-  
gore of the earth. The mountaine shall con-  
sume vnder him / and the valleyes shall cleue  
asunder: like as was consumed at the fyre /  
as the waters rine down wards. And all this  
shalbe for the wickednesse of Iacob / and for  
the synnes of the house of Israel.

**B**ut wherin the wickednesse of Iacob? Jo-  
nos I Samaria: Which are the bre place of  
Iuda: Jo nos Jerusalem: Therefore shall I  
make Samaria an heape of stones in fyelde /  
to laye aboute the vinegarde her stones shall  
I cast into the valley / and discover her founda-  
tion: All her images shall be broken downe /  
and all her wyrynge shall be burnt in fyre:  
ye / all her Idols will I destroye: for why?

They are gathered out of fyre: of an whote /  
and into an whote: hys shall they be turned  
agayne. Therefore I will mourne / and make  
lamentation / bare / and naked will I go: I  
will mourne like the Dogone / and take sor-  
row as the Wretched: for they: rounde in pass  
remedy. And why? it is come into Iuda: and  
hath touched the poite of my people at Jeru-  
salem already. Wepe not / lest they at War  
perceauit.

**E**thon at Beraphia: wether thy self in the  
dust and ashes. Thou shalt dwell in Sep-  
tyre: for: be hence with shame. The proude  
shall boast no more: for: vry sorrow: and wher  
her neyghboure shall take from her what she

hath. The rebellious cite hopeth / that it shall  
not be so euil: but for all that / the plague shall  
come from the Lorde: euen into the poite of  
Jerusalem. The greate noyse of the charrettes  
shall feare them / that dwell at Lachis: which  
is an occasion of the synne of the daughter of  
Syon / for: in the came vpon the wickednesse of  
Israel. See she sent her courtiers into the lade  
of War.

The house of Isee will because the Kinges  
of Israel. And as for the (so thou that dwellest  
at Mossa) I shall bringe a possessor vpon  
vpon the / and the plague of Iaffal shall reach  
vnto Odolla. Make the bald: and saue the:  
because of thy tender chylde: Make the cleare  
belbe as an Eagle / for they shalbe caried a-  
waye captiue from the.

The II. Chapter.

**W**o vnto them that saye: we will do harme /  
and we will vngodlynesse vpon their  
beddes: to perswaine in the cleare daye: for  
their power is against God. When they cou-  
to haue lende / they take it by violence: they will  
robbe men of their house.

Thus they oppresse a man for his house / and  
euery man for his hercage. Therefore thus  
saith the Lorde: Beholde / I against this house: and  
holde haue I vnto a plague: whether ye shall  
not please youre selves. Ye shall no more go so  
proudly: for it will be a perilous tyme. In this  
daye shall this terme be used / a mourning  
daye made ouer you: on this manner: We be  
vnto desolate / the portion of my peoples  
translated. When will be parte vnto vs the  
lande: that be hath taken from vs.

Trust ye lesse / I there shall no man to be  
vnto the thy portion: in the congregation of  
the Lorde: Thus helde youre tunge / I saye  
they: It shall not fall vpon this people: we  
shall not come to confusion: I saye the house  
of Iacob. In the spectre of the Lorde: so cleare  
awaye: or: so myned? Trust it is: my  
wordes are frently vnto them: that saye right:  
but my people doeth the contrary / therefore  
must I take parte against them: for they take  
awaye both core / and clothe from the simple.

Ye haue turned youre selves to sygh / the  
remours of my people haue ye stur out from  
their good houses / and taken awaye my cel-  
lent gifts: from their chylde. Vp: get you  
hence!

iii. Re. xv a

ii. pa. xxxij

\* iij. re. xvi.

iiij. Reg.

vij. a. and

xiij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.

xxij.



hene: for here shall ye haue no rest.

Because of this Idollary they are corrupted: and shall miserably perishe. If I were a fleshy fellow / and a preacher of lies: and eolden them: that they might buy bobbinge and bellyng: and be deuoted: O that were a profit for this people.

But I will gather the in (Iudels Jacob) and I will the remnant of Israel altogether. I shall carry them one with another: as a flocke in the folde: and as the caruel in theyr stables: that they maye be deliqueted of other men.

Who so breaketh the gapper: he shall go before. They shall breake vp the porte: and go in and out at it. Theyr synge shall go before the: and the Lorde shall vpon the heade of them.

### The III. Chapter.

**W**here o ye heade of the house of Jacob / ye yelcbers of the house of Israel: I shoulde not ye knowe what were lawfull and right: ye hate the good / and love the euil: ye plucke of meene synners / and the flesh from theyr bones. Ye eate the flesh of my people: and they of theyr synners: ye buche theyr bones: ye choppe them in peeces as it were into a cauldron: and as flesh into a pot.

Nowe the tyme shall come: that I will they call vnto the Lorde: he shall not heare them / but hyde his face from them: because that thowre they: oure imaginations they haue dealt so reueledly.

**A**nd as concerninge the prophetes that because my people thus the Lorde sayeth agaynst them. When they haue any thyng to bye vpon / then they preach that all shall well: but if a man put not some thyng into theyr mouthes: they preach of warre agaynst hym.

Therefore youre wisdom shall be turned to ynghel: and youre prophesyng to darkenesse. The Sunne shall go downe ouer those prophetes: as the daye shall be darke vnto them. Then shall the wisdomes be abashed: / as the syth sayers confounded: yet they shall saye call the peake of them: to stoppe theyr mouthes: for they haue not Gods word. To for me: I am full of strenght: and of the spere of the Lorde: full of iudgement and boldnesse: to shewe the house of Jacob theyr wickednesse: and the house

of Israel their synne.

I heare this ye rulers of the house of Jacob: and ye iudges of the house of Israel: see: thus abhorre the thyng that is lawfull: and wast off the thyng that is straght. Therefore shall I buy the vp Syon with bloude: and Jerusalem with burninge wronge. O ye iudges: ye geue i. Re. viij. a sentence for giftes: O ye pastures: ye teach for lye. y. Re. xij. b. O ye prophetes: ye prophesy for money. Amos v. b. Yet will they be taken as thole that balde vpon God: and saye: I am not the Lorde amonge vs: Thus there can no misfortune happen vnto vs. Therefore shall Syon (for youre sake. J. r. xviij. b. Jer. l. b. Feo) be plowed like a felde: Jerusalem shall become a heape of stones: and the hill of the temple shall be turned to an hye woodde.

### The IIII. Chapter.

**W**hat in the later dayes it will come to a passe: that the hill of the Lorde: house of Israel: shall be set vpon higher then any mountaynes: or hills: the people shall possesse it: and the multitude of the Gentiles shall haust them thence: sayinge: Come: let vs go vpon the good of the Lorde: and to the house of the God of Jacob: that he maye teach vs his waye: and that we maye walke in his pathes.

For the lawe shall come out of Syon: and the worde of God from Jerusalem: and shall geue sentence amonge the multitude of the heathen: and reforme the people of farre countries: so that of their swearer they shall make plowbarres: a syde of their speeres.

One people shall not lift vp a swearer agaynst another: yet they shall not learne to fyght: but every man shall see vnder his synge: and vnder his synge: and no man to fraye hym awaye: for the mouth of the Lorde of hostes hath spoken it. Therefore: where as all people haue walked: every man in the name of his owne God: yet will walke in the name of our God: yet and ever. Therefore the tyme (sayeth the Lorde) will I gather vp the lame: and the outcastes: and such as I haue chastised: and will geue issue vnto the lame: and make of the outcastes a great people: and the Lorde hym self shall be a theyr synge vpon the mount Syon: from his righte corner for euermore. And vnto the daughter of Syon: thou straght holde of the daughter Syon: vnto the shall I come:



the **L**orde: shall I bowe my knee to the hye  
 God: shall I come before hym with burne  
 offerings: and with calves of a yeare olde?  
 Hark the **L**orde: a pleasure in many thou  
 sende raiment: or innumerable streames of  
 oyle: O shall I geue my ffirstborne for myne  
 offence: or the frute of my body for the sinne  
 of my soule: I will sweare the (O man) what  
 is good / and what the **L**orde requireth of  
 the: Tamely / to do right: to haue pleasure in  
 louynge fynchesse / to be lowly / and to walke  
 with thy God: That thou maest be called a  
 cire of the **L**orde: and that thy name maye  
 be righteousnesse. Heare (O ye nybes) who  
 would els geue you such warninge? Should  
 I not be displeas'd: for the onrighteous good  
 in the house of the wicked / and because the  
 measure is full: O should I iustifie the  
 false balancers: and the bagge of deceitfull  
 waightes: amonge those that be full of rydes  
 wrightly: goite: where the caryens deale  
 with fals heeds: speake lyes: and haue becarfull  
 tuntes in their mouthes?

**T**herefore I will take in hande to punishe  
 the: and to make the desolate / because of thy  
 finnes. Thou shalt eat: and nor haue ye  
 enough: yet: thou shalt bringe thy self daune.  
 Thou shalt flye: but not escape: and thy: iate  
 thou woldest save: wil I deliuer to y streede:  
 Thou shalt sowe: but not reape: thou shalt  
 press: out oyle: but oyle shalt thou not haue:  
 to carye thy self: withall: thou shalt reede  
 out fweete must: but shalt thyne no wyne. Ye  
 kepe the ordinances of Amos: and all these  
 customes of the house of Ahab: ye slowe  
 ther pleasures: therefore wil I make the wast:  
 and cause thy inhabitors to be abhorred: O  
 my people: and thus shalt thou beare thyn  
 owne shame.

The VII. Chapter.

**H**ear me: I am become as one that gathereth  
 a gleanynge into the barrell. There are  
 no my grapes to eat: yet would I sayne: With  
 all my herte: haue of the best fruite. There is  
 not a goby man upon earth: there is not one  
 righteous amonge men. They labour all to  
 seed bloude: and euery man hunteth his bro-  
 ther to deathe: yet they saye they do well: when  
 they do euill. As the pyrrer wyls sayeth the  
 iudge: that he maye do him a pleasure agayne.

The greate man speaketh what his herte doth  
 sayeth: and the hearens sloune hym. The best  
 of them is but as a spittle: and the moost righte-  
 tous of them is but as a hie in the hedge.  
 But when the daye of thy preaders com-  
 meth: that thou shalt be visited: then shall they  
 be wastled awaye. Let no man beleue his  
 friends: nor put his confidence in a prince.  
 Kepe the porte of thy mouth: for he that  
 speaketh in thy bosome: I for the same shall put  
 his father to dishonour: the daughter shall be  
 ryse agaynst her mother: the daughter in lawe  
 lawe agaynst her mother in lawe: and a dis-  
 mans face shall be euen thy of his owne house:  
 bloude.

Neuer beleue: I will luffe vp vnto y **L**orde: **B**  
 de: I will patiently abyde: wed my faviour:  
 my God shall heare me. O thou enemye of  
 myne: reape not at my fall: for I shall get  
 up agayne: and though I see in darkenesse: yet  
 the **L**orde is my light. I will beare the pun-  
 yshment of the **L**orde: (for why) I haue of-  
 fended hym: yet be set in iudgement vpon my  
 cause: and so that I haue right. He wil bringe  
 me forth to the light: and I shall see his righte-  
 nousnesse.

She that is myne enemy shall luffe vpon it:  
 and be confounded: wch now sayeth: Where  
 is thy **L**orde Gods? Mine eyes shall beholde  
 her: when she shall be rotten: vnto as y clape  
 in the fire. The same will come: that by  
 gappes shall be made vp: and the lewe shall  
 goe abroad: and at that tyme shall they come  
 vnto the: from Assur vnto the stronge cities:  
 and from the stronge cities vnto the ruere:  
 from the one see to the other: sed the one moe  
 tayne to the other.

Notwithstandynge: the same must be waye-  
 sed: because of them that dwell therein: and  
 for the frutes of their owne ymaginations.  
 Therefore seeth the people with thy radd: the  
 floke of thine heritage which dwelle desolate  
 in the wode: that they maye be sedd vpon  
 the mount of Carmel: of Bajan and Galaad  
 as afore tyme. Maruylous thinges wil I do  
 vnto them: I like as wher they came out of  
 Egypte: they shall be as the Cherubim: and be  
 albaned for all their power: so that they shall  
 laye their hande vpon their mouth: and stoppe their  
 eare. They shall like the dust like a serpent:  
 as they shall see.

and as the wormes of the earth that remble in their holes. They shall be afayed off / Lozede our God / and they shall feare the.

Where to there such a God as thou that pardonest wickednes / and forgiuest the offences of the remnant of thine heretage: He feyrcich not his meath for cuer. And why: his delictes is to haue compassion: The he shall turne ag: yne / and be mercyfull to vs: he shall put bynne our wickednesse / and castle all oure synne into the bottomis of the see. Thou shalt feyrcich thy trust with Jerod / and thy mercy for Abagam / like as thou haste sworne vnto our fathers long ago.

Jer. ij. d

The ende of the prophet Naum.

# The Prophet Naum.

The first Chapter.

This is the heavy burthen of Thimie / which Naum of Elchoo dyd wryte / as he sawe it.

Deu. v. b  
Rom. 8. a

**T**he Lozede is a jealous God / and a taker of vengeance: yee / a taker of vengeance is / Lozede / and worshipfull. The Lozede taketh vengeance of his enemies / a restrycted displeasur for his aduersaries.

Ex. xxxiii. a  
Jer. xxx. b

The Lozede sufferech longe / he is of greates power / and innocent / that he leauech no man / a lyffe before him. The Lozede greech synch in compass / a stormy wecher / the cloudes are the huske of his face. When he reponch the see / he drench it up / and turneth all the floudes to dry. Lidde. Babilon is desolate / Carmel and the pleiure of Libanus waunter awaye. The mountaynes tremble for him / the hills consume. At the sight of him / the earth qualcheth: yee / the whole world / and all that dwel therein. Who maye endure before his wrath? Or why is able to chede his grimmis displeasur. His anger rebell on lyke synch / and the Soph. i. 7 b he dore recker burst in sunder before him.

ful gracious is the Lozede / and a stronge bolden in synch of trouble / he knoweth the that putteth their trust in him: when / he floude renerch ouer / and destroyeth the place / and when the daretlesse foloweth still upon his enemies. What do yee imagin then agaynst the Lozede on this maner: Thus sayeth he hath once made an ende / there shall come no more trouble. / for lyke as / he thornes that sticke together / as the drye strawe / so shall the thornes dore be consumed together / even when they be full. There come out of this / as imagin in synch / a gynn on gracious cosspol agaynst / Lozede.

Therefore thus saith the Lozede: Let them be as well prepared / yee / and as many as they can / yet shall they be breuen doune / and passe awaye. And as for the / I will vte the / but not utterly destroye the. And nowe well / I brake his rodde from thy backe / and burst thy bandes in sunder. But the Lozede hath giuen a commaundement concerning the / that there shall come none: se of his name. The carued and casten images will I rote out of the house of the God. Thy graue shall I prepare for the / and thou shalt be confounded.

The II. Chapter.

**H**olda / upon the mountaynes come the / and preacheth peace. O Iuda: feyrcich thy holy King: Voyce / performe thy promise: for Babil shall come none: in the / he is utterly rote out.

The scatterer shall come wy agaynst the / and laye sege to the castel. Lett thou will to / floeces / make thy loynes strynges / arme thy self with all thy myght: for / Lozede shall recker agayne the glory of Jacob / like as the glory of Israel. The / destroyers haue broken thine / and merrid the vine boughes. The shyde of his gaintes glistereth / his men of warre are casted in purple. His charrettes are as synch / he shall make him forwarde / his ordners are well plectre and trimmed. The charrettes rolle upon the street / and recker in the by wayes. They are to lye upon like crescentes of syre / and go streyly as the lighteninge.

When he doeth but warne his gaintes / they fell in their aray / and hastily they gynn up the wall / the enemies of the warre are prepared already. The water poyse / the opened /

Mich.

opened/and the kynges palayce shall fall. The  
 queene her selfe shall be led awaye captiue / and  
 her gentilewomen shall mourne as the voice /  
 of a grone within their herdes. Minnie is like a  
 poule full of water/ but then shall they be saue  
 to drye. Stande stande / what they crye. At there  
 shall not one turne backe. Awaye with the syl-  
 uer/ awaye with the golde: for here is no ende  
 of treasure. There shall be a multitude of al ma-  
 ner costly ornaments. Thus must the spirit  
 les/impud a cleme striped out: but their ver-  
 ges may be mited awaye/ their knees tremble/  
 all they: loyned be weak: / their faces blacke  
 as a spot.

Where is now the dwellinge of the Lyons/  
 and the pasture of the Lions whelpe: where  
 the Lyo and the Lionesse wente with the whel-  
 pe/ can no man feare them awaie: But the  
 Lyon spoked ynough for his yongenes/ and  
 deuoured for his Lyonsell: he fylled his Ven-  
 ers with his prey/ a his dwellinge: place with  
 that he had rauished. Beholde / I wil vpon the  
 sayeth the Lord of hostes/ and wil cast fire  
 vpon the charreites/ that they shall smoke with  
 all/ and the swerde shall becoure thy yonge  
 Lyons. I will make an ende of thy spoilinge  
 from out of the earth/ a the voyce of thy me-  
 fangers shall no more be herde.

## The III. Chapter.

Beholde / O that I could hurlye this citye/ whiche is  
 full of lyes and rebberie / and will not  
 leaue of from rauishinge. There a man maye  
 heare scourginge/ rassinge/ the noyse of the  
 wheelles/ the crange of the horse/ and the rol-  
 ling of the charreites. There the horsemen get  
 vpon naked swordes/ and glistering spear-  
 es: there is by a multitude slaine/ a greate  
 breake of head becom: here is no end of head  
 courses/ yee/ men fall vpon their bodies: And  
 that for the greate and manifolde whodome/  
 of the saye/ a beuifull basill: whiche is a ma-  
 festrall of wickednesse/ yee/ and killeth the peo-  
 ple: there her whodome/ and the nations tha-  
 row her wickednesse.

Beholde / I wil vpon the sayeth the Lord  
 of hostes / and wil pull thy clothes ouer  
 thy head: that I maye shewe thy nakednesse  
 amonge the Heathen/ and thy shame amonge  
 the heuyls. I wil cast vpon the / to  
 make the be abhorred / and a gasinge stocke

Yee/ that they shall loke vpon the hal sterne backe/  
 and saie: Minnie is destroyed.

Who wil haue pite upon the: where shall  
 I see one to comfort the: Art thou better than  
 the great cite of Alexandria: that laye in the  
 waters/ and had the waters rounde about it:  
 It was strongly fenced a walled with the sea  
 Ethiopia and Egypt were her strength/ and  
 that exceeding grea: about measure. Aphri-  
 ca an Libya were her helpers/ yet was the  
 wite awaye/ a brought into captiue: her yonge  
 children were sunnen downe at the brade of  
 euery place / the lottes were cast for the moole  
 an ancient men in her/ and al her mighty men  
 were bounde in chaynes: Euen so shalt thou  
 also be done in / and by de thy selfe/ and see  
 some helpe against thine enemyes. All thy  
 strengthes shall be like yggge trees / to ripe yggge:  
 whiche when a man shall cut they fall into  
 the mouth of the eater.

Beholde/ thy people within the are but wo-  
 men: the postes of thy lode shall be opened vnto  
 thine enemyes/ and the sye shall be vnto thy  
 backe. What reuer more against thou be  
 seged/ make up thy sidge holdes/ go into the  
 cite/ kemp the towre/ make strengthe betwe-  
 t: yet the sye shall consume the: the swerde shall  
 destroye the yee/ as the locuste doeth. / shall it  
 care the vp. It shall fall heauly vpon the as the  
 locuste. yee/ might heaulye fall it fall vpon the  
 enen as the greifepopper. Thy marchantes  
 haue bene mothen the starres of beaue: but  
 now shall they speke aboade as the locustes/  
 a sye they were: Thy lordes are as the greif  
 poppers/ a thy captiues as the multitude of  
 greif poppers: whiche when they be colde/ re-  
 mane in the beddes: but when the Sunne is  
 vp/ they flye awaye/ and no man can tell where  
 they are become. Thy shepherdes are a hepe  
 as King of Assyrye/ whiche are laded downe  
 thy people to scaired aboade vpon the moun-  
 taine/ and no ma gathereth them together a-  
 gain. Thy wounde can not be hid by pla-  
 ge in so fore. Al they that beare this of the  
 shall clappe their handes ouer the: for whar is  
 to reboure thou hast not astraic bene doinge  
 hurt?

The ende of the prophet Naum.

CC v. The

# The Prophet Abacuc.

The first Chapter.

**I**n this is the heavy burden /  
whiche the prophet Abacuc  
had se. O Lord /  
how longe shall I crye /  
and thou wilt not heare:  
How long shall I come  
plaine vnto the sufferinge

Dial. p. 1. a

Job. p. 1. a

Ier. p. 1. d

De. p. 1. a

Eph. 1. a

Eph. 1. a

Dial. p. 1. a

Eph. 1. a

wronge / and thou wilt not helpe: Why lea-  
rest thou me se wearynesse and labour: Thy  
ranny and violence are before me / power ouer-  
goeth righte: for the lawe is to me in pece /  
and there can no right iudgement go forth.  
And whye the vngodly is more set by the  
righteous: this is the cause / that wronge iud-  
gement proceedeth. Beholde / amonge the  
Hebrewes / and loke well: wondre at it / and be  
abashed: for I wil do a thinge in your time /  
whiche thou beelde you / ye shall not beleue.

**B**ehold / I will raise up the Caldees / that  
e shal be mye and streite people: whiche shall ge  
as wyde as the land is to take possession of the  
large places: be not their owne. I grininge  
and busious people is it / these shal see in iud-  
gements and punishe. Their houses are swi-  
ter then the caites of the mountaine / and theye

shall be as fier then the wolues in the eveninge. Their  
housen come by greete heapes from farre /  
they flye hastily to deuour as the Eagle. They  
come all to spoyle: out of them cometh an  
east wynde / whiche bloweth and gathereth  
their captiues like as the fande. They shall  
mocke the kinges / a laugh I pounce to scorn.  
They shal not see by any stronge hold / for they  
shall lye downe in punishe againste it / and take it.  
Then shal they take a fresh courage vnto the /  
to go forth and to do more euell / and so ascribe  
that power vnto their God.

**B**ut vnto O Lord my God / my tholy one /  
thou art from the beginninge / therefore shal  
we not feare. O Lord / thou hast ordeined the  
for a punishment / and set them to retriue the

mighty. Thine eyes are cleane / thou maist not  
se euell / thou canst not beholde the thinge that  
is wicked. Wherefore the best thou loke vpon  
the vngodly / and holdest thy tongue / whye  
the wicked denouret the man that is better  
then him selfe: Thou maist see as the fish in  
the see / a life as the creeping beastes / haue no  
gyde. They take vp al with their angle / they  
catch in their net / a gather in their yarne:  
wherof they reioyce and are glad. Therefore  
offre they vnto their net / and do sacrifice vnto  
their yarne: because that as the woe is their posi-  
on is become so fat / and their meane so plens-  
teous. Wherefore they call out their net againe /  
and neuer ceasse to slay the people.

The 11. Chapter.

**I** stood vpon my watch / and set me vpon  
my bulwark: to loke and see what be would  
saie vnto me / what answer I should geue  
him that reprooche me. But the Lord an-  
swered me / and saide: Whte the vision plain-  
ly vpon thy tables / that who so cometh  
by / maye reade it: for the vision is yet faire /  
for a time / but at the last it shall come to pass  
and not saie. And though he rary / yet trust  
thou for him / for in very soone he will come a  
not be slacke. Beholde / who so wil not be-  
lieue / he shal not prosper: but the iust shall  
lyue by his faith. He is the wyse because  
the vngodly / and he is the proude / shal faile  
and not endure. He opened his mouth / as  
as the hel / and was as vnstable as a wey. Al-  
l when gathered he to him / and heareth vnto  
him al people.

**B**ut shal not all these take vp a pome-  
re againste him / and mocke him with a sworde /  
and saye: Wo vnto him that heareth vp /  
after meane goodes: Howe longe wil be lade  
him selfe with these clare: O how sodenly wil  
they stande vnto him / that by the land / and a mar-  
shall be there: the in pece / yet thou shalte be  
their spae. Strange thou hast spoyled many  
He then / whose shal the remnant of the pro-  
ple spoyle the: because of mens blood / and for  
the wronge done in the land: men the cite / and  
vnto al them that dwell therein.

**I** do vnto hym / that courteously gather  
reth euell gotten goodes into his house: that  
he maye see his trust on hye / to escape from  
the power of my stoutne. Thou hast despised  
the



of the olive shall be cut off / and the lands shall  
bring no come: the shepe shall be taken oute  
of the folds / and there shall be no cattell in the  
stalles. But as for me / I will be glad in the  
Lorde / and will exioyce in God my Sa-  
mourer. / The Lorde God is my strength / he  
shall make my feet as the feet of hartes / and  
he will be whiche guide the waye / shall bringe  
me to my hyc place / synginge vpon my  
psalms.

Dial. god. b

The ende of the prophet  
Abacuc.

# The Prophet Sophony.

The first Chapter.

**I**n the woode of the Lorde /  
whiche came vnto Sophony the  
sonne of Chusi / the sonne of Ge-  
dalias / the sonne of Amarias / the  
sonne of Achizaias: in the tyme of I Josias  
the sonne of Amon kynge of Iuda. I will  
gather vpon all thinges in the lande / sayeth the  
Lorde. I will gather op man and beast:  
I will gather vpon the foolen in the ayre / and  
the fysh in the see: to the greate decaye of the  
wicked / and will utterly destroye the men  
oute of the lande / sayeth the Lorde. I will  
stretch oute myne hande vpon Iuda / and vpon  
all suche as dwell at Jerusalem. Thus  
will I rote oute the remnant of Baal from  
this place / and the names of the T Amurims /  
and phisicores: / as if such as vpon their house  
ropes worshippe / and bowe them selues vnto  
the boos of beemes: whiche swore I by the  
Lorde / and by their Malcham also: whiche  
swore I by the Lorde / and neyther sike  
after the Lorde / nor regarde him.

iii. Re. 33.  
and 33. 4  
iii. Re. 34

iii. re. 33. 18  
De. 30. 4. b

Jer. v. b

3. 4. 4. b

shall it happen in the daye of the Lorde slaine  
offerings: I will vnto the painces / the kin-  
ges children / and all suche as were straung-  
clothinge. In the same daye also will I vnto  
all those that reade oute the tretholds / so  
proudly / whiche fill their houses with  
robberie and falschode: At the same tyme / say-  
eth the Lorde / there shall be a greate crye  
from the T sythpore / and an howlinge  
from the other parte / and a greate murdr  
from the hillcs. Howke ye that dwell in the  
myll / for all the marchaunts people are gone /  
and all they that were laden with syluer / are  
roted oute.

iii. Re. 37.  
Jer. 39.

ii. 2. 4.

At the same tyme will I sike the towne Jeru-  
salem with lanternes / and vnto them that  
continue in their dyegges / and fyre in theyr  
bertes: I Tulse / the Lorde will do nyther  
good nor euill. Theyr goodes shall be spoyled /  
and theyr houses layed wastle. They shall  
burye houses / and not dwell in them: they  
shall plante vnyngardes / but not drynke the  
wyne thereof. For the great daye of the Lorde  
is at hande / it is harde by / and cometh  
on a pace. Bowable is the tybinge of the  
Lordes daye / then shall the graunte crye  
oute: for that daye is a daye of wrath / a daye  
of trouble and hennesse / a daye of vnto  
struction and misery / a daye and gloomyng  
daye / a cloudy and stormy daye / a daye of  
the noyse of troumpettes and shawmes / agaynst  
the strong cities and hyc towres: I will bring  
the people in such occasion / that they shall go  
about life blinde men / because they haue syn-  
ned agaynst the Lorde. Theyr blouds shall be  
shed as the dust / a their bodies as the mire.  
Whether their syluer nor theyr golde shall be  
able to deliuer them in that wrothfull daye  
of the Lorde / but the T whole lande shall be  
confused thowte the fyre of his glosse: for  
he shall soone make cience vnto daunce of all  
them that dwell in the lande.

Jer. 1. 4.  
Jer. 33. 13.  
Jer. 33. 13.  
Amos 1.

Jer. 33. 4.

Jer. 31. 4.  
Soph.

The ii. Chapter.  
Come together and gather you / O ye  
forswarde people: on the thinge go forth  
that is concluded / and: on the tyme ke passe  
awaye as the dust / on the fearful wrath of the  
Lorde come vpon you: / for the daye of the Lorde  
is at hande / for the displeasure come vpon you. He  
the Lorde all ye mete hurred vpon carriel  
ye





the also wyl I lease a smal/poore/simple people which had trust in the name of the Lord. The remnant of Israell shall do no wickednes/for no speake lyce: neither shall there any breccafull tounge be founde in their mouthes. For they shall be glad/and take their rest/ as a man that maketh them afraid. Where standes o daughter Zion/Be sayfull o Israel: receive and be glad from thy whole herse/ o daughter Jerusalem/for the Lord hath taken away thy punishment/and turned backe thine enemies. The kinge of Israel/ euen the Lord him selfe is with thee: so that thou needest no more to feare any misfortune.

In that tyme shall he saye to Jerusalem feare not/ and to Zion: let not thine handes be slacke/for the Lord thy God is with thee/ it is he that hath power to saue: he hath a special pleasure in thee/ and a maruailous loue toward thee: yet/ he reioyceth ouer thee with gladnesse. Wiche as haue bene in heauynesse/ wyl I gather together/ and take oute of thy congregation: as for the shame and reprofe that hath bene layed upon thee/ it shall be farre from thee. And lo/in that tyme wyl I destroye all those that were thee: I wyl helpe the lame/ and gather up the cattle awaye/see: I wyl get them honour and purchase in all landes/where they haue bene put to shame. At the same tyme wyl I bringe you in/ and at the same tyme wyl I gather you. I will get you a name and a good repute among al people of the earth/ when I turne backe youre captiuitie before poure eyes/ sayeth the Lord.

The ende of the prophet  
Aggeus.

## The Prophet Aggeus.

The first Chapter.

i. 2. d. vi. a  
Dan. v. c  
vi. a

**I**n the seconde year of king Darius/ in the vi. month the fyfthe daye of the month/ came the wordes of the Lord (by the prophet

Aggeus) unto Zorobabel the sonne of Sala/ which the prince of Iuda/ and so Iesus the sonne of Iosedece the hye priefte sayeth: Thus speaketh the Lord of hostes/ and sayeth: This people doeth saye: The tyme is not yete come to builde up the Lordes house. Then spake the Lord by the prophet Aggeus and saide: Ye your selves can synde curre to dwell in syled houses/ and shall the house be wastefull? Considre nowe youre owne wayes in youre herse/ sayeth the Lord of hostes/ ye sowe muche/ but ye bringe litle in: Ye eate/ but ye haue not ynough: ye drinke/ but ye are not fylled: ye decke youre selues/ but ye are not warme/ and he that earneth any wages/ putteth it in a broken purse.

Thus sayeth the Lord of hostes/ Considre youre owne wayes in youre herse/ get you up to the mountaynes/ seide the woode/ and builde up the house: I that it maye be acceptable vnto me/ and that I maye haue myne honour/ saith the Lord. Ye lofed for muche/ and lo/ it is come to lynde: and though ye bringe it home/ yete so I blowe it awaye. And why so sayeth the Lord of hostes? Euen because that my house lyeth so wastefull/ and ye rince eury man vnto his owne house/ whereof the heauen is forbidden to geue you any vnto/ and the earth is forbidden to geue you encrease. I haue called so/ aduertysheth vpon the lande/ and vpon the mountaynes/ vpon eury thinge/ vpon wyne and vpon oyle/ vpon eury thinge that the ground bringeth forth: vpon men and vpon cattell/ yea/ and vpon al handy labour.

Notce when Zorobabel the sonne of Sala/ and Iesus the sonne of Iosedece the hye priefte with the remnant of the people/ herde the voyce of the Lord their God/ and the wordes of the prophet Aggeus/ lyke as the Lord thei/ God had sent him/ the people byd feare the Lord. Then Aggeus the Lordes aungel sayed in the Lordes message vnto the people: I am with you/ sayeth the Lord. So the Lord waked up the spire of Zorobabel the prince of Iuda/ and Iesus the priefte/ and the spire of the remnant of the people: that they came and laboured in y boult of the Lord of hostes their God.

The II Chapter.

**W**hen the first daye of the sixe moneth/ in the seconde yeare of bygge Darus/ the first daye of the fourth moneth/ came the word of the Lorde by the prophet Aggeus sayinge: Speake to Zosababel the sonne of Saraiel pynce of Iuda/ and to Iesus the sonne of Iosede the bys pnyce/ and to the residue of the people/ and saye: Who is left among you/ that sayeth this house in her fylle decaye? But what saye ye now? By it: So it not in youre eyes/ euen as though it were nothinge? **V**ncle belefste of good hart/ o Zosababel (sayeth the Lorde) Be of good comfort/ o Iesus thou sonne of Iosede byc pnyce: take good hertes unto you also/ all ye people of the lande/ sayeth the Lorde of hostes / and do accordyng to the wordes/ for I am with you (sayeth the Lorde of hostes) lyke as I agreed with you/ when ye came out of the lande of E gypt/ and my spyrte shalbe among you/ feare ye not.

**F**or thus saith the Lord of hostes. Yet once more wil I shake heauen and earth / the se and the drye lande: Yet / I will moue all Berthen / and the comfort of all Berthen shall come / and so will I fyl this house with honoure/ sayeth the Lorde of hostes. The place is mine/ and the golde is myne/ sayeth the Lorde of hostes. Thus the glory of the left house shalbe greater then the first/ sayeth the Lord of hostes: and in this place wil I geue prayce/ sayeth the Lord of hostes.

The first daye of the sixe moneth in the seconde yeare of bygge Darus/ came the word of the Lorde unto the prophet Aggeus/ sayinge: Thus sayeth the Lord God of hostes: Be the pnyces concerninge the lawe/ a saye: If one beare a holy scible in his core lappes/ a with his lappe to touch the bread/ or to gette myne/ oyle/ or any other meate: shall it be holy also? The pnyces answered/ and sayde: No. Then saide Aggeus: Now if one beynge defiled with a dead carcass/ touch any of these: shall it also be vncleane? The pnyces answered

swore and saide: Yee it shalbe vncleane. The Aggeus answered/ and saide: Euen so is this people and this nation before me (sayeth Lemit. v. a the Lorde) and so are all the workers of ther good handes/ yee/ and al that they offe is vncleane. **U**u. x. p. b

And now I praye you/ confide in this daye fourth/ and how it hath gone with you as foretold: there was layed one stone vpon another in the temple of the Lorde: That whē ye came to a cone beape of xxx. Bushels/ there were scarce ten: and that when ye came to the wynepress for to poure out / pottes of myne/ there were scarce xxx. For I smote you with heat/ blastinge and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me/ sayeth the Lorde. Confide then from this daye fourth/ and after/ namely/ from the first daye of the ix. moneth/ vnto the daye that the foundation of the Lordes temple was layed: Marke it well. For not the side yet in the barnes haue not the wyndes/ the ynggettes/ the pomegranates/ and olyue trees bene yet vnfructfull: But from this daye fourth/ I shall make them to prosper.

Moreover/ the first daye of the moneth came the word of the Lorde vnto Aggeus againe/ sayinge: Speake to Zosababel the pnyce of Iuda/ and say: I wil shake both heauen and earth/ and euertowne the feat of the Kingdome/ yee/ and destroye the mighty Kingdome of the Berthen. I will ouerthrowe the charrettes/ and those that sit vpon them/ so that both horse and man shall fall vnto euery man thowse his neighbours streede. And as for the o Zosababel (sayeth the Lorde of hostes) thou sonne of Saraiel/ my seruante: I will shake the (sayeth the Lorde) ar the same name/ and make the as a scale/ for I haue chosyn the/ sayeth the Lorde of hostes.

The ende of the prophet  
Aggeus.

The

# The Prophet Zachary.

The first Chapter.

21

Mat. 23. 14



**I**n the eighth month of the seconde year of Hinge Darus/came the woide of the Loide vnto Zachary the sonne of Barachias/the sonne of Abdas/the prophet/sayinge: The Loide hath bene sore displeasid at youre fore fathers. And saye thou vnto them: thus saye

Iere. 22. 17

Mala. 1. 10

Iere. 31. 11

Dia. 1. 30

Osee. 2. 17

Eob. 21. 6

I. r. 31. 11

I. r. 31. 11

I. r. 31. 11

the Loide of hostes. Turne you vnto me/sayeth the Loide of hostes/ and I will turne me vnto you/sayeth the Loide of hostes. The not ye like youre forefather/ vnto whom the prophets cried alore tyme/sayinge: Thus sayeth the Loide God of hostes: Turne you from youre euill wayes/ and steepe youre wicked ymaginations. \* But they wolde not heare/ nor regarde me/sayeth the Loide. What is now become of your forefathers and the prophets: are they yet shil a liue. But yd not my wordes and statutes ( whiche I commaunded by my seruantes to the prophets. Teach your forefathers: Upon this/ they gaue answer and sayde: yke as the Loide of hostes sayd vnto vs/ accordinge to our owne wayes and ymaginations/ cutt so hath be dealt with vs.

B

Upon the xiiii. daye of the ii. month/ whiche is the month Sebat/ in the seconde year of Darus/ came the woide of the Loide vnto Zachary the sonne of Barachias/ the sonne of Abdas the prophet/ sayinge: I sawe by night/ and lo/ there sat one vpon a terrable hoise/ and stode shil amonge the Mysterees/ that were benev vpon the grounde/ and behynde him were there reade/ speeled and whiete hoise.

Zach. 1. 10

I. r. 31. 11

Then sayde I: O my Loide/ what are these/ And the aungel that talked with me/ sayde vnto me: I will shewe the what these be. And the man that stode amonge the Myrre

trees/ answered and sayde: These are they/ whom the Loide hath sent to go shew the woide. And they answered the aungel of the Loide/ that stode amonge the Myrre trees/ and sayde: We haue gone shewe the woide: and beholde/ all the woide dwell at ease/ and are carelesse.

Then the Loide's aungel gaue answer and sayde: O Loide of hostes/ howe longe wilt thou be vnicuersall to Jerusalem and to the ciues of Iuda: I wish whome thou hast bene displeasid none the lesse yeares. So the Loide gaue a louynge and a comfortable answer/ vnto the aungel that talked with me. And the aungel that commened with me/ sayde vnto me: Crie thou/ and speake/ thus sayeth the Loide of hostes: I am exceedinge gelous ouer Jerusalem and Sion/ and sore displeasid at the carelesse Cherebians/ whome as I was bur a lile angry/ why did they best that I mighte besteege them. Therefore thus sayeth the Loide: I will turne me againe in mercy towards Jerusalem/ so that my house shalbe buildid in it/ sayeth the Loide of hostes: yett and the plommett shalbe layed abroade in Jerusalem/ sayeth the Loide of hostes.

Crie also/ and speake: thus sayeth the Loide of hostes: My ciues shalbe in good prosperite agayne/ the Loide shall geve comforte Sion/ and chafe Jerusalem. Then list I w my myne eyes and sawe/ and beholde/ saure heuene. And I sayde vnto the aungel that talked with me: what be these/ he answered me: These are the 4 hoines/ whiche haue feared Iuda/ Israel and Jerusalem abroade. And the Loide threwe me fourt carpenters. Then sayde I: what wylt these do: He answered/ and said: These are the hoines/ whiche haue strewed Iuda abroade/ that no man durst liue vpon hys heade: But these are come to fraye them awaye/ and to caste ouer the hoines of the Gentiles/ whiche liue vpon their hoine ouer the lande of Iuda/ to saure it abroade.

The II. Chapter.

Stasific vpon myne eyes againe/ and lokid: I sawe and beholde/ a man with a measure/ lyng in his hande. Then sayde I: wherher goest thou: And he sayde vnto me: To meae sure

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

Ier. 22

sure Jerusalem / that I may see how longe a how broode it is. And beholde / the aungel that talked with me / wente his waye forty. Then wente there out another aungel to meete him / & saide vnto him: Runne / speake to this yongeman / & saye: Jerusalem shalbe inhabited with out any wall / for i very multitude of people a cawel & shalbe therein. ¶ Yet / I my self / saich the Lord: will be vnto her a wal of fyre roude about / and will be honoured in her.

O get you forty / O fyre frid the lande of the hart / saich the Lord: yee / w whom I haue feared into the four wyndes vnder heauen / saich the Lord. Saue thy selfe O Sion: thou that dwellest with the daughter of Babelon / for thus saich the Lord of hostes: With a glorious power hath he sene me out to the syer / in which spoyled you: I for who is toucheth you / shal touche the apple of his owne eye. Be holde / I will lift up myne hande ouer them: so that they shalbe spoyled of those / which afore serued them and ye shall knowe / that the Lord of hostes hath sent me.

¶ Be glad a reioyce / O daughter Sion: for now I am come to dwell in the myddell of the ier. ¶ I saye the Lord. At the same tyme there shall many sheben dwel in the Lord / and shalbe my people. Thus will I dwell in the myddell of the / and thou shalt knowe the Lord of hostes hath sent me vnto the. The Lord shall haue Iuda in possession for his parte in the holy grounde / and shall chuse Jerusalem yet againe. ¶ Let all flesh be stil before the Lord / for he is risen out of his holy place. ¶

## The III. Chapter.

¶ I sayd he shewed me Iesua & hye priest / stande before the aungel of the Lord / & a woman stode at his right hande to resist him. And the Lord saide vnto Sarai: The Lord reioyce the / thou Sarai / yee / the Lord that hath chosen Jerusalem / reioyce the. Is not this a bande / taken out of the fyre? Now Iesua was clothed in vnelane rayment / and stode before the aungel: which answered and sayde vnto those that stode before him: take awaye the foule clothes from him. And vnto him he sayde: Beholde / I haue taken awaye thy synne from the / and will becke the truly charge of rayment. He saide moouer: let a saye myxe vpon his heade. So they set a saye

myxe vpon his heade / and put on clothes vpon him / and the aungel of the Lord stode there. Then the aungel of the Lord ished vnto Iesua and spake / thus saich the Lord of hostes: If thou wilt walke in my waye / & kepe my waye: thou shalt rule my house / and kepe my courtes / and I will geue the place amonge these that stande here. Heare O Iesua thou hye priest / thou a thy frendes & dwell before / for they are wnderous people. Beholde / I will bringe forth the braunch of my fruit: for lo the stone that I haue layed before Iesua: vpon one stone shalbe vnto Iesua: & I will brewe him our / saich the Lord of hostes: and take awaye the synne of that lande in one daye. Then shall euery man call for his neyghboure / & saich the Lord of hostes.

## The IIII. Chapter

¶ And the aungel that talked with me / canie againe / and waketh me vpon a man that is rayed out of his slepe / and saide vnto me: What seest thou? And I saide: I haue looked / beholde: a candle / the all of gold / with a ball vpon it / his vii. lampes therein / & vpon euery lamp vñ stalkes: And i. a. olue tree / wherby one vpon the right syde of the boll / & the other vpon the left syde. So I answered / & a spale to the aungel that talked with me / sayinge: O my loide / what are these? The aungel that talked with me / answered and sayde vnto me: knowest thou not what these be? And I saide: No my loide. He answered / and saide vnto me: This is the waide of the Lord vnto Zorobabel / sayinge: I reioyce thou art an hoste of men / not thow strength / but thow my spere / saich the Lord of hostes. What art thou / (thou great mountayne) before Zorobabel: thou must be made cuen. And he shall bringe vnto the first / stone / so that men shall erie vnto him: good lucke / good lucke.

¶ Moouer / the woide of the Lord came vnto me / sayinge: The bandes of Zorobabel haue layed the foundation of this house / his handes also shall finish it: that ye may knowe howe that the Lord of hostes hath sent me vnto you. for he hath bene despyed a litle season / shall reioyce / when he seyth the ninne weight in Zorobabels bande. The vii. eyes are the Lordes / which ga thow vnto / whole world.

Then answered I / & said vnto him : What are these two olyue trees vpon the right and left syde of the candlestick? I spake not ouer / a fawde vnto him : what be these olyue trees / which shew the two golden pipes / empty them selfes into the golde? He answered me / and sayde : knowest thou not what these be? And I sayde : No my loide. Then said he : These are the two olyue bryndres / that stande before the ruler of the whole earth.

Zpoc. xi. a

The V. Chapter.

**Z** I turned / mine eyne / vpon myne eyes / and looked / a beholds / a stenge bofe. And he saide vnto me : what seest thou? I answered / and I se a stenge bofe of xx. cubites longe and x. cubites broade. Then saide he vnto me : This is the carfe that goeth forth ouer the whole earth : for all thesof shalbe iudged after this bofe / a all the carfes shalbe iudged accordinge to the same. I will bring it forth / saith the Loide of hostes / so that it shall come to the house of the lord / and to the house of him / that falsly sweareth by my name : a shall remaine in his house / and consume it with the symbe a stence thereof. Then the aungel that talked with me wente forth / and sayde vnto me : I will rise vp thine eyes and se / what this is that goeth forth. And I sayde : what is it? He answered : this is a measure goyng out. He sayde moze vnto me : Euen thus are they / that dwell vpon the whole earth / so like vpon. And behold / there was list vp a talent of leade : a / a woman sat in the myddell of the measure. And he sayde : This is vnghostlyness. So he cast her into the myddell of the measure / and there was the lump of leade vp into an hole.

¶ The iiij. b  
Rom. i. d

Then list I vpon myne eyes / a looked : and behold / there came out iij. women / a the wynde was in their wynges / for they had wynges like the wynges of a Dove / and they list vp the measure betwixte the earth and the heauen. And I spake I to the aungel that talked with me : whether wil these beare the measure? And he sayde vnto me : into the lande of Syria / to buyde them an house / whiche when it is prepared / the measure shalbe set there in his place.

Ben. g. b

The VI. Chapter.

**Z** I ouer I turned me / lifting vp myne eyes / a behold / there came iij.

charrettes out fro that wiste two hilles / whiche hilles were of brass / In the first charret were iij. reade hoise / In the second charret were blacke hoise. In the thirde charret were whyte hoise. In the fourth charret were hoises of interse colours and stronge. Then spake I and sayde vnto the aungel that talked with me / O loide / what are these? The aungel answered / a saide vnto me : These are the iij. wyndes of the heauen / whiche be come forth to stande before the ruler of all the earth. That with iij. blacke hoise went into the lande of the North / and iij. whyte hoise went into the lande of the South. These hoises were very stronge / and went out : and sought to go and take their iourney ouer the whole earth. And he saide : get you hence / a go thowout iij. wynde. So they wente thowout the world. Then cried he vpon me / and spake vnto me / sayinge : Beholds / these that go toward the North / shall still my wrath in the North countree.

Zach. iij.

¶ The iij.

And I wode of the Loide came vnto me / B sayinge : Take of the pynsones that are come from Babylon : namely / Haldai / Tobias / and Obai : a come thou the same waye / a go into the house of Josias the sonne of Eoponnes. Then take golde and syluer / a make crownes therof / a set them vpon the heade of Iesus the sonne of Sedec the hie prest / a speake vnto him : Thus saith the Loide of hostes : Behold / the man whose name is the North / and he that shall bringe vp after him / shall bulde vpon the temple of the Loide / yet / euen he shall bulde vpon the temple of the Loide. The shall beare the pnyse / he shall sit vpon the Loide d throne / and haue the domination.

Zach. iij.

¶ The iij.

The pnyse shall be also vpon his throne / a peaceable counsall shalbe betwixte the North. And the crowne shalbe in the temple of the Loide / for a remembraunce vnto Helem / Tobias / and Obai / and the sonne of Eoponnes. And thus as be sarr of / that come and bulde the temple of the Loide : that ye maye knowe / how that the Loide of hostes hath sent me vnto you. And thus shall come to passe / if ye will heken diligently vnto the voyce of the Loide your God.

¶ The iij.

¶ The iij.

The VII. Chapter.

**Z** It happened also in the fourth yeare of the reigne of Darius / that the word of the Loide came

¶ The iij.

came vnto Zachary in the fourth day of the month whiche is called Casleu: what time as Sarsar and Nogsomich / and the men that were with them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the priestes / whiche were in the house of the Lorde of hostes / and to the prophetes:

**1137 b** Shoulde I wepe in the 7<sup>th</sup> yfite moneth / and abstine as I haue done now certaine yeares: Then came the woide of the Lorde of hostes vnto me / sayinge: Speake vnto all the people of the land / and to the priestes: and saye: when ye fasted and mourned in the v. and 7<sup>th</sup> mo-

**1138 a** neth (now this 7<sup>th</sup> yeares) 7<sup>th</sup> ye faste vnto me: When ye dyd eate also and drinke / 7<sup>th</sup> ye nor eate and drinke for your owne selfes. Are not these the wordes / whiche the Lorde spake by his prophetes afore tyme / when Jerusalem was yet inhabited and welthy / she and the ciuities rounde about her: wch there dwelt men / both towarde the South and in the playne countries?

**B** And the woide of the Lorde came vnto Zachary / sayinge: Thus saith the Lorde of hostes: I Ekeate true iudgement: shewe mercy and louinge: spynesse / euery man to his brother: So the wydowes / the fatherlesse / the strainger / and poore no wrong / and let no man synge euel agaynst his brother in his heert. Wherfore / whiche they wolde not take heed / but turned their backs / and stopped their eares / that they should not heere. Yet they made their heertes as an Adamant Stone / lest / they shoulde heere the lawe and wordes / 7<sup>th</sup> whiche the Lorde of hostes sente vnto them in his holy spere / by the prophetes afore tyme.

**1139 a** Wherfore the Lorde of hostes was very wroth at them. And this is it come to passe: that 7<sup>th</sup> life as he spake / which they wolde not heere: euen so they cryed / and I wolde not heere (saith the Lorde of hostes) but scattered them amonge all Gentyles / whom they knewe not. Thus the lande was made so desolate / that there traupled no man in it / neyther to worke / for that pleasaunt lande was vnterly layed wast.

## The VIII Chapter.

**B** And the woide of the Lorde came vnto me / sayinge: Thus saith the Lorde of hostes: I was in a greate glosse ouer Ierusalem /

ye / I haue bene very glosse ouer her in a greate displeasure / 7<sup>th</sup> thus saith the Lorde of hostes: I will turne me agayne vnto Ierusalem / and will dwell in the myddel of Ierusalem: I so that Jerusalem shalbe called a faithfull / true cite / the hill of the Lorde of hostes / yee / an holy hill.

Thus saith the Lorde of hostes: There shal yete olde men and women dwell again in the streets of Jerusalem: yee / such as be of verye age. The streets of the cite also shalbe full of yonge boyes and damsel / playinge upon the strer.

Thus saith the Lorde of hostes: I shalbe the residue of this people / whiche it to be impossible in my sight / saith the Lorde of hostes: Thus saith the Lorde of hostes: Beholde / I will deliuer my people from the lide of the East and West / and will bringe them agayne: that they in ye dwell at Jerusalem. 7<sup>th</sup> And they shalbe my people / and I will be their God / in truely and righteously.

Thus saith the Lorde of hostes: Iet your handes be stronge / yete now heere these wordes by the mouth of the prophetes / whiche be in these dayes that the foundation is layed vpon the Lorde of hostes house / that the temple maye be buylded. For why? 7<sup>th</sup> before these dayes neyther men nor cattel coulde wyne any thyng / neyther might any man come in and out in resse for trouble: but I let euery man go agaynst his neyghbour.

Wherfore / I will now intreate the residue of this people / none no afore tyme. Saith the Lorde of hostes / 7<sup>th</sup> but they shalbe a side of peace. The vineyarde shall geue her frute / 7<sup>th</sup> ground shall geue her increase / and the bayerns shal geue their frute / and I shal cause the remnaunt of this people to haue all the in possession. And it shall come to passe / that like as ye were a curse amonge the Heathen. O ye house of Iuda / and ye house of Israel: Euen so wil I deliuer you / 7<sup>th</sup> ye shalbe a blessinge: feare not / but let your handes be stronge.

For thus saith the Lorde of hostes / Ie as I deuised to punishe you / wch at tyme as your fathers prouoked me vnto wrath / saith the Lorde of hostes / and spared not: Euen so am I determinede now in these dayes / for

Mar. 11. b

B

Ire. 11. f

Ire. 11. c

Ire. 11. b

Ire. 11. a

Ire. 11. c

and the temple.

The Prophet Zachary.

to do will onto the house of Iuda and Ierusalem; they fear you not. Now the thinges that ye shall do are these: ¶ Speake euery man the truth into his neyghbour; secure iudgement vnto euery man peaceably within your portes; none of you ymagin euell in his hart against his neyghbour; and loue no false owtro: for all these are the thinges that I hate / sayeth the Lorde. And the worde of the Lorde of hostes came vnto me saying thus saith the Lorde of hostes: The feast of 7 fourth monthes / feast of the fifth / the feast of the seuenth / and 7 feast of the tenth / shall be to you a gladnesse / and prosperous bye feastes vnto the house of Iuda: Onely / loue the truth and peace.

Thus saith the Lorde of hostes: There shall yet come people / a the inhabitants of many ciuities; and they that dwell in one ciuite / shall go to another; sayinge: ¶ Wylt thou go / and praye before the Lorde / for we se the Lorde of hostes / I will go with you. ¶ Yet much people and mighty kynges shall come and seke the Lorde of hostes at Ierusalem / and to praye before the Lorde. Thus saith the Lorde of hostes: In that tyme shall ten men / (out of all maner of languages of the Gentiles) take one Jewe by the hemme of his garment / and saye: we will go with you / for we haue herd that God is amonge you.

The IX. Chapter.

¶ The worde of the Lorde shall be receaued at Busach / and Damascus / shall be his of ferenge; for the eyes of all men and of the nybes of Iffracl shall lye vpon the Lorde. The borders of Emath shall be harde thereby / Tyrus also and Sidon / for they are very wise. ¶ Thus shall make her self stronge / heape vpon finer as the lande / and golde as the claye of the streets. Beholde / the Lorde shall take her in / and haue her in possession: ¶ he shall smyte downe her power into the see / and she shall be consumed with fire. This shall Iffracl se / and be afraied. ¶ Gog shall be very soie / so shall Ierusalem also / because her hope is come to confusion. For the kyng of Gog shall perish / and at Iffracl shall no man dwell.

Strangers shall dwell at Iffrad / and as for the paye of the Philistines / I shall rote it out. ¶ Their bloude will I take awaie frō their mōuth / and their abominacions from among

their teeth. Thus they shall be leste for oure God; yet they shall be a prince in Iuda / and Ierusalem like an Iehusi. And so will I compass my house rounde aboute with my men of warre / goinge to and fro: but no opper: fourc come vpon them any more. For they haue 3 Iere now with myne eyes.

¶ I Reioyce thou greatly / o daughter Zion: Be glad / o daughter Ierusalem. For lo / thy kyng shall come vnto the / with the righteous and Gaunoure: Comly and simple is he / he shall ryde vpon an asse / and vpon the foale of an asse. I will rote out the charrettes from Ephraim / and the horse frō Ierusalem / the battayl bowes shall be destroyed. ¶ He shall geue the doctrine of peace vnto the Hebrin / and his dominion shall be from the one see to the other / and from the floudes to the endes of the worde.

¶ Thou also thou the bloude of thy conuenant: shall let thy pysoners out of the pynt / wherein is no water. Turne you now to the stronge holde / that be in sydon / and longe: ¶ they shall be deliuered: And this daye I bringe the worde / that I will rewarde the dubble agayne. For Iuda haue 3 bent out as a bowe for me / and Ephraim haue 3 filled.

¶ The sonnes of Oyon will I raise vp against the Grekes / and make thee as a giuante: for the Lorde God shall be seue aboute the / and his vncles shall go forth as the lighte rennyng. The Lorde God shall blowe the trumpet / and shall come forth as a storme out of the South.

¶ The Lorde of hostes shall defende the / they shall consume and deuoure / and subdue the with 7 synge stones. They shall synge a rage / as it were thorn wyne. They shall fylle lyke the busines / and as the houses of the aultre. The Lorde their God shall veynt them in the daye as the flock of his people: for the sonnes of his Sanctuary shall be set vp in his lande. O how prosperous and goodly a thynges shall that be: ¶ The come shall make the yongemen cheerfull / and the new wyne the maydens.

The X Chapter.

¶ The Lorde then berymes to geue you the latter rayne / so that the Lorde make doudes / and geue you rayne enough / for the

Eph. iiij. b  
Zach. viij. b  
Malai. j. b

Eze. li. a  
Dial. cxxij. a  
Iere. lxxij. a

Ione iij. a

Eze. lxxij. c

Iere. lxxij. a  
Amos. j. b

Iere. xv. b  
I. Co. viij. c  
I. c

Dial. lxxij. d

Eze. lxxij. a  
Iere. lxxij. a

Zach. ij. a  
Iere. lxxij. a

Iere. lxxij. a  
Iere. lxxij. a



increase of felde: for wayne is the sunne of  
 Zabol. The saythayers say lycs/and tel bur  
 wayne became: the comfort that they geue/ is  
 nothyng worth. Therefore go they astraie like  
 a flocke of sheepe/and are troubled/because they  
 haue no shepheard. My worshipfull displea-  
 sure is moued at the shepherdes/ and I will  
 visyte the goates: for the Lorde of hostes  
 will graciously visyt his flocke (the house of  
 Iuda:) and hold them as a goodly fayre hoise  
 Gen. xij. b  
 \*Ez. xij. b  
 in the barayl. Out of I Iuda shall come the  
 beliner: the nagle/ the barrebowe/ and all the  
 princes togther: they shalbe as the gauntes/  
 whiche in I demoyt errede vpon the myc vpo  
 the steece. They shall fight/ for the Lorde  
 shalbe with them/ so that the hoisemen shalbe  
 confounded.

**B** I will comforte the house of Iuda/and pre-  
 serue the house of Ioseph. I will turne them  
 also/ for I pise them: and they shalbe like as  
 they were/when I had not cast them of. For  
 I the Lorde am their God/ and will heare  
 their crye: Ephraim shalbe as a gaunte/ and they  
 herie shalbe cherefull as the oile of ync: yee/  
 their herie shall reioyce in the Lorde. I will  
 blowe for them/ and gather them to gether/ for  
 I will redeme they. They shall increase/ as they  
 increased afore. I will see them amonge the  
 people/ that they maye thinke vpon me in furre  
 countries: they shall lyc with their dubben/  
 and turne agayne. I will bringe them againe  
 also from the lande of Egypt/ and gather  
 them out of Assyria. I will carrie them into  
 the lande of Galaad and to Libanus/ and  
 they shall wante nothyng. He shall go vpon  
 the see of trouble/ and smyte the see waues:  
 so that all the depe floudes shalbe dryed up.  
 The proude boasting of I Assur shalbe cast  
 downe/ and the cepter of I Egypte shalbe ear-  
 ten away. I will comforte them in the Lorde/  
 that they maye walke in his name/ saith  
 the Lorde.

Ez. i. a

\*Ez. xxxi.

6

The XI. Chapter.

**A** When thy voyce (o Libanus) that the fire  
 maye consume thy Cedre tree. Howe ye  
 fyre trees/ for the Cedre is fallen/ yee/ all the  
 proude are wasted away. Zabol (o ye Ced-  
 res of Babil) for the myghty stronge wood  
 is cut downe. Men maye heare the shep-  
 herdes moorne/ for theye glory is destroyed. Men

maye heare the Lyons whelpes roare/ for the  
 pryde of Zabolane is wasted away.

Thus sayeth the Lorde my God: fede the  
 shepe of the slaughter/ whiche shalbe layne of  
 those that possesse them: yee they take it for no  
 synne/ but they that sell them/ saye: The Lorde  
 hath bancked/ I am ryth. Yee theye owne thepe  
 herdes spare them not. Therefore will I no  
 more spare those that dwell in the lande (saith  
 the Lorde) but lo/ I will deliuer the people/  
 euery man into his neyghboure hande/ and  
 into the hande of his synge: that they maye  
 smyte the lande/ and ouer of their handes will  
 not I deliuer them.

**B** I my self fynde the slaughter shepe/ a poore  
 shepe weedy/ and toke vnto me two slawes/ the  
 one I called louynge inekensse/ the other I  
 called wo/ and so I kepte the shepe. The shepe  
 herdes destroyed I in one month/ so: I  
 might not awaye with them/ neither had they  
 any deliue in me. The sayd I: I will seee you  
 no more/ the thynges that theye/ scrye/ and  
 that will persyde/ it is theye/ and let the rem-  
 nant eate/ euery one the flesch of his neygh-  
 boure. I toke also my louynge meek/ flesch/ and  
 brake it/ that I might visynull the conue-  
 nants/ whiche I made with all people. And so  
 it was broken in that daye.

Apoc. xxi. c

\*Ez. ii. c

Then the poore symple shepe that had a re-  
 specte vnto me/ knewe thereby that it was the  
 woide of the Lorde. And I sayde vnto them:  
 if ye thinke it good/ bringe wyther my pytee:  
 if not/ then leaue. So they wayd downe.  
 I saye perio/ the value that I was pyted at.  
 And the Lorde sayde vnto me: call it vnto the  
 potter (a goodly pytee for me to be valued at  
 of the land) I toke the xxxiij. perio/ and call  
 them to the potter/ in the boult of the Lorde.

\*Mat. xxij

Then brake I my other staffe also (namely  
 wo) that I myght loose the bretherheade be-  
 twixte Iuda and Iffad. And the Lorde sayd  
 vnto me: Take to the also the staffe of a foolys  
 shepheard: for lo/ I will raise vpon a shepheard  
 into the lande/ whiche shall not sife after the  
 thynges that hee loof/ nor care for such as go a-  
 straie: he shall not heale the wounded/ he shall  
 nor reuise the thynges that is weake: but he  
 shall eate the flesch of such as be fat/ and teare  
 their dawes in peeces.

O Zabol shepheard/ that leauest the shepe.



berde / and the shepe shalbe feared aboad: /  
and so will I turne myne hande to the litle  
one. And it shall come to passe: (sayeth the  
Lorde) that in all the lande two partes shalbe  
roced out: / but the thyde parte shall remaine  
therein. \* And the same thyde parte will I  
binge: for that theye / and will cleanse them  
as the thise is clenfed / and theye them / like  
as golde is myd.  
Then shall they call upon my name / and I  
will heare them. I will saye it in my people.  
And they shall saye / Lorde is my God.

## The XIII. Chapter.

**D**ehold the daye of the Lorde cometh /  
that thou shalt be spoiled and robbed / for  
I gather together all the Geyden to fight  
against Ierusalem / so that the one shalbe wined  
the houses spoiled / and the women desyred.  
The half of the one shall go awaye into captiue:  
and the residue of the people shall not be  
remed out of the cite.

After that shall the Lorde go forth to fight  
against those Geyden / as men use to fight in  
the daye of battayl. Then shall his feet stande  
upon the mount Oluete / that lieth vpon the  
East syde of Ierusalem. And the mount Oluete  
shall cleue in two / Eastwarde a Westwarde /  
so that there shall be a greate valley / a the half  
mount shall remoue towarde the North / and  
the other half towarde the South.

And he shall ste vnto the valley of my hil-  
les / for the valley of the brilles shall reach vnto  
Bethl. See / they shall see / I like ye ste for the  
caribauke in the barens of Olyco. Fringe of  
Iuda. And the Lorde my God shall come /  
and all saynes with hym. In that daye shall  
it not be hight / but colde and frost. This

shalbe that speciall daye / I which is knowne  
vnto the Lorde / neyther daye nor nyght:  
but aboute the euenyng tyme it shall be hight.  
In that tyme shall there waters of lyfe  
runne out from Ierusalem / the half parte  
of them towarde the East ste / and the o-  
ther half towarde the vncermost ste: and shall  
continne both summer and wynter. And the  
Lorde my self shall fringe ouer all the  
earth.

And in tyme shall there be one Lord onely /

and his name shalbe but one. Men shall go  
aboute the whole earth as vpon a selde / from  
Gibea to Kenimon / and from the South to  
Ierusalem. She shalbe set vpon and inhabited  
in her place. From Ben Iaminus poire / vnto  
the place of the fyrr poire: and vnto the corner  
poire: and from the tower of Hanance / vnto g. *Ed. 11. 1. a*  
the fynges veynepresses. There shall men dwel / *Jer. 31. 1. f*  
and there shalbe nomos: curfynges / but Ieru-  
salem shalbe safely inhabited.

Thys shalbe the plague / wherwith the  
Lorde will smyte all people that haue fought  
agaynst Ierusalem / namely: theye selfs shall  
consume awaye / though they stande vpon  
theyr feet: / theyr eyes shall corruppe in theyr  
holes / and theyr tounge shall consume in theyr  
month.

In that daye shall the Lorde make a greate  
sedition amonge them / so that one man shall  
rete another by the hande / and laye his hande  
vpon the handes of his neyghboure. *2. 3. 4. 1. a*  
He shall fight also against Ierusalem / and the  
goodes of all the Geyden: shalbe gathered to-  
gether rounde aboute: golde and siluer: and a  
very greate multitude of clothe. And so shall  
this plague go ouer houses / milkes / camels / as-  
ses / and all the bestes that shalbe in the hostle /  
lyfe: as powder plague was.

Every one that remaineth then of all the  
people / which came agaynst Ierusalem / shall  
go vp yearly to worshipp the fyng: / euen the  
Lorde of hosttes: / and to kepe the feast of ta-  
bernacles. And lette what generation upon  
earth goeth not vp to Ierusalem / for to wor-  
shipp the fyng: / euen the Lorde of hosttes:  
upon the same shall come no raine: / If the fea-  
red of Egypte go not vp and come not / it shall  
not raine vpon them neither.

Thys shalbe the plague / wherwith the Lorde  
will smyte all Geyden / that come not vp  
to kepe the feast of tabernacles: / For this shalbe  
the synne plague of Egypte / and the synne  
plague of all people: that go not vp to kepe the  
feast of the tabernacles.

In that tyme shall the ryding gear of the  
horse be holy vnto the Lorde / and the fetles  
in the Loides house shalbe lyke the bakens  
beside the auter: / yet all the fetles in Ierusalem  
and Iuda: shalbe holy vnto the Lorde of host-  
tes: / and all they that slaye off rynges / shall  
die. *2. 4. 1. c*

Amos 1. 6

\* Job 3. 19

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

Esa. 1. 16

**The messenger of the Lorde. The prophet Malachy.**

come and take of the and give them therein.  
And at that tyme there shalbe no mo Canaanites  
no in the house of the Lorde of hostes.

The ende of the prophyr  
Zachary.

**The Propheet  
Malachy.**

The first Chapter.

The heavy burthen which the Lorde  
sheweth agaynst Israell by  
Malachy.

**H**ave I loved you saith the  
Lorde: as yet ye saye: where  
in shall thou lound us?  
Was not I Iesu Jacobs  
brother? saith the Lorde:  
I yet have I loved Jacobs  
and hated I Iesu: \* Yee / I  
have made his hilles wasteland his heritage a  
wildernesse for Sargons. And though I  
Lond sayde: well / we are destroyed / we will go  
byside ny agayne the places that be wasted:  
yet saith the Lorde of hostes: I what they  
bwylded / that I have I Ioune: so that it was  
called a cursed land / and a people whome the  
Lorde hath ever bene angry withall.

Gen. 32. c

Rom. 12. b

\* Josue

32. iij. a

Ge. 33. c

Abdy. i. a



Exod. 32. a

Deu. 32. a

B

L. 11. 34. c

32. 34. c

Your eyes have seen it / and ye poure selves  
must confesse / that the Lorde hath brought  
a plande of Iffrad to greate honour. I Shoulde  
not a fymme honoure his father? and a femaile  
a wyf mother / I if I be not a father / where is  
myne honoure? I be the Lorde: where am I  
faced? saith the Lorde of hostes.

How is you puffed that ye saye my name.  
And if ye saye: wherein have we deysyred thy  
name? In this: ye offre wylcane bread upon  
myne altir. And if ye will saye: Wherein have  
we offered any wylcane thyng vnto the? In  
this: that ye saye the altir of the Lorde is not  
to be regarded. I If ye offre the byrde / is not  
that euell and if ye offre the lame a q. 2. c. / is not

that euell: ye offre it vnto thy prince / shal be de  
content with the: or accepte thy persons sayeth  
the Lorde of hostes:

And now make youre prayer before God/  
that he maye haue mercy vpon vs: for such thynges  
haue ye done. Shal he regard youre pres-  
ence? think ye. sayeth he Lorde of hostes:  
Yee / what is he amonge you / that will do so  
much as to shut the voyces: or to kynde the fyre  
vpon myne altir for naught: I haue no plea-  
sure in you: saith the Lorde of hostes: I and I shal  
be so: for the incense offeringe / I will not accepte it  
at youre hande: I for from the risinge vp of I I I  
the Sunne vnto the goinge downe of the  
same / my name is greate amonge the Gentiles:  
I Yee / in euery place shall there be sacrifice  
be done / and a cleane meate offeringe offered vpon  
vnto my name: for my name is greate amonge  
the Gentiles / saith the Lorde of hostes.  
But ye haue vnhalowed it: in that ye saye: is  
the altir of the Lorde is not to be regarded: and  
the thyng that is set thereupon / not worthy  
to be eaten.

How saye ye: This is but labour and tra-  
uayle / and thus haue ye brought foule an-  
iety / saith the Lorde of hostes: offeringe rob-  
bery: yet ye shall come to the fyre. Ye haue brought  
me in a meate offeringe / shoulde I accepte it of  
your hande: saith the Lorde: I cursed be the  
diskinbe / which hath in his flocke one that is  
male: and when he maketh a vowe / offereth a  
spored one vnto the Lorde. for I am a  
greate syngre / saith the Lorde of hostes: /  
and my name fearfull amonge the Gentiles.

The ii. Chapter.

**A**nd now (saye priestes) this commaun-  
dement toucheth you: if ye will not beare  
it / nor regarde it / to graue the glory vnto my  
name: saith the Lorde of hostes: I I will  
sende a curse vpon you / and will curse your  
blessinges: yee / curse them well / if ye do not  
take heed. Beholde: I shall corrupte youre  
seed: and cast downe in youre face: euen the  
dounge of youre filenynesse stalle: / and it shall  
cleue vnto you. And ye shall knowe: that  
I haue sent this commaundement vnto you:  
that my I conuenece which I made with I  
Lent / myght stande: saith the Lorde of  
hostes.

¶ I. 1. b

¶ I. 1. b

¶ I. 1. b

¶ I. 1. b

¶ I. 1. b

I made



**Loide/and of Elias.****The Prophet Malachy.**

much that al people shal saye/that ye be blef-  
fed/for ye shal be a pleasaunt lande/sayeth the  
Loide of hostes.

**C** Ye speake hard wordes against me/sayeth I

Loide. And yet ye saye: What haue we spo-  
ken against thee: Ye haue saith: It is but iust

**Job. xxxi. b.** labour to serue God: What profyt haue we  
**Psal. lxxii. b.** for keeping his commandementes / and for  
walking humbly before I Loide of hostes?

**Job. xxxi. a.** Therefore maye we saye/that the proude are  
**Jere. xxi. a.** happye/and that they which deale with vngodly-  
ness/are set vp/for they tempte God/a  
yete saye.

But they that feare God/saye thus one to  
another: The Loide considereth and beareth  
it. Yet it is to be for him a memoriall boke written  
for such as feare the Loide/and remembre  
his name: And in the daye that I will make  
(saith the Loide of hostes) they shal be mine  
owne possession: a I will fauoure them/like as  
a man fauoureth his owne sonne/that doeth  
him seruice. Turne you therefore/and consider  
what difference is betwixte the righteous a  
vngodly: betwixt him that serueth God/ and  
him that serueth him not.

**D** I forsaue the vale commeth that shall  
**Psal. cxv. a.** burne as an oven: and al the proude/yece/and

all such as do wickedness/shal be strawe: and I  
saye that is for to come/shall burne them vp/  
sayeth the Loide of hostes. So that it shall  
leaze them neither rote nor stanch. But vnto  
you that feare my name/shal the Sunne of  
righteousnesse arise/and heath shal be vnder  
his wynges. Ye shal go forth / and multiplye  
as the fat calves. Ye shal treade vnto the vngodly:  
for they shal be like the ashen vnder the  
soles of your feete/in the day that I shal make/  
saith the Loide of hostes. Remembre the  
lawe of Moses my seruauant/ which I com-  
mitted vnto him in Oreb for al Israel with I  
statutes and ordinaunces. Behold/I will sende  
you I Elias the prophet before the comminge  
of the daye of the great/and fearful Loide.  
He shall turne the hartes of the fathers to  
their children/and the hartes of the children to  
their fathers/that I come not/and synge the  
earth with cursinge.

**Deu. v. ix.**

**Mat. xi. b.**

**rod. b.**

**Luce. i. a.**

**The ende of the prophet Malachy.**

**Here endeth the booke of the  
prophete.**

## APOCRIPHA

The bokes and treatises which  
amonge the fathers of olde are not referred  
to be of like authoritie with the other bo-  
kes of the Bible/ neyther are they founde in the  
Canon of the Hebrews.

## The translation vnto the reader.

**T**hese bokes (good reader) which be called Apocrypha are not iudged amonge the  
Doctors to be of lyke reputation with the other scripture / as thou mayest perceiue  
by S. Ieronyme in Epistola ad Paulinu. And the chiefe cause thereof is that  
there be many places in them that seme to be repugnant vnto the open and ma-  
nyfest truth in the other bokes of the Bible. Neuertheles / I haue not gathered  
them together to the intent that I wolde haue them despised / or little set by: / as I shoulde  
thinke them false / for I am not able to prouice it. Yee / I haue not verelike / if they were equally  
conferred with the other open scripture / by time / place and circumstance in all things con-  
sidered: they shoulde neyther seme contrary / nor be vntruly and peruersly alledged. Truth it is  
that many facts can not be seene so well in a water / as in a fayre glasse: neyther can it be seene so  
clearly in a water that is stered or mouded / as in a frys water. These many other vaine places  
of scripture haue bene soe stered and myrre with bynd and countenous opinions of men / which  
haue call such a myll afore the eyes of the simple / that as long as they be not conferrred with  
the other places of scripture / they shall not seme otherwyse to be vnderstande / then as coue-  
teous reasons expoundeth them. But whoso euer thou be that readeest scripture / let the holy ghost  
be thy leader / and let one yett expounde another vnto the: do for suche dreames / visions and  
vaine sentences as be hyd from thy vnderstandinge / commyte them vnto God / and make no  
article of them: But let the playne text be thy gyde / and the spere of God Carthide: so the cause  
thou thereof / shall lide the in al truth.

As for the prayer of Salomon / which thou fyndest not herein / the prayer of Agarua / and  
seuerall songe that be and his two fellows longe in the fyre: the fyre / namely the prayer of Sa-  
lomon / readeest thou in the eighth chapter of the thirde boke of the Kinges / so that it appereth  
not to be Apocryphum: The other prayer and songe / namely of the the children / haue I not  
founde amonge any of the interpreters / but only in the olde layn text / which reporteth it  
to be of Theodosius translation. Neuertheles / both because of those that be vaine and seru-  
pulous / and for their sake also that haue such seuerall songes of thankes / I haue not left  
them out: to the intent that the one shoulde haue no cause to complaine / and that the  
other also myghte haue the more occasion to geue thankes vnto God in  
aduersite / as the the children had in the fyre.

Grace be with the. Amen.

# The thirde booke of Esdras.

The first Chapter.



3  
d. pa. 110. a  
61. re. 37. 4. c

And Josias helde the feaste of Easter in Jerusalem vnto the Lord / a slew the Passouer the fourteenth day of the first month. He set the priestes also in order according to their due order. being stayed in longe garments in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel / that they should helde them selues vnto the Lord / to set the holy arte of the Lord in the house that King Salomon the sonne of Dauid had builded and saide: Ye shall not come beare the arte vpon your shoulders. Now serue your Lord a rate the charge of his people of Israel / after your villages and youre tribes according to an King Dauid the King of Israel hath ordeined / a according to as Salomon his sonne hath notably prepared: Ye seeke to ye all do serue in the temple according to the ording a distribution of the principall men / which are appointed out of the tribes / to do serue for the dilite of Israel. The first Passouer / a prepare offeringes for your brethren / a do according to the commaundement of the Lord / which he gaue vnto Moyses. And vnto the people it was said: Josias gaue them thousand of shepes / lambes / kidnes a goats / a the thousand euen. These the Kinge of his Kingly liberality gaue vnto the people according as he had promised: a to the priestes for the Passouer. he gaue two thousand shepe a an hundred euen. Moreover Jerobias / a Semias and Urbanacel brethren a Gersibian / Jehiel / a Josabab / gaue them to the Passouer / five thousand shepe a five hundred bullockes.

Esdras. 11. d.

And when these thinges were brought to passe the priestes and the Leuites stode godly in their order / and had the unleued bread shew vnto the tribes. And after the ording of the principall men in the tribes / they offered

vnto the Lord in the sighte of the people according as it is written in the booke of Moyses / and so they colled the Easter lamb / a according to was. As for the thank offeringes a the other / they brought them in ketels a pottes / a set them before the people with good will / and afterwards before the selues and the priestes. For the priestes offered the fat / vntill the tyme was cospred / but the Leuites prepared for them selues / and for their brethren the children of Aaron. The singers also the children of Asaph stode in their order / according to as Dauid had deuised. So had Asaph / Zachary and Jehotham / which were appointed by the King. Moreover the porters and Doctores stode by the Doore / and they diligently so that none went out of his standinge and serued for they: Brethren the Leuites prepared for them. Thus were all thinges performed / that belonged to the offeringe of the Lord. In that day they helde the Passouer / and offered thank offeringes before the sacrifice of the Lord / according to the commaundement of King Josias.

So the children of Israel which were then present / helde an honorable Passouer / and the feast of sanctified seruice dure longe. Yet such a Passouer was not kepte in Israel from the tyme of the prophet Samuel. And at the Kinges of Israel helde not such an offeringe this which King Josias helde / and the priestes / the Leuites / the Jewes / and all Israel of all the cities were at Jerusalem. In the eightieth yeare of the raygne of Josias was this Passouer kepte. And with a perfect heart had King Josias ordeined all his works / before the Lord / a the thinges that were written of hym in the tymes past / concerning those that sinned a were vngodly agaynst the Lord before all people / a that sought not the worde of the Lord vpon Israel. After all these actes of King Josias / which were written in the booke of Esdras / the Kinge of Egypte wente vnto / a came towarde Caracis by Euphrates / and Josias wrote to meete him. Then sente the Kinge of Egypte vnto Josias / saying: What haue I to do with thee / o Kinge of Juda? I am not fere of the Lord to fight agaynst thee / for my wate is vpon Euphrates / go thou thy waye home agayne in all the haste. And Josias wolde not turne agayne vpon

Esdras. 11. d.

d. pa. 110. b

61a



his charre: But vnderooke to fyght agaynst him: as he kene not wito þe woide of the prophete: which he tolde him out of the mouth of God: But pitched a battayl agaynst him in the felde of Magaddo. And the pynees pleased to fenge Josias. Then subde the fenge vnto his seruantes: Carry me awaye oute of the battayl: for I am sore wounded. And immediately his seruantes toke hym awaye oute of the front of the battayl. Then sat he vp vpon the seconde charre: (came to Jerusalem/ vnto) and was shored in hye fathers sepulchre. And in all Ieruy they mourned for Josias: yet/ rulers also with their wyfes made lamentacion for him vnto this daie: And this was done euer still in Israel.

¶ These thinges are written in the booke of the storie of the kinges of Iuda: namely / all the actes and wykes of fenge Josias/ his kinglye pomey and maesty / his vnderstandinge in the lawe of God/ and what he vndreth / and thinges which are not written in the

iiij. xxv. f. boke of the kinges of Israel and Iuda. ¶ And þe xxxv. f. boke of the kinges of Iuda: and Josias/ and made him kinge in the sleade of Josias his father vnto he was thye and thirte yeare olde. And he raygned ouer Israel thye monethes. And the fenge of Egypte put him doune: that he shoulde not raygne in Jerusalem/ and raysed vp a rayng of the people: namely on hundred talentes of siluer/ some talent of golde. The king of Egypte also made Joachim his brother fenge of Iuda and Jerusalem. As for them of the kinges counte / with the fenge his siffe and Saracles his brother: he toke them and caried them awayne prisoners into Egypte. Nyne and twenty yeare olde was Joachim vnto he was made fenge in the lande of Iuda and Jerusalem/ and he vndreth before the Lord. ¶ After

iiij. xxv. f. the Nabudodonosor for the fenge of Babilon came vnto Babilon with bandes of yron/ a caried him vnto Babilon. Nabudodonosor also toke all the temple that were halowed in the temple of the Lord/ and all the treweles/ caried them vnto Babilon/ and broughe the

iiij. xxv. f. into his owne temple at Babilon. Of his vnderstande and vngoblines: it is written in the booke of the actes of the fynes. And Joachim his sone raygned in his sleade: he was

made fenge beinge eghthene yeare olde: and raygned but the monethes. and ten dayes in Jerusalem/ and vndreth before the Lord. So after a yeare / Nabudodonosor sent and caused him to be broughe vnto Babilon with the holy vessels of the Lord/ and made Cecobias his brother fenge of Iuda and Jerusalem/ vnto he was one and twenty yeare olde and he raygned eleven yeare.

¶ And he vndreth also in the sight of the Lord. ¶ He cared not for the wykes that were poken vnto him by the prophete Jeremie at the mouth of the Lord. And woe was had made an oath vnto fenge Nabudodonosor/ he forsware him selfe/ as he fel from him/ hauing a shyncke a heria transgressed all the lawes and ordinance of the Lord God of Israel. The rulers also and heade of the people of the Lord vndreth euel/ and became vngobly more the the Lawe/ beinge desyde in al maner of abominacions: yee/ a desyde the holy temple of the Lord at Jerusalem. And the God of their fathers sene his messengers vnto them/ no marnethim desyre/ to cal the agayne from their synce: for he wold faine haue spared them for his holy tabernacle sake. Vnto thedes/ they had his messengers in venison: a sote what God spake vnto the by his prophetes/ they made this a spoue of it. This was on so longe/ as the Lord was wath with his people for their vngoblines: and will be caused the kinges of the Caldees to come vnto which sene their fenge me with the treweles/ yet/ euen in the compass of their holy temple/ and spared no body/ neithur poynge no olde/ neither madden no: fenge me: but they were all desyred into the power of the kinges of the Caldees/ at the holy vessels of the Lord/ and the fynes measure toke they/ and caried them vnto Babilon. As for the house of the Lord/ they burnt it/ and shate downe the walles of Jerusalem/ for sye upon her towers/ destroyed all her noble buildynges/ and broughe them to nauygh/ and the people that were not slawe with the treweles/ they caried vnto Babilon.

¶ Thus became they the prisoners a sode me of the fenge of Babilon/ yet they were desyred/ as raygned for them selfe/ vnto the moe. ¶ Jer. xxx. b. the of the Lord was fulfilled/ to rebode he and xxx. b. ga. m. d.



cities that they make no more in it / and that they proceede no further with the buildinge: so: so muche as it might be the cause of warre and vsplacure vnto kinges.

More than Nabymius and Sabellius the scribe and the rulers in the lande had red the writinge of Hyngc Araxerxes / they gat them togather / and came in all the hault to Jerusalem with an hooll of hoisemen / and with muche people of soteremen / and forbade them to builde: And so they left from buildinge of the temple / vnto the seconde ycare of Hyngc Daruis.

## The III. Chapter.

**2** Hyngc Daruis made a greatessele vnto his seruantes / vnto all his court / and to all the officers of Media and Persia / yet / and to all the vberies and rulers that were onder hym / from India vnto Ethiopia / an hundreth and yron countries. So whā they had eaten and vsonten / beinge sensified / and were gone home againe / Daruis the Hyngc wente into his chambere / layd him doune to sleepe / and so awakend.

Then the thre yonge men that kepte the Hynges persone / and waiched his body / comoned amonge them selues / and spake one to another: Let euery one of vs saye some thinge / and loke whose sentence is wyser and more excellent than the other / vnto him shall Hyngc Daruis geue greatesse / and clothe hym with purple: He that geue him vessels of gold to vsinke in / clothes of golde and courtesie: he shall make him a costly charret / and a dyble of golde / he shall geue him a bonet of wyre siffers / and a chayne of golde about his necke: he shall be the seconde and principall name vnto Hyngc Daruis / and that because of his wysdom / and shall be called the kinges kynsman.

**3** So euery one wrote his meaninge / sealed it / and leyd it vnder the kinges pedewre / and said: vnder the Hyngc araxerx / we will geue him oure writinges: and loke whose word the Hyngc and his chiefe loobes iudge to be the moost wysely spoken / the same shall haue the victorye. One wrote: wene is a stronge thinge. The seconde wrote: The Hyng is stronge: he whiche wrote: women haue yet mox strength / thus about all thinges the truth

searsh avenge the victorye: Nowe when the Hyngc was risen vp / they toke their writinges and vskuered them vnto him / and so he saw them. Then sente he forth to call all his chiefe loobes / all the vberies and rulers of the countreys of Media and Persia: And when they were set doune in the counsaill / the writinges were red before them. And he commaunded to call for the yonge men / that they might see dare their meaninge: them selues by mouth. So when they were sent for / and came in the Hyng saide vnto them: shewe vs and make vs to vnderstande / what the thinges are that ye haue wrytten.

Then beganne the first / whiche had spoken of the strength of wysdom / and saide: O ye men / wysne is maruailous stronge / it ouercometh them that vsinke in it: Receueth the mynde / a thinge both the poore man / the Hyngc to vorage and vanite. Thus vsch it also vsch the bondma / and with the fire / with the poore and rich / taketh away their order / slauing / and maketh them carles and merry / so that none of them remembreth any heuines / but vs diuent: It causeth a man to thinke also of the thinge which he doeth / is honest / a good: he remembreth not that he is a Hyngc / nor that he is in auaricie / a that he ought not to do such thinges. Moreover / when man are vnto kinge / they forget all frendship / all brotherly saurshin: like a loue: but as seene as they are vsonten / they shewe oure the forward and wylfyrth: when they are layd doune from the wysne / so risen vp againe / they can not tell what they byd. Iudge ye now / Is not wysne the strongest: for who wolde clo take in hede to do such thinges: And when he had spokethis / he helde his tounge.

## The III. Chapter.

**4** Then the seconde / whiche had sayde that the Hyngc was stronge / beganne to speake / sayinge: O ye men / are not they the strongest and moost excellent / that conuere the labe / the seer / all that is in the seer / in the earth: Now is the Hyngc lord of all these thinges / a hath vberion of the all: a loke what he commaundeth / it is done. If he sende his men forth a warfare / they go a breake doune hill / walle / a towere. They are laine / and slaye / other men / them selues / a ouerposs / not  
the

### The m. boke of E. di. as.

the fynyge wood. If they get the victoys / they  
 bringe the fynyge all the spoyle. Likewise / the  
 othei that m. boke nor with waices and fynyge  
 unte / but yll the grounde whan they ceape  
 they bringe tribute vnto the fynyge. And if  
 the fynyge alone doo but commaunde to fyll /  
 they fyll: if he commaunde to foyge / they fo-  
 ge: if he commaunde to smyze / they smyze:  
 if he fyde byue awaye / they byue awaye: if he  
 commaunde to buyde / they buyde: if he com-  
 maunde to theale / they theale: if he com-  
 maunde to plante / they plante. They  
 are common people and the rulaers are obedient  
 vnto him. And the fynyge in the meane season  
 fyndeth him / vnto / eateh an vnto / and takeh  
 the hie / and kepeth they ward / rounde as  
 aboute the fynyge / and not one of them barre  
 geth him out of the waye / to do his owne busi-  
 nes / but muste be obedient vnto the fynyge at  
 a word. Iudge ye now / o ye men / how should  
 not he goe / farr above / vnto whome men are  
 thus obedient? And whan he had spokt this /

**B** he helde his tunge. The thirde / whose name  
 was Zouababel / which had spoken of women  
 and of the truth / beganne to saye after this  
 maner: O ye men / is not the great fynyge / is  
 is not the multitude of men / neyther is it  
 wyne that exalseth / who is it then / that hath  
 the laud / pyppe ouer them? Haue not women  
 borne the fynyge / and all the people that rule  
 the thinges? Haue not women borne them /  
 and brought them vp / that plante the vyne /  
 wherout of the wyne commeth? They make  
 garments for all men / they geue honour vnto  
 all men / and without women can not men  
 lyue. If they gather golde and syluer and all  
 precious thinges / and fe a fayre and wel-  
 loured woman / they leaue altogether / and  
 turne theyi eyes onely vnto the woman / and  
 gaze vpon her / and haue more desyre vnto  
 her / then vnto the syluer and golde / in any  
 maner of precious thinge. A man leaureth his  
 father that broughte hym vp / he leaureth his  
 owne natural countrye / and cleueth vnto the  
 woman: yee / he receiuereth his life with the  
 woman / and remembereth neyther father / nor  
 mother / nor countrye. By this then ye muste  
 needs knowe / that women haue the vnto  
 more / ouer you.

Docty is greue you? A man takeh his

swearde and goeth his waye to steale / to fyll /  
 to murder / to faple vpon the fe / and fyndeth a  
 Lyon / and goeth in the barrens / and when  
 he hath stollen / he ceapeh and robbed / he ce-  
 geth it vnto his loue. Agayne / a man leaureth  
 his wyfe better then father and mother / yee /  
 many one there be that renne out of theyi  
 wyces / and become bondmen for theyi wy-  
 ces / sikes: many one also haue perished / and  
 haue bene slayne / and haue synned because of  
 women.

And nowe belese me / I knowe a fynyge  
 which is greater in his power / and all landes  
 stande in awe of hym / and no man barre laye  
 hande vpon hym: yett byd I / that I name  
 (the daughter of the great fynyge Barre) the  
 fynyge conceyue / sat besyde the fynyge  
 vpon the right hande / and toke of his crowne  
 from his heade / and set it vpon her owne heade /  
 and sinithe the fynyge with her left hande.  
 Moreover / the fynyge loketh vpon her with  
 open mouth: if she laughed vpon hym / he  
 laughed also: but if she toke any displeasure  
 with hym / the fynyge was sayne to flatter her /  
 and to geue her good wordes / yll he had go-  
 ten her fauoure agayne.

O ye men / are not women then stronger?  
 Greater is the earth / in bye / to the heauen / than  
 do these thinges. Then the fynyge and the  
 pyncke loketh one vpon another. So he be-  
 ganne to speake of the truth: O ye men / are  
 not women stronger? Greater is the earth /  
 in bye / to the heauen / in bye / is the course of  
 the Sunne / he compasseth the heauen rounde a-  
 bout / and seteth his course agayne to his  
 owne place in one daye. Is he not excellente  
 that both this yee / greater is the truth / and  
 stronger then all thinges. All the earth callith  
 vpon the truth / the heauen prayseth it / all  
 trees shake and tremble at it / and with it  
 is not vnrighteous thinge. Wyne is vnright-  
 eous / the fynyge is vnrighteous / women are  
 vnrighteous / all the children of men are vn-  
 righteous / yee / all thei wordes are vnright-  
 eous / and there is no truth in them / in their  
 vnrighteousnes also / shal they be destroyed a  
 perished. To so the truth it endureth / and is  
 alwaye stronger / synch and conquester / for  
 euer / more wolde without ende.

The truth accepteth no perforce / it putteth

Gene 4b  
 1 Thar 11a  
 1 Cor 13  
 1 Ephe 1. 2

no difference betwixt vs of poore/betwixt the myghty or synnfull / but vschly right vnto euery man / wether they be euill or good / and all men are louynghly dealt wthal in the worke of vs. In the iudgement of vs there is no vngreatous thynge / but strenght / singdom / and power and maicste for euermore. Blessid be the God of tructh.

And woth that he helde his ringe / a all the people cryed and saide: Great is the tructh / a about all. Then saide the kinge vnto hym: Yet what thou wilt / more then is appointed in thy synnges / and I shall geue it the / for thou art woude wyser then thy cōpanyons: thou shalt sit nexte me / and be my kynsmān. Then saide he vnto the kinge: Remembre thy promysse a vnto / which thou hast vowed and promysed (in the Baye whan thou earnest to the kinge dome) to buyde vp Jerusalem / and to sende agayne all the vessels and Jewels / that were taken awaye out of Jerusalem / which Cyrus separatid / wth he offered in Babylon / a wolde sende them agayne. And thy mynde was to buyde vp the temple / which the Edomytes build / whan Jerusalem was destroyed by the E. adrees. This onely (O Kinge) to the thynge that I require / this is the maicste / which I desire and see of the: that thou performe the vowe / which thou woth thyne owne mouth hast made vnto the kyng of heauen.

**E** Then Darius the kynge stode vp / and kysed hym / and wrote a letter vnto all the deuytyes and synners / to all the lordes and nobles / that they shoulde conuene him forth / and all them that wolde go vp wth hym. He wrote a letter also vnto all the synners that were in E. ssyria a Phenyces / and vnto E. rbanus / that they shoulde haue redresser from E. rbanus vnto Jerusalem / to buyde the cite with all. Moreover he wrote vnto all the Jewes that were gone out of his realme into Jewy because of the synne / that no officer / nor ruler / nor synne shoulde come to theyr wytes / and that all their landes / which they had conquered / shoulde be free / and not tributary: And that the Edomytes shoulde geue ouer the cite and vylage of the Jewes / which they had taken in: yet / and that they shoulde yearly geue xx talentes to the buyding of the temple / vnto the synne thynge that is woth synned / and to

the dayly halowinge of the thre offeryngees / as it is commaunded / ten talentes yearly also: And that all they which come from Babylon to buyde the cite / shoulde haue synners / they and their chyldren / and all the synners.

He wote the greatesse also / and edmynd / s ded that the holy garment shoulde be geuen them / whercon they ministered: and wote that commaundementes shoulde be geuen to the Leuites / vntill the Baye that the house were synned / and Jerusalem buyded vp: and commaunded that all they that watched the cite / shoulde haue their portions and wytes.

He gaue ouer also all the vessel that Cyrus had separated from Babylon: and all that Cyrus had geuen in commaundement / the synne charged he also / that it shoulde be done a. f. n. r. vnto Jerusalem. Now whan this yonge man was gone forth / he turned his face toward Jerusalem / and prayed the kyng of heauen / and sayde: O of the comyngh wyse / of the comyngh wyse / and cleare / and I am thy seruant. Blessed art thou / which hast geuen me wyse dome / the will I prayse. O Lord / vnto the God of oure fathers.

And so he toke the letters / and wente vnto Babylon: And whan he came there / he tolde this vnto all his bretheren that were at Babylon / and they prayed the God of their fathers / that he had geuen them resistynge a liberte to go vp / and to buyde Jerusalem / and the temple (which is there called after the name of the Lord) / and they reioyced wth instrumentes / and gladnesse / seuen dayes longe.

The V. Chapter.

After this / where the pryncipall men of all the vylages chosen in the synne a synners / that they shoulde go vp wth their wytes and chyldren / wth their seruantes and marydens / wth all their camel and substynce. And Darius the kyng sent wth the a thousande buymentes / to conuene them safely vnto Jerusalem: and there they were glad / playynge vpon instrumentes / and synngynge.

And these are the names of the men / which wente vp out of the vylages according to the synne. Of the synners / the sonne of Darius / the sonne of Aaron: Jesus the sonne of Josede: Josaphim / sonne of Josobabel the sonne



**P**hesphat the sonnes of Malmon. All these ministered in the Sanctuary/ & were seruantes of Salomon: euen in c. l. and xxxij.

**¶** These followinge are they / that wente up fro Bethmillai Thelarsa (whose princes were Carmela and Careth) and myght not beare forth their cities and kynred: how they were of Israel: The sonnes of Saluauo/ the sonnes of Tuben/ the sonnes of Tachodiscus. Of the priestes that executed the office of the priesthood/ and were not founde: The sonnes of Othia / the sonnes of Achisao/ the sonnes of Abdon / which married one of the daughters of Bargeleus/ and were named after him. The wydinge of the same kynred was sought in / I register of their generation / but it was not founde: and therefore were they forbidden to execute the office of the priesthood. Vnto these sayde Thelamas / and Tharas / that they shoulde haue no portion in the Sanctuary/ vntill they raise vp an hee priest / that were well instructed in the plaine charnes and truth. Of all Israel (beside seruantes and maydens) there were xliij. M. iij. C. and xl. There were there of seruantes and maydens vij. M. iij. C. and xxxij. Of singinge men and singinge women there were ij. C. and lxx. foure hundred / and xxx. camels. Seuen thousande and xxxij. oxen. Two hundred thousande and xij. mules. fye thousande and xxx. asses.

Their hebes also/ and the rulers in the rynges/ wher they came to Jerusalem/ and wolde buyde and set vp the temple of God agayne in his place / they gaue (after theyd habrite) vnto the temple/ the treasure a to the seruice of the Sanctuary 24. M. poudes of golde / v. thousande of silver / and an hundred priestes garments. And so direct the priestes/ and the Leuites/ and the people that wente out of Jerusalem/ and in the countre there aboute / the singere also/ and the psalters/ every one of Israel in his owne lande.

**¶** In the seventh moneth came / a whil the children of Israel were eury ni at his burynges/ they came all with one consent into the countre/ which was before the East doore. And there sate Iesua the sonne of Josidce / a his brethren the priestes/ and Zoiobabel the sonne of Salathiel/ and his brethren / settinge vp an

alter/ to offre breadsacrifices vpon it / as it is written in the lawe of Moyses / man of God.

There came people also of other countrees / as the Hethen out of all landes/ set vp the alter in his place / and offered sacrifices / a brens offeringes vnto the Lord in the morninge. And so they breide the feast of tabernacles / 2. M. lxxij. and it was commaunded in the lawe. And Dayly offered they as accordinge was/ and made the sacrifices appoynted/ the offeringes also of the Sabbarbes/ and of the new Moone / and all holy feastes. And all they that bowed offeringes / vnto the Lord / beganne at the new Moone of the fourth moneth / to offre vnto God / for the temple of the Lord was not yet buylded. And they gaue vnto the masons/ and carpenters/ moneymate/ and by the with chearfulness. Vnto them of Sydon also / and Tyre they gaue carnes / that they shoulde carry Carrettes from Tybarus to the temple and bearnes / and that they shoulde make shippes in the haven of Zoppa/ accordinge / as it was appoynted and ordeyned / by Cyrus Kinge of the Persians.

And in the second yeare they came into the temple of God at Jerusalem. In the seconde moneth beganne Zoiobabel the sonne of Salathiel/ and Iesua the sonne of Josidce/ a their brethren the priestes and Leuites / and all they that were come vnto Jerusalem out of the captiuitie of Babylon / and layed the foundation of the temple of God / in the new Moone of the seconde moneth in the seconde yeare / that they were come vnto Jewry and Jerusalem. And they appoynted the Leuites (that were f. about xx. yeare olde) vnto the seruice of the Lord: so Iesua and his sonnes / and his brethren all the Leuites sate together / and performed the lawe a ordinance / in the house of the Lord.

And the priestes sate and had their garments and trumpetes / and the Leuites / the sonnes of Asaph had cymbales/ cinginge banettes and psalters vnto the Lord / accordinge / as Dauid the Kinge of Israel had ordeyned. And the sange that they dyd singe vnto the Lord / was after this maner: I vsinginge vnto the Lord / for he is gracious / a his goodness vpon Israel endureth for euer. And all the people blew out with trumpetes / and singe

### The III. booke of Esdras.

with loud voyce/prayinge the Lorde together in the roaringe vp of the house of the Lorde. There came also from amonge the priests and Levites the rulers and elders/ accordinge to the trybes and kynredes (such as had sene the house afore) to the buildinge of this temple with greates crye and greates mourninge/ many also with trumpets and greates joye/ in so much that the trumpets myght not be heard for the weepinge and mourninge. For the common people blew goodly upon the trumpets.

**G** Then came the enemies of the trybes of **I. Esdr. iij.** Juda and Ben Jamin/ to knowe what their trumpetinge and noyse of shawmies might be. And they perceivede that it was they which were come againe out of captivitee/ and wolde buyde the temple a newe waye/ the Lorde God of Israel. So they wente to Zoubabel/ and Jesua/ and to the rulers of the vsyllages/ and saide vnto them: Shall we buyde with you also/ for we likewise haue herde your Lorde/ and we walke after the same maner/ from the dayes of Thabazareth the kinge of Assyria/ which brought vs hither. Then Zoubabel and Jesua/ and the rulers of the vsyllages of Israel saide vnto the: It is not meete that ye should buyde the temple of our God with vs: we ourselves alone will buyde vnto the Lorde. **I. Esdr. iij.** Like as Cyrus the kinge of the Persians hath commanded vs.

But the Heathen in the lande layed themselves against those that were in Jeruy/ helde vp the buildinge fro them/ layed waste vpon them pryuels/ flapped such as brought any thinge to the/ so bad them to buyde/ and hindered those that made them passage/ that the buildinge shoulde not be finished: a tyme continuede as kinge Cyrus liued: and so they pur of the buildinge for the space of two yeares/ vntill the reigne of kinge Darius.

The VI. Chapter.

**G** Over this standinge/ in the seconde yeare of **I. Esdr. v.** the reaigne of Darius/ Aggeus a Sacerdy the sonne of Iddo propheted vpon the in Jeruy and Jerusalem/ in the name of the God of Israel. Then Zoubabel the sonne of Blathaiel and Jesua the sonne of Josedebede vp/ and beganne to buyde the house of the Lorde at Jerusalem/ when the prophes

tes of the Lorde helpeid them.

At the same tyme came Syntenes the vnderchefe in Syria a Phenicie/ with his landelords and his companions/ and saide vnto them: Who hath bydden and commaunded you to buyde the house/ to make the rofe and all other thinges agayne? And who are the workemen that buyde them? Neuer helde the elders of the Jewes had such grace of the Lorde/ that they wolde not be let (though they were prouoked thereto) but buyde on/ vntill the tyme that kinge Darius were certified therof/ and an answer receaved from him. The letter that the kinge sent vnto kinge Darius/ was after this maner.

Syntenes the vnderchefe in Syria/ and Phenicie/ and the Iudeiben with their companions/ which are head rulers in Syria/ they neede sende their salutacon vnto Darius the kinge. We certifie sure laide the kinge/ that we came into the lande of Jeruy/ and wente to Jerusalem: where we founde them buildinge the greates house of God a the temple/ with greates costly frestone/ and with goodly timbe for the walles: yet they make greates haist with the worke/ and helpe one another/ and it goeth forth prosperously in their handes/ and with greates diligence and we shalpe so it made. Then asked we the elders/ who had commaunded them to make vp the house and the buildinge: and this we heyd/ to the intent that we myght certifie the perfectly/ and write vnto the/ the names of those that were the rulers of the worke. So they gaue vs this answer: we are the seruantes of the Lorde/ which made heauen and earth: and as for this house it hath bene buyde and set vp alike tyme by the greates and myghty kinge in Israel. **ij. Re. iij.** But when our fathers prouoked God vnto wrath/ and sinned against the God of Israel/ he gaue them ouer into the power of Nabuchodonosor kinge of Babylon the kinge of the and **ij. Re. iij.** Caldes/ which brake beuene the house a bent Jeruy/ and caried awaye the people prisoners vnto Babylon.

Neuer helde/ in the first yeare that kinge Cyrus ragged at Babylon/ Cyrus the kinge **I. Esdr. v.** wrote and commaunded to buyde vp this house agayne: and all the countenies that Nabuchodonosor caried awaye from Jerusalem vnto **Babylon.**

**Agg. i. c.**



Babyl/ appropriated vnto his owne temple: those brought Cyrus forth agayne / and deliuered them to Zorobabel / and to Salmansar that they shoulde bringe those same ornaments agayne to Jerusalem into the temple / and to beguine from that tyme forth / to buylde the temple againe in his owne place. Then Salmansar layed the foundation of the Lords house at Jerusalem / and euer since haue they buylded / and yet is it not ended. And therefore / O Synge. If thou thinkest it good / let it be sought in the lybraries / a rolle of Kinge Cyrus: if it be fildie then / that it is done with the counsaile and consent of Kinge Cyrus / and if sure: let the Kinge be so mynded / let hym write vnto vs therof.

**¶** Then commaunded Kinge Darius to seke Esdr. vi. in the lybraries: and so at Egubarus in a like cite in Media there was found such a writing: In the first yeare of the reigne of Cyrus / the Kinge Kinge Cyrus commaunded that the house of the Lorde at Jerusalem shoulde be buylded agayne (and adouers to be made there continually vnto the Lorde) whose height shalbe ten cubites / & breadth 8 cubites / and foure square with three beuel stones / with a lotte of symble of the same countrey / with a newe lotte / and the expences thereof to be gotten of the house of Kinge Cyrus. And the ornaments of golde and siluer that Nabuchodonosor tooke out of the house of the Lorde at Jerusalem / shalbe set agayne in the temple at Jerusalem / where they were afore. Synneco also the vnderchefe in Syria and Phenicis / the princes / and their companions / and the other that be head rulers in Syria and Phenicis / shall not medle neither haue any thinge to do with that place.

**¶** Cyrus haue commaunded also that they shall buylde the house of the Lorde whole vp / and haue ordeyned them to help those that be come out of captiuitie / till the house of the Lorde be finished: and out of the tribute and rayntage that is yearly raysed vp in Syria and Phenicis / diligently to geue them a certayne summe / to be offeredinge of the Lorde: And the same to be deliuered vnto Zorobabel the off: that he therewithal maye consume of oyle / rammes / lambs / and come / salt / wyne

and oyle / and that continually sixty yeare: after the expences which the vassel that be at Jerusalem / shew to be made dayly: / that shalbe giuen vnto them without delaye: / that they maye offre sacrifices dayly to the highest God / for the King and for his seruantes / and to praye for their lyfe. Let it be proclaimed also on euery side / that whosoever breakech or despysech this commaundement of the Kinge / shalbe hangd vpon a galow / made of his owne good / and al his goodes shalbe fraised vnto the Kinge. The Lorde therefore whose name is there called vnto Iose out and despayre all the Kinges / a people that undertake by violence to hinder the same / or to deale vncharitably with the house of the Lorde at Jerusalem. I Darius the Kinge haue ordeyned / that these thinges shalbe done with all diligence.

## The VII. Chapter.

**¶** Then Synneco the vnderchefe in Egipt / Syria and Phenicis / and the other lande lordes with their companions / do cryed / sayinge that Kinge Darius had ordeyned / were diligent in the holy worke / a whole fellow helpe with the olde rulers of the Iewes. And so the worke of the Sanctuary wente forth prospered / when Aggeus and Zachary stood: And they performed all thinges thorow the commaundement of the Lorde God of Israel / and after the deuce of Cyrus Darius / and Artaxerxes Kinges of Persie.

**¶** And thus was our house finished: vnto the xxiiij. daye of the month Taddar in the viij. yeare of Kinge Darius. And the childer of Israel the puyssles / and the Leuites / and the other that were come out of captiuitie / and such as were toynded vnto them / by accordinge as it is written in the booke of I Iose: And in the dedication of the temple they offered an hundred oxen / an C. rammes / an C. lambs / an xiij. goates for the synnes of all the people of Israel: the residue of the tribes of Israel. The puyssles also a the Leuites shode auaile in the puyssly garnetio after the tribes / euer all the yeare of the Lorde God of Israel / accordinge to the boke of I Iose / and the poyters by I Iose.

And the childer of Israel / were those that were come out of captiuitie / helde the possession the xxiiij. daye of the first month / whiche the

### The III. booke of Esdras.

pristles and the Leuites were sanctified. They that came out of captiuitie were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuitie killed the Easter lambe for theyr brethren for the priestes also them selves. And the children of Israel that came out of captiuitie and escaped from all the abominations of the Goyes sought the Lorde and kepte the feast of unleuened bread viij. dayes longe/ raisinge and drinkinge / and were merry befor the Lorde: that the Lorde had turned the weeper of the kynge of Assyria / and aduorted their handes to the workes of the Lorde God of Israel.

#### The VIII. Chapter.

**I** After him whan Zerazertes the Kinge of Babilonia raygned there wente vnto him Esdras the sonne of Sarias / the sonne of Azarias / the sonne of Helchias / the sonne of Salum / the sonne of Sadoc / the sonne of Azubab / the sonne of Amarias / the sonne of Azarias / the sonne of Boocias / the sonne of Abisuf / the sonne of Obincas / the sonne of Eleazar / the sonne of Baruch the first priest. This Esdras wente vp from Babilon for he had good understandinge in the lawe of Moses / that was geuen of the Lorde God of Israel to be taught / and done in Iudee. And the Kinge fauoured him / and had him greete reuoluppe and honour after all his desires. There wente vp with him also certayne of the children of Israel of the priestes / of the Leuites / of the singers / porters / and ministres of the temple at Jerusalem.

In the viij. yeare of the raigne of Kinge Zerazertes in the v. month / that is in the viij. yeare of the raigne / they wente from Babilon in the next moone of the v. month / & came the hye waye to Jerusalem after his commaundement / like as the Lorde had prospered theyr iourney. For in these Esdras gat greate instructiō / that he shoulde leaue none of the thinges by hande / which were in the lawe and commaundementes of God. And he taught wholke Israel all nighte conference and iudgement.

Then came the Secretaries of Kinge Zerazertes and deliuered the writings / that were come fro Zerazertes the Kinge / to Esdras the priest / and reder of the lawe of the Lorde:

And this is the copie of the letters Kinge Zerazertes sendeth his gretinge vnto Esdras the priest and reder of the lawe of the Lorde: Of frendshipp and good will I haue obteyned and charged / yf there be any of the Jewes / of the priestes and Leuites in my realme / which desireth / and is contente to go with the vnto Jerusalem / that he maye do it. Therefore if any be minded to beare companye / let them come together / and go with the like as I am content and my. viij. frendes my counsaillers: to se what they do at Jerusalem and in Ierow / and kepe the thinges accordinge as thou hast in the lawe of the Lorde: and to bringe the giftes vnto God the Lorde of Israel / that I and my frendes haue promysed to Jerusalem / and all the silver and golde that is in the countrey of Babilon / vnto the Lorde of Jerusalem / with the thinge that is geuen for the people in the Lorde temple at Jerusalem: Yet / that the same silver & golde maye be gathered / and receaued / hope / and gaucies / and other that belonge to the se thinges / and that they maye offer sacrifices vnto the Lorde / vpon the altar of the Lorde / which is at Jerusalem.

And whatsoeuer thou and thy brether will do with silver and golde / that do after thy mynde / and after the commaundement of the Lorde thy God: and likewise with all the holy vesselles / that are geuen the for the seruyce of the house of the Lorde thy God: and other thinges whatsoeuer is necessary for the to the workes of the temple of the God / that shalbe geuen the of the Kinges treasure: and like what thou wilt with thy brether / with the golde and silver / that do after the will of the Lorde. And the Kinge Zerazertes haue commaunded the keepers of the treasures in Syria and Phoenicia / that whatsoeuer Esdras the priest and reder of the lawe of the Lorde doeth wryte it / shalbe geuen him / till an C. talentes of silver / and of golde in like maner: Of come also an C. mcalures / and xliij. an hundred vesselles of wyne / & other plenteous thinges without number. Let a' thinges be done after the lawe of the bygest God / that the wrath of God arise not in the realme of the Kinge and of his sonnes. I commaunde you also / that ye require no wynges nor tribute of the priestes / Leuites / singers /

fingers / and ministers of the temple / no: of the wyrters / and that no man haue accouste to make any thyng agaynst them. So for the (C) Esdras / set thou iudges / and arbiters in the whole lande of Syria and Phenicia / after the wysdome of God: / and learne all such as are ignouant in the lawe of God thy Lotde: / and let all them that offende agaynst the lawe / be punysshed: whether it be with death / with payne / to be condemned in money / or to banyshe.

Then sayde Esdras the wyrtier: Blessed be the God of oure fathers / that hath geuen so good a minde a will vnto the hert of the kyng: / to magnific his house: that is at Jerusalem / and hath made me to be accepted in the sight of the kyng: / of his counsaill / of his frendes / and of his noble. And so I was steddfast in my mynde / accordinge as the Lord my God **E** helped me: / and I chose our men of Israel / to go vp with me. **E** And these are the heades **E** of their kinredes / and houses of their fathers: that wente vp with me from Babylon / our of the kingdom of Trasspercie: Of the sonnes of Shabars / Gersimud. Of the sonnes of Simeus / Amneus. Of the sonnes of Saurud / Accus the sonne of Ceelia.

Of the sonnes of Shabars / Zachary: a with him thre turned agayne an hundred a silitie men. Of the sonnes of the captiayne of Moab / Saraci / and with him ij. C. and l. men. Of the sonnes of Sarchie / Zechonias / Zecholi: and with him ij. C. and l. men. Of the sonnes of Salmasias / Getholic / and lxx. with him. Of the sonnes of Zaphacia / Sarias / Micheli: and with him lxx. Of the sonnes of Job / Abdias / Zebeli: and with him ij. C. and xij. men. Of the sonnes of Dania / Salimath the sonne of Zophia and with him an C. and lx. men. Of the sonnes of Beer / Zachary / Beby: and with him ij. C. and viij. men. Of the sonnes of Esad / Soanues / Eschani: and with him C. and x. men. Of the sonnes of Dnican / those that were the last / and these are their names: Eliphalam the sonne of Gebel / a Soneian / and with him lxx. men. All these called I together by the water Tbia / where we purged our tentes the dayes / and there I mustered them.

**E** So for: the sonnes of the priestes a Leuites /

I founde none there. Then sent I vnto Melasari / and Melcom / and Masini / and Melodani / and Enaathan / and Sames / and Joubunathan / Eunagan / Zachary / Mofollamum / these were the leders / and men of experyence / a I sent them word: / that they shoulde come vnto Loddne / which was by the place of the treasury / and commaunded them that they shoulde speake vnto Loddne / and to his brether / and to those that were in the treasury / so sende vs such men / as might execute his preceptes office in the house of the Lord oure God. And with the mighty hande of our Lotde God / they brought vnto vs men of good experyence / from amonge the sonnes of Moab / the sonne of Leui / the sonne of Israel / Sebeam and the sonnes and his brether / Abin / and Anim / of whom there were foure of Cananues / and the sonnes were xij. me. And of them that sturid in the temple / the name Saurud had obeyned / and the principal men that ministered for the worke vnto the Leuites in the temple: a C. and xx. men: whose names are all tolked vp in wytyng.

Then commaunded I a fastinge vnto the young men before the Lotde: / that I myght **E** beseech of him a prosperous iourney / a good waye for vs / yea for vs for our children: and for the cattell / because of the laynges waye: and I durst not require of the kyngs boismen and foreine: to conuey vs safely agaynst our enemies: for we had sayde vnto the kyng: / that the power of the Lotde oure God shoulde be with them / that seke him with their whole hert. And therefore we besought God oure Lotde earnestly because of these thynges / and he was mercifull vnto vs / and herde oure prayer. And I separated from amonge the rulers of the people / and from the priestes of the temple / the men / and Sebeia / and Asania / and ten men of their brether with them. And I wayed them the golde and the syluer / and all the priestly ornaments of the house of our God / which the kyng and his counsaill / and his priues / and whole Israel had geuen. And when I had wayed it / I gaue them an C. and talente in syluer / an C. talente: of syluer vessel / an C. talente: of golde / and of golden vessel / fouen myces twenty /

### The III. booke of Esdras.

and vessel of other metall / Cye / of good metall / in ghirringe as the golde / and sayde vnto them / ye also are holy vnto the Lozde / and the vessel are holy / and the golde and the syluer is promysed vnto the Lozde the God of our fathers. Be diligent now / and kepe it / vntill the tyme that ye deliuer it to the rulers of the people / to the priestes / to the Leuites / and to the principall men of the ciues of Iherusalem / and in the chamber of the house of cure God.

**Esdras viij.** ¶ So the priestes and the Leuites which recalled of me the golde / the syluer / and the vessel brought into Iherusalem into the temple of the Lozde. And from the ryuer Euphrates brake vp the first daye of the first month vntill we came to Iherusalem. And when the thirde daye was past / the weyed golde / syluer was deliuered in the house of the Lozde the fourth daye / vnto Marimuth the sonne of Joi the priest / and with him was Helizar the sonne of Phineas / and with them were Josabbus the sonne of Iehoiada / and the sonne of Bamusa certayne of the Leuites to the number and to the weighte / and the weight of them was written vp the same tyme. As for those that were come out of captiuitie / they offered sacrifice vnto the Lozde the God of Israel: euen as was ordeined for all Israel / xxxij. rammes / lxxij. sheepe / xij. goates for synne / xiiij. fine for a thank offering / and the sacrifice of the Lozde. And the senger commision deliuered they vnto the sencerdes / and debytes of the kinge / and to the vnder shiefes in Celosia / and Phineas.

**Esdras ix.** ¶ Now when these thinges were done / the rulers came vnto me / and sayde: The generation of Israel / the priestes / the priestes / the people / the strange people / and in dwellers of the lande / haue not put awaye their vncleanesse / from the Cananites / Gethites / Phereisites / from the Moabites / Egyptians / and Edomites. For both they and theyr women haue mingled their selues with the daughters of the / a the holy side is mixt with the outlandish Gethites / and thus the beginninge of theyr rascall / haue the rulers and yeades bene partakers of their wickednesse.

As soone as I had herd these thinges / immediately I rent my holy garmetes / and pul-

led out the beere of my heade / a my beere / and sat me vntill forenoon and beate. So at they that were moued thowm / word of the God of Israel / came vnto me: and I sat still full of beauntye vntill the euenynge sacrifice. Then stode I vp from fastynge / hauinge rent clothes and the holy garmetes / Enclod vnto my face / helde out my hades vnto the Lozde / and sayde: O Lozde / I am confounded and ashamed before thy face / for oure synnes are become many vpon oure heades / and our wickednesse are called vnto the heauen: for sinea the tyme of our fathers we are in great synne vnto this daye. And for the synnes of vs and our fathers / we wish oure brethren and with oure priestes haue bene deliuered vnto the kinges of the earth / into the swerde / and into the captiuitie / and became a spoyle with confusion / a shame vnto this daye. And now O Lozde God / how greate is the mercy that we haue gotten of the: in that thou hast left vs a rote and a name in the place of thy Seruatory / to disceuer our light in the house of the Lozde our God / and geuen vs mercie at all tymes of our ministracion. And when we were in captiuitie / we were not forsaken of the Lozde our God: but he made the kinges of Persia gracious and fauorable vnto vs / so that they gaue vs byrathes and meate / yet a keue to builde vp the temple of oure Lozde God agayne / to repaye the wastid place of Syon / and to dwell in Ierusalem and Iherusalem. And now O Lozde / what shall we saye / hauinge all these thynges in possession: for we haue broken thy commaundementes / which thou gauest vnto vs by the bandes of thy seruantes the prophetes / sayinge: The lande that ye go vnto / and that is geuen you for an heritage to haue in possession / is defiled with the uncleunnesse and filthines of the Egiptian / and with theyr abhominacion haue they polluted it altogether. ¶ Therefore shall ye not bringe your daughters vnto their sonnes: nor marry your sonnes vnto their daughters: Moreover ye shall neuer see to make peace with them / that ye may increase and eate the best of the lande: and that ye maye vnto the inheritance of the lande vnto your childre for euermore. As for the thinge that now happeneth vnto vs / it cometh all for our wickednesse.

And greate synnes / yet haste thou geuen vs siche a rote / that we are come againe into our owne lande / and we are so wretched / that we haue broken thy statutes / and com-  
maundementes againe / a mengle our selues with the vncleannes of h outlandish Heathē.  
O Lord / art thou angry with vs / wouldest thou rote vs cleane out / that oure rote a name remaine none.  
O Lord God of Israel / thou art true / for oure rote endureth yet vnto this present daye.  
And beholde / now are we before the in oure synnes / nowe can we not stande before the in them.

**W** And when Esdras with this prayer had knowledged the synne / weeping / and lyeinge flat vpon the grounde before the temple / there gathered vnto hym from Ierusalem a greate multitude of men and womē / of yonge men and maydeno / for there was a very greate weeping and mourninge in the congregacion.  
So when Iechonias the sonne of Iehoiada one of the chyldren of Israel cryed / he seide vnto Esdras / we haue synned agaynst the Lozde / because we haue marryed outlandish womē of the Heathē. Now art thou our all Israel.  
We will sweare an oath therefore vnto y Lozde / that we shal put awaye all oure wyues whiche we haue taken of the Heathen with theys chyldren / yf as it is appoynded by oure forefathers.  
Stande vp then / open thou it and declare it playnly vnto vs / according to the lawe of the Lozde / so: the matter belongeth vnto the / and we will helpe the / quyte thy selfe manly.  
So Esdras arose / and toke an oath of the rulers of the priestes / and of the Leuytes and of all Israel / to do after these thynges / and they sware.

## The IX. Chapter.

**W**hen Esdras stode vp from the court of the temple without / and wente into the chamber of Jonathan the sonne of Eleasub / and remained there / and are no meate nor drinke vsynke / for the multitude of the wickednes of h people.  
And there was made a proclamation in all Ieremy and at Ierusalem / for all such as were gathered at Ierusalem out of captiuitie / that whosoever came nexte to Ierusalem within one of the dayes / according to the vngement of the Lozde / should be receiued.

sayll / his goddes shoulde be taken from him / and be excluded from the congregacion of the captiuitie.  
And in this daye were all they of the tribe of Iuda / and Ben Jamin gathered together at Ierusalem / the xx. daye of the ix. month.  
And the whole multitude sat trembling in the court of the temple / for it was winter.  
So Esdras arose vp / and sayde vnto them: ye haue done vnrightously / in thaire baucten outlandish wyues / to marriage / and so to inuocate the synnes of Israel.  
And nowe knowlege the same / and geue payse vnto the Lozde God of oure fathers / and performe his will / departinge from the Heathen of the lande / and from the outlandish wyues.  
Then cryed the whole multitude with loude voyce / and sayde: yf as thou hast spoken / so will we do.  
But so muche so the people are many / and the wynter here / we maye not stande without the house / agayne / this worke is not a thinge that can be finished in a daye or two / for we be many that haue synned in these thynges.  
O veyne therefore / that the rulers of the multitude and all they that dwell with vs / as many as haue outlandish wyues / the priestes also / and iudges of euery place / maye stande in the tyme appoynded / yf they luse vp the waye of the Lozde in this busynesse.

Then Jonathan the sonne of Ezei / and Ozias / and Thecan receaued the charge of this matter / and Bogotaimus / and Leuis / and Sabathens helped them therin.  
After this / all they stode vp / that were come out of captiuitie.  
And Esdras the priest chose vnto him the principall men from amonge the fathers / according to theyr names / and in the new moone of the tenth month they sat together to examine this matter.  
And so the matter was a vtternynge / concerninge the men that had outlandish wyues / vntill the new moone of the ysste month.  
And of the priestes / one had myxe them selfes with outlandish wyues / there were founde: I Of the sonnes of Iesu the sonne of Josidee / and his brethren / Hages / Eleazer / Joubus and Zoadenis / which offered them selfe to put awaye theyr wyues / and to offre a vaine for theyr synnes.  
And of the sonnes of Chanani / Ahasab / Esso / and Zedek / and of the sonnes of Iarico

Esdr. 10

### The iii. booke of **Esdias.**

**A**arias. Of the sonnes of Jofera / Lymofias / Bismiac / Marpanea / Juffio / Jeddus / and Talfus. And of the Leuites / Jofabudus / Semies and Colms / Calceas / Jereas / Colnes and Lianas. Of the fyncers of the Sanctuary / Elarib / Zacharias. Of the porters / Sallimus and Colbanes. And of Israel / of the chyldren of Jofa / Ofy and Remias / and Geddias and Melchias / Michelias / Aleazarus / Jemmesbias and Hannas. And of the chyldren of Jolaman / Chanias / Zachary / Jerezedus / Joddinus / Jerimoth and Eliab. And of the sonnes of Jarboim. Euladas / Elifamuz / and Jochias / Hammoth / Sabis and Echedias. And of the sonnes of Jeches / Johannes / Amanias / Jabbias and Emicus. And of the sonnes of Hannus / Ollamus / Marfuchus / Jeddus / Jafub / Afabus and Jerimoth. And of the sonnes of Abdin / Marus and Moesia and Calcus / and Kanas / Marfuzo / Martharbias / Befe / Hannus and Manasse.

And of the sonnes of Naue / Nones / Afreas / Melchias / Samas / Simon / Ben Jamim / Malchus and Marras. And of the sonne of Afon / Canucus / Martharbias / Hannus / Eliphalach / Manasse / Semy. Of the sonnes of Hannus / Jeremy / Moobias / Abumas / Jofel / Baneas / Peliaas / Jona / Marimoth / Elifib / Marthaneus / Eliafis / Ouzias / Helius / Semedius / Jambias / and Jofeph. Of the sonnes of Nabus / Belus / Martharbias / Sabadius / Sededa / Sedmi / Jeseus and Baneas. All these had taken outlandish women to marriage / and they put them away with theyr chyldren.

The prieftes and Leuites / and al they that were of Israel / dwelt at Jerusalem and thoroout at the land / in the new moone of the feynith moneth / and the chyldren of Israel ¶ **Esdias** were in their dwellinges. And the whole multitude came together vpon the floore at the East syde of the holy poire of the temple. And they spake vnto **Esdias** the hie priefte a rede / that he wolde dyngge the lawe of Moyses / whiche was geuen of the Lorde God of Israel. So **Esdias** the hie priefte broughre the lawe vnto the whole multitude / to man and women / and to all prieftes / that they might heare the lawe / in that new moone of the feynith

moneth. And he red in the floore / that he shoulde for the holy poire of the temple / fro the mourninge early vntill the eueninge / before men and women. And they applyed theyr mynde all vnto the lawe.

¶ And **Esdias** the priefte and rede of the lawe stode vp vpon a scaffold of wood / whiche was made therfore / and vpon his right hande there stode by hym Martharbias / Sammus / Amanias / Aarias / Dnaas / Dychias / a Balsamus / vpon his lefte hande stode Galdeus / Misael / Malchias / Abufabas / Sabus / Misael and Zachary. Then rose **Esdias** the boke before that whole multitude / for he was the priefte / and had in most honoure of them all. And when he had red vnto the lawe / they stode all straight vp vpon theyr feete. So **Esdias** prayed the Lorde the moste hie God / the Almightye God of hostes. And all the people answered / Amen / and helde vp theyr handes / fell vnto the earth / and prayed the Lorde / Jcius / Benneas / Serachias / Jaddimus / Serubus / Sabarheus / Calirbes / Aarias / Joradus / Ananias / and Philius the Leuites whiche taught the lawe of the Lorde / and red the lawe of the Lorde in the congregation / and every man set those before that enderfode the lawe. Then spake **Atharabes** vnto **Esdias** the hie priefte and rede / a to the Leuites that taught the multitude / sayinge / This daye is holy vnto the Lorde / and all they that herde the lawe / wepte. So **Esdias** sayde / Departe youre wayes then / and eate the brist / and drynke the sweetell / and sende giftes vnto them that haue nothinge / for this daye is holy vnto the Lorde / and hee not ye say. Then wente they their waye euerychone / and theyd eate and drynke / and were merry / and sende rewardes vnto them that had nothinge / that theyr alms theyr care with gladnesse / for they were exceedingly reioyced / thowoe the women that were red vnto them in the lawe / And so they were all gathered to gether at Jerusalem to hold the feast / accordinge to the commandment of the Lorde God of Israel.

The ende of the thirde booke of **Esdias.**

The

# The fourth booke of Esdras.

## The first Chapter.

12. viii  
13. viii



14. viii

15. viii

16. viii

17. viii

18. viii

19. viii

20. viii

21. viii

The seconde booke of the prophet Esdras / the son of Sarias / the sonne of Sarias / the sonne of Helcia / the sonne of Sallum / the sonne of Sader / the sonne of Achior / the son of Amarias / the sonne of Sarias / the sonne of Maraioth / the sonne of Sargias / the sonne of Vait / the sonne of Voccus / the sonne of Abisuf / the sonne of Dhinac / the sonne of Helcazar / the sonne of Aaron / of the tribe of Leui / whiche was prisoner in the lande of the Medes / in the raygne of Artaxerxes King of Persia.

And the woide of the Lorde came vnto me sayinge. Go thy waye / and shew my people their synfull dedes / and theye chydie their wickednesse / whiche theye haue done against me / that theye maye tell their chylders / children the same / for the synnes of their fathers are increaced in them. And whye / theye haue forgotten me / and haue offered vnto straunge gods. And no / I euen be / that broughte them out of the lande of Egypte / from the house of bondage. But theye haue provoked me vnto wrath / and despised my counsaile. Will thoue vnto then the heere of thy brade / and cast all ouer our them / for theye haue not bene obedient vnto my late.

It is a people without learninge / a nauourour. How longe shal I forsake them / vnto whome I haue done so much good. Manye Kinges haue I destroyed for their sake. I Darius with his seruantes / and all his power haue I synnen doune and slayne. All the nations haue I destroyed and roted out before them / and in the East haue I broughte two landes / and people to nauight / euen Egipt / and Chilon / and haue slayn al their enemies. Speake thoue therefore vnto the / sayinge. Thus sayeth the Lorde. I led youe thowme the

see / and haue giuen youe sure stretes / since the beginninge. I gaue youe Moses to be your captayn / and Aaron to be the puelle. I gaue youe light in a pylle of fyre / and greace wone. I gaue youe a dore haue I bene amonge youe / yet haue ye forgotten me / saith the Lorde.

Thus sayeth the almyghty Lorde. I gaue youe quazles to eate / and tentes for your succoure. Neuertheless / ye murmured / and ascribed not the victorie of youre enemies vnto my name / yet / this same daye do ye yet murmoure. Where are the benefits that I haue done for youe. When ye were hungry in the wilderness / and ye did not crye vnto me. Whye haste thoue broughte vs into this wilderness / to kil vs. It had bene better for vs to haue serued the Egipcians / then to dye in this wilderness. Then had I pitee vpon your mourninges / and gaue youe Manna to eate. Ye are aungels foode. Whye ye were thirsty / ye did not I beue the hard stone / and caused water ynough to floure thereout. For the heare / I covered youe with the leaues of the trees. A good pleasure set lande gaue I youe. Ye did castle out the Canaanites / the Pherysico and Philistines before youe. What shall I do more for youe / saith the Lorde.

Thus sayeth the almyghty Lorde. Whye ye were in the wilderness / in the water of the Amontee. O cenge a thyll / and blaspheyme my name. I gaue youe not fyre for your blasphemie / but castle a tree into the water / and made the ryuer strete. What shall I do vnto the. Iacob. Thoue Iuda woldst not obeye me. I will turne me to another people / and vnto those wyl I geue my name / that theye maye kepe my statutes. O cenge ye haue forsaken me. I wyl forsake youe also. When ye besyue me to be gracious vnto youe / I shal haue no mercy vpon youe. When ye call vpon me / I wyl not heare youe. For ye haue defiled youre handes with bloud / and youre feete are swife to commye mans laugher. Ye haue not forsaken me / in a manner. But youre owne selkes / saith the Lorde.

Thus sayeth the almyghty Lorde. haue I not prayed youe as a father his sonnes / as a mother her daughters / and as a noyse her sonnes babes / that ye wolde be my people / and I shoulde be youre God / that ye wolde

be

### The III. booke of Esdras.

**Mat. xxv. d** Be my children/and I shoulde be your own father: I gathered you together/as an hene gathereth her chickens vnder her wynges. **Es. i. a** **and lxxi. a** But now what shal I do vnto /I you shall call you out for my face. What ye offre vnto me /I shal turne my face fro you: for your solepne feaste dayes/your new moones/your circumsisations haue I forsaken. I sent vnto my seruantes the prophetes/whom ye haue taken and slayne/and zorn thar bodies in pecces/whofe bloodes I will requyre of your handes/seyeth the Lord.

**f** Thus seerth the almyghty Lorde/your house must be desolate. I wyll cast you out as the wynde doeth the strawe: your children shall not be fruitful/for they haue despysed my commaundment/and done the thinge tharis euell best for me. Your houses wyll I geue vnto a people that shall come/and they that neuer herde me /shall helpe in me: and they vnto whome I neuer shewed token/ shall do the thinge that I commaunde them. They haue sene no prophetes/yer shall they call they: synners to remembrance / and knowlege them. I repute me vnto the grace that I wyll do for the people whiche is to come /whofe children reioyce in gladnesse: and though they haue not sene me with bodily eyes/yer in spirite they belefe the thinge that I saye. And nowe forther beholde what greates wo: shippes/and fe the people that cometh from the East/ vnto whome I wyll geue the Ruff. Some of Absahai / Isaac and Jacob / of Oseas / Amos and Madaas / of Joel/Abdy / Jonas / Utaum and Abacuc / of Sophony/Aggeus/Sachary and Malachy / whiche is called also an aungel/for messaunger of the Lord.

**Es. lxx. d** **Luc. xii. c** **Mat. xv. b** **Mal. iii. a**

#### The II. Chapter.

**A** Thus sayeth the Lorde: I thoughte this people out of bondage/I gaue the my commaundmentes by my seruantes the prophetes/whome they wolde not heare/ but despysed my counsaile. The mother that bare them /syerth vnto them: Wo your waye children /for I am a wydowe and forsaken: I thoughte you vp with gladnesse: but with sorowe and heauynesse haue I lost you: for ye haue sinned before the Lorde your God/and done the thinge tharis euell before hym. But what shall I nowe do vnto

you: I am a wydowe and forsaken: go your waye/ to my children/and aye mercy of the Lorde. So for me a father/ I cal vpon the for a witnesse ouer the mother of this children/ whiche wolde not kepe my conuenaunt: that thou synge them to confuson/ and theyr mother to a spoyle/that she beare nomore. Let their names be feared abroade amonge the Hebrers/ let them be put ouer of the carth/for they haue thoughte some of my conuenaunt.

Wo be vnto the Assur/that thou that hydest the vnrightheous by the. Thou wokedst people/tremendib what I byd vnto Soddam **Gen. x. i.** and Gomorre/whofe laide is turned to pitch and asphes. Euen so also wyll I do vnto all them that beare me not/seyeth the almyghty Lorde. Thus seerth the Lorde vnto Esdras: Tell my people/that I wyll geue them the kyngdome of Ierusalem /which I wolde haue geuen vnto Siracl. Theyr glory also wyll I take vnto me/ and geue them the cucelashinge rabetnacles / whiche I had prepared for thes.

The tree of lyc shall be vnto them a sweete smellynge oymntment: they shall neyther labour nor be weery. Wo ye your waye / and ye shall receaue it. Praye for your selues a fewe dayes/that they maye dwell therein. None is the kyngdome prepared for you /therefor ward. Take becaun and erythe to remember: for I haue gooden the euell in pecces/and created the Ruff: for I lyse seerth the Lorde. Nowe ther embrace thy children/and synge the op with gladnesse: make thar iete as full as a piler/for I haue chosen /seyeth the Lorde.

And those that be dead wyll I raise vp as gayne from thair places/and bring them out of the graues/for I haue knowen my name in Isracl. Feare not thou mother of the children/for I haue chosen the /seyeth the Lorde. And for thy helpe I shall lend the my seruantes Esay and Ieremy /after whose counsaile I haue sanctified and prepared for the: th. trees with diuersifd frutes / as manye velties flowing with mylle and honny / a faine mountaunce/wherupon thre growe roses a lites/wherin I will syl my children abowe. I wyll geue iustice for the wydow/ be iudge for fatherles: geue to the poore/ defende the feble/ close



As for the naked: beale the wounded and sicke: laugh not a lame man to scoone: defende the crepe/and let the blind come into thy sight of my cleannes. Take the olde and yonge with in thy walke: Take wher so euer thou fyndest the dead: steepe them/and burye them/and I shall geue the first place in my resurrection. Holde still: O my people/ and take thy rest/ for thy quyetnes is come. See the chyldren O thou good noyse: stablish their feete. As for the seruantes whome I haue geuen the: there shall not one of them perishe: for I will see them from thy number: wcheye not thy selfe.

For when the daye of trouble and heauynes commeth/other shall wepe and be sorrowfull: but thou shalt be merry and plentuous. The: Heuyn shall be gelous/ but they shall be able to do nothinge againste the: sayeth the Lo. De. My handes shall couer the: so that thy chyldren shall not see the fyre euerlastinge. Be ioyfull O thou mother with thy chyldren/ for I will deliuer the: sayeth the Lo. De. Remembre thy dead chyldren: for I shall bringe them out of the earth/ and shew mercy vnto them: for I am mercifull/ sayeth the Lo. De. alwayes.

2. Embrace thy chyldren / vntyll I come and shew mercy vnto them/ for my welles runne ouer/ and my graces shall not faile. I Esdras receaued a charge of the Lo. De vpon the mount Oreb/ that I shoulde go vnto Israel. But when I came vnto them/ they sceme at naught/ and despyed the commaundement of the Lo. De. And therfore I saye vnto you/ O ye Heuyn / that heare and vnderstande: Look for youre shepherde/ he shall geue you neuerlesinge rest: for he is nye at hande / that shall come in the ende of the worlde. Be ready to the rewarde of the kyngdome/ for the euerlastinge lyfys shall thynge vpon you for euermore. He the habytone of this worlde/ receaued the ioyfulnessse of youre glory. I testifie my fauoure openly: O receaued the gyfte that to geue you/ and be glad/ geuynge thanks vnto hym/ that hath called you to the heauyn kyngdome. Arise vp/ and stande fast: Beholde / the number of those that be lealed in the staffe of the Lo. De/ whiche are departed from the habytone of the worlde/ and haue receaued glorious garments of the Lo. De. Take thy

number O Zion/ and shut up thy purysed/ whiche haue fulfilled the lawe of the Lo. De. The number of thy chyldren whome thou lovestest: for he fulfilled: Beside the power of the Lo. De/ that thy people wuld haue ben called from the beginninge/ may be halowed.

I Esdras saue vpon the mount Zion a great people/ whome I could not number/ Apoc. v. 4. and they all praised the Lo. De with songes of thanksgyuyng. And in the myddist of them there was a yonge man of an hie stature/ more excellent then all they / and vpon eury one of their heedes he set a crowne/ and was cuer hygher and hygher/ whiche I marauyld at greatly. So I aske the aungell and sayde: Sy/ what are these? He answered and said vnto me: These be they / that haue put of the mortal clothinge/ and put on the immortall/ and haue testifyd and knowleged the name of God. Now are they crowned / and receaued the rewarde.

Then sayd I vnto the aungell: what yonge person is it that crowneth them/ and geueth them the palmes in theyr handes? He answered and sayde vnto me: It is the sonne of God/ whome they haue knowlegid in the worlde. Then begaune I greatly to comende the/ that glode so stedfastly for the name of the Lo. De. And so the aungell sayde vnto me: Go thy waye/ and tel my peple what maner of thinges/ and howe great wonderes of Lo. De thy God thou hast seene.

The IIII. Chapter.

IN the thyrtye yeare of the fall of the cite/ I was at Babylon/ and lay troubled vpon my bed/ and my thoughtes came to ouer my herte: for I sawe the desolation of Zion/ and the plentuous reualty of them that dwell at Babylon: and my spere was sore mewed/ so that I beganne to speake fearfull wordes to the most heryest/ and sayde: O Lo. De Lo. De thou speakest at the beginninge/ when thou spakest at the beginninge/ when thou plantedst the earth/ and that thy selfe alone / a goodly commaundement vnto the people / and a body vnto Adm/ whiche was a creature of thy hande: / and haste sowed in hym the seed of lyfe/ and so be sowed before the / and thou leddest hym into paradys/ whiche garden of pleasure thy right hande had planted/ or



and to see forth the similitudes before the  
wherof thou canst declare me one / I will  
shewe the also the waye but thou thyselfe to  
stand / I shal shewe the fro whence the wis-  
edoms cometh. And I sayde: tell on my  
Lord. Then sayde he vnto me: Wo thy wof-  
feyne me the weight of thy / or measure me  
the blay of the wynde / or call me againe the  
waye that is past. The answered I and said:  
What man boime is able to do that? Why re-  
quartest thou such of me? And he sayde vnto  
me: If I should see the how deepe dwellings  
are in the see: Or how great water springes  
are vpon the firmament? Or how great  
water springes are in the beginninge of the  
depe: Or which are the outgynges of Para-  
dise? Peraduenture thou woldst see vnto  
me: I neuer wente vnto ye into the depe  
nor in hell/ neyther dyd I euer clymbe vp in  
to heauen. I wote belesse/ nowe haue I se-  
ed the but onely of fyre and wynde/ as of the waye  
there thorow thou hast receyued/ and from  
the which thou canst not be separated: and yet  
canst thou geue me no answer of them.

**B** He saide moreover vnto me: Thine owne  
thinges/ and such as are growe up with the  
canst thou not knowe: how shouldest thou  
then be able to comprehend the waye of the  
highes: and now outwardly in the corrupcion  
to orde: / to understande the corrupcion: that  
is euident in my syght: Then sayde I vnto  
him: It were better that we were not at all:  
then that we should liue in wickednesse/ and  
to suffere/ and not to knowe wherfore. He an-  
swered me/ and sayde: I wente in a woodde:  
and the trees toke such a voyce and sayde:

**he. ii. b** Come let vs go/ and fyghe agaynst the see/  
for we have in maye deperate a waye before vs/ and that we  
maye make vs yet more woodde.

The floudes of the see also in like maner toke  
this voyce/ and said: Come/ let vs go vp/ and  
fyghe agaynst the trees of the woodde/ that we  
maye make our lande the wylder. The thought  
and voyce of the woodde was but vaine a no-  
thinge worth/ for the fyre came and consumed  
the woodde: The thought of the floudes of the  
see came likewise to naughte also/ for the same  
floodde vp and flopped them.

**C** If thou wouldest iudge nowe betwixte these  
two/ whome woldst thou iustifye/ or whome

woldst thou eddorne? I answered a saide:  
Verely it is a foolish thought that they wold  
haue deuyed. For the grounde is geuen vnto  
the wood/ and the see also hath his place to  
deare his floudes. Then answered he me a  
sayde: Thou hast geuen a right iudgement/  
why iudgest thou not thy selfe also? For lyke  
as the grounde is geuen vnto the woodde/ and  
the see to his floudes: euen so they that dwell  
vpon earth/ maye vnderstande no bing: But Joba. ii. c  
that which is vpon earth/ and he that dwel. q. c. li. g  
leth about the heauens/ maye onely vnder-  
stande the thinges that are about the heaues.  
Then answered I and sayde: I beseeche the  
Lord. Let me haue vnderstandinge: for  
it was not my minde to be curious of the be-  
thinges/ but of fyre as the daye meth with  
all: namely/ wherfore that I shall be blasphem-  
ed of the heuyn / and for what cause the  
people whome thou euer hast loued/ do geue  
ouer/ to be punished of engodly nationes: and  
why the lawe of our fathers is broughte to  
naughte/ and the wysdomme remouaunte come  
to none affecte/ and we passe awaye out of the  
worlde as the greeshoppers/ and our life is a  
very feare/ and we are not worthy to optaine  
mercy. What wyl be do then vnto his name/  
which is called vpon ouer vs? Of these thinges  
haue I seyd question.

**D** Then answered he me and sayde: The  
more thou searchest the more thou shalt mar-  
uall/ for the wynde he hath lest to passe awaye/  
and can not comprehend the thinges that  
are promised for righteous in tyme to come/  
for this worlde is full of vngodlynesse. Job. v. c  
and weaknesse.

But as concerninge the thinges wherof  
thou seest me/ I wylt all the. The euill is so-  
wen/ but the best: and therof is not yet come.  
If the euill now that is sowne/ be not turned  
vpside downe/ and if the place where the euill  
is sowne/ passe not awaye/ then can not the  
thinge come that is sowne with the good. For  
the come of euill seede hath bene sowne in the  
heart of man from the beginninge/ and how  
much vngodlynesse hath bene sowne: yet vnto  
this tyme/ and how much shal be yet synge  
forth/ vntill he come into the herne?

Donde nome by thy selfe/ whan the come  
of euill seede is cur downe/ how greete a burne  
shall

### The III. booke of Esdras.

shalte fyll: I answered and sayde: Howe/a  
whan shall these thynges come to passe?  
Wherefor are oure yeares few and euill? And  
be answered me/sayinge: Hast not thou to  
much upon the Gyss/for thy baylynes to be  
about him is but in wayne /thou makest to  
make a 30. Why not the scales also of the  
righteous are question of these thynges in  
their holyngs sayings: Howe longe shall I  
hope of this fashon: Whan cometh the  
frute of my barne/and my reward? And up  
pon this Iremiel the archaungel gaue them  
answeringe and sayde: I. When whan the num  
bre of the sedes is fylled in you: for he hath  
weyed the woelde in the Balaunce in measure  
and numbre hath he measured the tyme/and  
moued it not/ontyll the same measure be ful  
fylled. Then answered I and sayde: O Lo  
rd/Lord/nou are me al ful of synne/and for  
oure sake. p. aduerture it is not /that the  
barne of the righteous shall not be fylled/  
because of the synnes of them that dwell up  
pon earth.

2p.c. vi. b

So be answered me/and sayde: Go thy  
waye to a woman with chyldre/and ope her  
whan the barsh fulfilled her. ix. monethes/ if  
her chyldre maye kepe the byrth any lon  
ger within her. Then sayde I: No Lorde/  
that can she not. And he sayde vnto me/ In  
hell the secreete places of soules are lyke the  
pryncy chaumber of a woman. So: lyke as a  
woman that trauaileth/ maketh haill / whan  
the tyme a necessity of the byrth is at hande:  
Euen so doeth the haill to deliuer it that is  
committed vnto her. Take what thou desy  
rest to see/shalbe seede the from the begin  
ninge. Then answered I and sayde: If I  
haue founde fauoure in thy syghte / and if it  
be possible/and if I be more therofre/brow me  
then / whether there be more to come then is  
past/ or more past then is for to come. What  
is past/ I knowe: but what is for to come/ I  
knowe not.

And he saide vnto me: Stande vp vpon /  
right syde/ and I shall espyde the similitude  
vnto the. So I stode/ and beholde/ an whore  
surmyng ouer vnto ouer before me/ and it  
happened that whan the flame was gone by/  
the smoke had the upperhande. After this  
there went ouer before me a watery cloude/  
and sente doune muche rayne with a storme/ and  
the stormy rayne was past/ the  
drippes remayned still. Then sayde he vnto  
me: lyke as the rayne to more then the drop  
pes/ and as the fyre exceedeth the smoke/ euen  
so the measure of the thynges that are past/  
hath the upperhande. Then wente the drop  
pes and the smoke about: and I played and  
sayde: Maye I lyeue / chynell thou / whyll  
that tyme? Or what shall happen in those  
dayes? He answered me/ and sayde: Do for  
the tokens wherof thou askest me/ I maye tel  
le of the them in a p.arse: For as touchinge thy  
lyfe/ I maye not shewe the/ for I am not sint  
therofore.

#### The V. Chapter.

¶ Euerbel/ Bala concerninge the tokens/ I  
¶ Marke the: Behold/ the dayes shal come  
that they whiche dwell vpon earth/ shalbe ra  
ren in a great numbre/ and the waye of the  
ruchy shalbe hyd/ and the lande shalbe barren  
from faryth: But iniquyte shall haue the up  
perhande/ aske as thou hast sente nomy/ and as  
thou hast herde longe ago. And the lande that  
thou seest now to haue rule/ shalbe thou hant  
ly seruaill. But if God graunte the to lyeue/  
thou shalbe after the thirde trompte/ that the  
Sunne shal suddenlye shyne again in / nyght/  
and the Moone the tyme in the daye/ and  
stonn shall droppe out of wood/ and the stone  
shall geue his voyce/ and the people shalbe in  
quiete: and euen he shall rule/ whome they  
hope not that dwell vpon earth/ and the sou  
les shall flur/ and the Sodomitish/ se that cast  
out his fysh/ and make a noyse in the nyghte/  
whiche many shall not knowe/ but they shall  
all heare the voyce therof.

There shalbe a confusion also in many pla  
ces/ and the fyre shalbe oft sente agayne/ and  
the wynde beastes shal goe they waye/ a men  
stretuous women shal beare monsters/ and salt  
waters shalbe found in the streete: one scorde  
shal fyghte againste another/ then shal all tye  
and vnderstandinge be hyd/ and put asyde  
to their secreete places/ and shalbe soughte of  
many/ and yet not be founde: then shall on  
righteousnesse/ and voluptuousnesse haue the  
upperhande vpon earth. One lande also shall  
spee another/ and say: Is righteousness gone  
thou we the? And u shall saye: No. In the  
same

same tyme shall men hope / but nothinge open-  
lyne: they shall labour: but their wayes shall  
not prosper.

So theare the such tokens I haue leue / and  
if thou wilt praye agayne / and wepe as now /  
and fill iuen Daies / thou shalt heare yet great-  
er things. Then I awaked / and a fearfulness  
wente throughe all my body / a my mynde was  
fible and carefull / so that I almost frouned  
withall. So the aungel that was come to talke  
with me / helde me / comforted me / and set me  
up vpon my feete.

¶ And in the seconde night it happened / that  
Salathiel the captayne of the people came  
vnto me sayinge: Where hast thou benet and  
why is thy countenance so heavy? Knowest thou  
not that Israel is committed vnto the / in  
the lande of their captiuitie? Up then / and care /  
and forsake vs now / as the shepherde that lea-  
ueth his flock in the handes of wicked wolves.  
Then sayde I vnto him: Go thy waye fro me /  
and come not nye me: and he herde it: and as  
I sayde / so went he his waye fro me. And so I  
filled iuen Daies / mourninge and weeping /  
like as Thiel the aungel commaunded me. And  
after iue Daies it happened / that the thought-  
es of my hert were very greuous vnto me /  
agayne / and my soule receaued the spere of on-  
derstandinge / and I begane to talke with the  
moost by ghest agayne and sayde: O Lord  
Lorde / of euerie wood of the earth and of all  
the trees thereof / thou hast chosen the one only  
vineyard: and of all lades of i whole worldes /  
thou hast chosen the one pye: and of all floures  
of the grounde / thou hast chosen the one lyte:  
and of all the verbes of the see / thou haste siled  
the one ryuer: and of all buylde cines thou  
hast halowed Zion vnto thy self: and of all the  
soules that are created / thou hast named the  
one vs: and of all the cattell that are made /  
thou hast provided the one shepe: and amonge  
all the multitude of folkes / thou hast gotten  
the one people / and vnto this people whom  
thou loudest / thou gauest a lawe / that is pro-  
ud of all.

¶ And now O Lorde / why hast thou giuen  
this one people ouer vnto many / and vpon  
the one rote / thou hast prepared other / and why  
hast thou feared thy one only people amonge  
many: which reade the doune / yee / which haue

euer withstande thy promyses / and neuer bele-  
ued thy conuenaunces / And though thou we-  
rest enemye vnto thy people / yet shouldest thou  
punish them with thine owne handes. Now  
whan I had spoken these wordes / the aungel  
that came to me the night afore / was sent vnto  
me / and saide vnto me: Heare me / and hearken  
to the thinge that I saye / a I shall tell y more.  
And I sayde: Speake on my Lorde. Then  
saide he vnto me: Thou art fore vnto a trouble-  
led fo / Israels sake. Louest thou the people  
better the him that made them? And I sayde:  
No Lord / but of very greif and compassion  
haue I spoken for my raynes payne me every  
houre / because I wolde haue experience of the  
waye of the moost by ghest / a to see our parte  
of his iudgement. And he saide vnto me: that  
thou maest not. And I said wherfore? Lorde?  
Wherunto was I born them? Or why was  
not my mothere shuldred then my graue?  
So had I not sene the mysrye a trouble of Za-  
cob / and the traualye of my people of Israel.

¶ And he saide vnto me: Gladde me the thin-  
ges that are not yet come: gather me together  
the thoppes that are scattered abroad: make me  
the flourer grene agayne that are withered:  
open me the thynge that is closed: and bringe  
me forth the wyndes that are shut up. And  
bringe me the image of a voyce / and then shall I Re-  
clare y thinge that thou labourst to knowe.  
And I sayde: O Lorde Lorde / who maye  
knowe these thinges / but he that hath not his  
drelling with me: Is fo for me / I am vnwysse:  
how maye I then speake of these thinges /  
wherof thou askest me? The sayde he vnto me:  
like as thou canst / so none of these thinges /  
I haue spoke of / euen so canst thou not synde  
of my iudgements / or in the ende the loue that  
I haue promysed vnto my people. And I  
sayde: Beholde O Lorde / yet art thou nye vnto  
them that haue no ende: and what shall they  
do that haue bene before me / or yet to be now /  
or they that shall come after vs? And he sayde  
vnto me: I will lye / my iudgement vnto a  
ryng. Like as there is no slackness of iustise /  
euen so is there no strifness of the first. So I  
answered and sayde: Couldst thou not make  
those that haue bene made / and that be now /  
a that are yet to come: in one / that thou might-  
est shewe thy iudgement the sooner? f f Then

### The III. booke of Esaias.

**I** Then answered he me and saide: The creature maye not haue above the maker / neyther maye the worlde holde the at once / that shalbe created.

And I saide: How hast thou saide then vnto thy seruants / that thou lyuinge mater hath made the creature lyuinge at once / as the creature bare it: euen so mighte it now also beare them that be present at once. And he saide vnto me: The childes bed of a woman / and saie vnto her: If thou bringest forth children: why dost thou it not together / but one after another: Praye her therefore / to bringe forth ten children at once. And I saide: She can not / but must do it one after another.

Then saide he vnto me: Euen so haue I gotten a child: shed vnto the earth / for those that be foune vpon it by process of tyme. For like as a yonge child maye not bringe forth the thinges that belonge to the aged: euen so haue I ordeined the worlde which I made.

**G** And I red and saide: Seeing thou hast now giuen me a waye / I will speake before: for our moether of whom thou hast tolde me / is yet yonge: a now she diuethlye vnto age. He answered me a saide: Aye a woman & beareth children: as she shall tell the. Saye vnto her: whether she are not they / whom thou hast now brought forth: like these that were before the: but lesse of stature: And she shall answer the: They that be borne in 3 yowth of strenght / are of one fashion: as they that are doune in 3 tyme of age: what 3 childes delf sayeth: Are other wyse. Consider now thy self: how 3 ye are lesse of stature: the thos 3 were before you / as so are they that come after you: lesse then ye: as 3 creatures which now begynne to be old: / a haue passed ouer the strenght of youth. Then saide I: Lord: 3 blesde 3 / if I haue founde sauoure in thy sight / where thy seruants / by whom thou hast created thy creature:

#### The VI. Chapter.

**I** When the grounde was made / before the worlde stode: or euer the wyndes blew: before it thoudyrt / and lightened: or euer the foundations of Paradyse were layed / before the fayre flowers were sene: or euer 3 notable paueris were established: before the innumerable multitudes of angels were gathered together: or

euer the bygnesses of the aye were listed vp / afore the measures of the firmaments were named: or euer the chynnyes in Syon were hoted: or the pastent yeaeres were sought out: and or euer the inuencions of them that now synne / were put asyde: before they were sealed 3 now gather saith for a treasure: then did I confide and ponde all these thynges: and they all were made thow me: a thow none other: by me also they be ended: and by none other.

Then answered I and saide: which shalbe the paring assunder of the gymes: Or when shalbe the ende of the first / and the beginning of it: that foloweth: And he saide vnto me: From Abraham vnto Isaac: vnto Jacob and Esau were borne of him: / Jacobs hande helde first the heale of Esau: for Esau is the ende of this worlde: and Jacob is the beginning of it: that foloweth. The hande of man betwix the heale and the hande. Or her question / I shal dreake thou not.

I answered then and saide: O Lord: 3 Lord: if I haue founde sauoure in thy sight / I beseech the: where thy seruants the ende of thy tokens / whereof thou shewest me parte / lest might. So he answered a saide vnto me: Stande vp vpo thy feet: and heare the perfecte voyce and sounde. There shall come a grate mocion: but the place where thou standest shall not be moued: And therefore when thou hearell the wordes: be not afraied: for the ende shall the worde and foundacion of the earth be vnderstande. And why: 3 worde therof trembleth and quaketh: for it knoweth that it must be chaunged at the ende. And it happened / that when I had herde it / I stode vpo my feet: and herkend: and behold: there was a voyce that spake / and the sounde of it was like the sounde of many waters: and it saide. Behold: the dayes come: that I wil begynne to vame me: and so vsyd them that dwell vpon earth: and will begynne to make inquisition of the: what they be: that haue burte conuice: vnto rightconuices / and when the lower cste of Syon shalbe fulfilled: and when the wail of that that wailsh away: shalbe euer sealed: then will I do these to them.

The bolles shalbe opened before the firmament: and they shall be altogether / and 3 children of a yeaere olde shall speake vnto that  
 wyce:



## The III. booke of Esdras.

best worde of all thy creatures: Of him come we all/and the people also / whome thou hast chosen specially vnto thy self. All this haue I saide now a litte before the: that I might shewe/ how that the worlde is made for oure sake. As for the other people which also come of Adam / thou hast saide that they are nothinge/ but be like a spyrte/ and hast likened the aboundance of them vnto a thowpe (that fallerh) from the rofe of the house.

And now (O Lord) the Briten which haue neuer bene reputed as nothinge / haue begonne to be deuided ouer vs / as to deuoure vs: but we thy people T (whome thou hast called the first borne / thy only begotte / a thy seuerer louer) are geuen into their handes a power. If the worlde now be made for oure sake / why haue we not the inheritaunce in possession with the worlde? How longe shall this endure?

### The VII. Chapter.

**A**nd it happened after that I had spoken out these wordes / there was sent vnto me an aungel (which had bene by me also the nyghts before) and he sayde vnto me: O Esdras / a heare the wordes that I am come to tell y. And I saide: speake on Lord my God. The saide he vnto me: The see is set in a wyde place / that it might be depe a greate: but the intrance is narrow and small like a ryuer. For who wolde go into the see / to lye vpon it / and to rule it? If he wente northow the narrow / how might he come into the broad?

Item another Citie is buylded and set vpon a broad felde / and is full of all goodes: the intrance is narrow and fobaine / like as if there were a sye at the ryght hande / an a depe water as I left / as it were onely one straight path bermye them both / so small / that there comde but one man go thre.

If this cite now were geuen to an aye / a he neuer wente thowr this narrow waye / how wolde he recouer his inheritaunce? And I sayde: Is it so Lord. Then sayde he: Euen so is Israel also a pereton. And why? for their sake haue I made the worlde: and when Adam transgressed my statutes / then was the thinge iudged that was done. Then were the intrances of the worlde made narrow / full of fowre and traunse / They are but few a euell / full of perels and labour. For the inuauence

of the foire worlde were wyde and sure / and brought immortall frute.

If they now which are entred into this worlde / maye not compend the these strayinge and vayne thinges / much lesse maye they comprehend and vnderstande the secrete thinges: Why disquietest thou thy self the / syngre thou art but a corruptible man: And what woldest thou knowe / where as thou art but mortall: And why hast thou not recoured into thine bert the thinge that is for to come / but that is present?

Then sayde I: O Lord Lord / thou hast obeynd in thy lawe / T that the righteous shoulde inheret these thinges / but that the vnsaithfull and engodly shoulde perishe: Heuere theleso / the righteous shall suffre strayinge thinges / and hope for wyde: for they that haue lyued engodly / and suffred strayinge thinges / shal not se the wyde.

And he sayde vnto me: There is no iudge aboute God / and none that hath vnderstandinge aboute the Highest. For there be many that perishe / because they despyse the lawe of God that is set before them. For God hath geuen strayinge commaundment to such as come / that they knowe what they do / and how they shoulde lyue: as if they kepte this / they shoulde not be punyshed.

Heuere theleso / they were not obedient vnto him / but spake agaynst him: imagined vayne thinges / and purposed to synne: and saide mo recouer / that there was no God / and that God regarded it not. His wayes haue they not knowen / his lawe haue they despyed / and benepd his promise: in his statutes and ordonances haue they not bene faithfull and stood fast / and haue not performd his woike.

And therfore Esdras / vnto the full plenty / of the empye / emptyis. Behold / the ryme shall come / that these toke which I haue tolde the / shall come to passe / and the hyde shall appere: and the earth that now passeth awaye / shal be shewed: a whosouer is deuoured from the foire sayde euell / shall se my wonders. For my sonne Iesus helde openly declared / with those that be with him: and they that comaine / shalbe mercy in foule hundred yeres.

After these same yeres shal my sonne Christ



eye/and all men that haue life: and the worlde  
shalbe turned into the olde silence seuen daies/  
life as in the fore iudgements/ so that no ma  
shall remaine. And after seue daies/ y<sup>e</sup> worlde  
shalbe yet a waileth not/ shalbe raysted vp/ a shall  
eye corrupte. And the earth shall restore those  
that haue slepte in her / and so shall the dust  
those that dwell in silence/ and the secreet pla  
ces shall deliuer those that be committed onto  
them. And the moost hyghest shalbe openly  
declared upon the state of iudgement/ a all mi  
stry shall vnto the awaye/ and lon ge sufferinge  
shalbe gathered together. But the iudgement  
shall continue / the ruerth shall remaine / and  
faith shall waie/ fudge/ the worke shall folowe/  
and the rewardes shalbe the wode/ the righteous  
nes shall waie / and the vnrightheousnesse  
shall beare no rule.

¶ Then sayde J: † Abiadam prayed first for  
the Sodomitcs / † and Moscs for the farthe  
r that synned in the wilderness / a he that came  
after him for Israell in the tyme of Achas and  
Samuel T and Dauid for the destruction / a  
Salomon for them that came into the Sane  
meri / † Achas for those that receaued rayne/  
and for the dead that be myght lyue: and † E  
zechias for the people in the tyme of Senna  
cherib: and Querec other in like maner which  
haue prayed for many.

¶ Euen so now/ sayinge y<sup>e</sup> corrupte is growen  
vp / a wickednes increased / and the righteous  
haue prayed for the vngodly / wherfore shall it  
nor be so now also?

¶ He answered me/ and sayde: This present  
worlde is not the ende/ there remayneth much  
honour in it / therefore haue they prayed for  
the wraie. But the daye of vome shalbe the  
ende of this tyme / and the begynninge of the  
immortallite for to come / wherein all corrup  
tion vanysheth/ all voluptuousnes is loushed/ all  
misdele take awaye/ rightheousnes growen/  
and the vertie spoure vp. Then shall no man  
be able to saue hym that is destroyed / nor to  
opprelle hym that hath gotten the victory. J

¶ I answered then / and sayde: This is my first  
and last sayinge/ that he had bene better / nor to  
haue geuen the earth vnto Adam : no cle whā  
it was geuen him: to kepe him that he shoulde  
not synne. For what profit is it for men now  
in this present tyme to lyue in hauntyce / and

after death to loke for punyishment? O thou  
Ad / what hast thou done: for though it was  
thou that synned/ thou art not fallen alone/ but  
we all that come of the. For what profit is it  
vnto vs/ if there be promysed vs an immortall  
tyme / where as the medle with veady wor  
kes: and that there is promysed vs an euera  
stinge hope / where as we our selues are euell  
and payne: and that there are layed vp for vs  
dwellinges of health and fredome / where as  
we haue lyued euell: and that the wofullippe  
of the hyghest is kept to defende them / which  
haue led a pacient life/ where as we haue wal  
ked in the moost wicked wayes of all: and that  
there shalbe shewed a paradys / whose frute  
endureth for euer / wherein the fredom a me  
dicine / where as we shall not go in: for we  
haue walked in vnpleasunt places: And that  
the face of them which haue absteyned / shall  
shyne about the starres / where as our faces  
shalbe blacke and barret: For whyle we lyued  
and byd vnrightheously / we considered not that  
we shoulde suffre therfore after death?

¶ Then answered he me/ and sayde: This is  
the consideration and thought of the bestayl/  
which man hath vpo earth: that if he be ouer  
come/ he shall suffre as thou hast sayde. But if  
he get the victory / he shall receiue the thinge  
that I saye. For this is the life/ wherof Moscs  
spake vnto the people while he liued/ sayinge:  
T hose the life that thou mayest lyue. Viewe  
theles / they deluded him not/ neyther the pro  
phets after him: to/ nor me which haue spo  
ken vnto the / that hauntyce should not reach  
vnto them to their destruction / like as we are  
in for to come ouer those that haue suffred them  
selues to be enfourmed in saluacion.

¶ I answered then a said: I knowe Lord/  
that the hyghest is mercifull / in that he hath  
mercy vpon them / which are not yet in the  
worlde: and vpon those also that walke in his  
lawes: a that he is pacient: alonge sufferinge  
towards those that haue synned in their woo  
les: and that he is liberal to geur where as it  
requereth: and that he is of great mercy/ for he  
multiplieth his loynge/ and his mercies towards  
those that are present/ and that are past/ and to  
them which are yet to come. For: if he multiplie  
not his mercie / the worlde shall not be made  
lyuynge/ with those that dwell therein. He ge  
J J ij uen

### The IIII. booke of Esdras.

with also / for if he gaue not of his goodnesse / that they which haue done euell / mighte be casted / the ten thousande parte of men shoulde not be made luyngre. And if iudge forgaue not those that be healed with his woide / and if he wolde destroye the multitude that stryue / there shoulde be very few left in an innumerable multitude.

#### The VIII. Chapter.

**A**ND be answered me sayinge: The moost why ghesell made this woilde for many / but the woilde to come for few. I will tell the a similitude / Esdras: As when thou aress / earth / it shall saye vnto the / it geueth much moules / wherof earthen vessels are made / but like of it that golde cometh of.

Then so is it with the moost of this woilde.

There be many created / but few shalbe preserued. Then answered I and sayde: Then slowe vnto the wit / O thou soule / a deuoure the vnderstandinge / for thou art agreed to heren and to geue care / and wyslinge to propheticis / thou hast no longe space giuen / but onely to lye. **O** Lord / wile thou not geue thy seruants leue / that we maye praye before the / and that thou maist geue seide vnto oure heere / and buylde oure vnderstandinge / that there maye come frute of it / and that euery one which is corrupte / and beareth the slate and piece of a man / maye lyeue?

For thou are alone / and we all are one worlemant / shippe of thy hande / life as thou hast sayde / and life as the body is fashioned noue in the dolle / bed / and thou gesseth the members / and thy creature is preserued in fyre and water: as is moniche doeth thy woife suffre thy creature / which is fashioned in her: but the thinge that preseructh / and it that is preserued / shall both be kepte togerther: and when yme is / the chylbeded deliuereth the thinge that is kepte and growen in her.

**B** For thou hast commaunded the biesles to geue mylke vnto the frute / that thinge which is created and fashioned / maye be needfuld for a tyme: and then thou disposeth and ordrest it with thy mercy / bingest it vp with thy righteousness / no: ourest it in thy lawe / a resourment is with thy vnderstandinge / manifeste as thy creature / and maketh it luyngre as thy woife. Wange then that thou best: orest luyngre

which with so great labour is created and fashioned / wherof thy commaundement / thou couldest lighly oide also / that the thinge which is made / mighte be preserued.

And this I spake now of all men in general / as thou knowest: but of thy people / whose sake I am sayng: and of thy inheritance / for whose cause I mourne / and of Israel / for whose sake I am woofull: a for Jacob / for whose sake I am greued: herfore begonne I to praye before the / for my self and for them / for I see the fall of vs / euen of vs / it well vpon earth. But I haue herde / thy swiftnesse of the iudge / which is to come: herfore beare my voyce / a vnderstande my woide / a I shall spake before the.

This is the beginninge of the woordes of

Esdras / before he was recreated: **O** Lord / thou that dwellest in euertlastingnesse / whose eyes are lift vp in hee / whose shode is exceedinge hie / whose glory is manly maye not be edyphended / before whom the hostes of heauen stode with tremblinge / whose kepinge is turned in winde a fyre / whose woide is true / whose talkinge is stedfast / whose commaundement is stronge / whose ordinance is fearfull / whose lofe vnto vs / the bestee / whose wrath maketh the mountains to melt awaye / and whose truth beareth wyntes: **O** heere I praye of thy seruants / and makest with thine care the peticion of thy creature.

For whye I lyeue / I will speake: and so lyege as I haue vnderstandinge / I will answer. **O** lofe not vnto the synnes of thy people / which serue the in the trust. Haue no respect vnto the wicked studies of the children / but to the desyre of those that kepe thy rethmones with sorrowes. Thinke not vpon those that haue walked saynely before the / but vpon them / which with well haue knowne thy feare.

Let it not be thy will to destroye the / which haue had beassy maners / but to lofe vnto them that haue clearly taught thy lawe. Take thou no indignacion at them / which are wise the bestes: but loue them / that alweye put their trust in thy righteousness and glory: for we and oure fathers haue all the same synnes and vncase / but because of oure synnes / thou shalt be called mercifull.

So: if thou hast mercy vpon vs / thou shalt be called mercifull / where as we haue no woordes of

Mar. rr. b  
and xxx b

tes of

kes of righteousness: for the righteous which haue layed up many good woikes together / shall out of their deues receaue rewarde. For what is man / that thou shouldst take displeasure at him: Or what is the corruptible mortal generacion / that thou shouldst be so rough toward him?

**I** For of a truth there is no man amonge  
n. viij. g  
the that be borne / but he hath dealt wickedly:  
lx. vi. f  
and amonge the faithfull there is none / which  
hath not done amysse. For in this (O Lord) thy righteousness a thy goodnes / shall be praye  
ed and declared / if thou be mercifull onto the /  
which are not ryght in good woike.

Then answered he me / and sayde: Some  
things hast thou spok right / and accordinge  
vnto thy woordes it shall be. For I will not ve-  
rely confide the woike of them / which haue  
synned before deathe / before the iudgement / be-  
cause of destruction / I but I will reioyce ouer the  
woike / and thought of the righteous. I wil re-  
membre also þe pylgrimage / the holynakinge  
and the rewarde. Like as I haue spoken now /  
so shall it come to passe. For as the housband  
man soweth much seede vpon the grounde / and  
planteth many trees / a yet alwaye the thinge  
that is sowne is plauted in not all fepte safe /  
neither doeth it all take rote: Euen so is it  
of them that are sowne in the woilde / they shall  
not all be perserued.

**I** answered then and saide: If I haue  
founde grace / shal I me speake / Like as the  
housband man seke perserue / if it receaue  
not rayne in due season / or if there come to  
much rayne vnto it: Euen so perserue man also /  
which is created with thy handes / and is like  
vnto thine owne image a to thy self / for whose  
sake thou hast made all thynges / and sowed  
him vnto the housbande mans sode. We not  
weib at vs. (O Lord) but spare thy people /  
a haue mercy vpon thine owne inheritaunce:  
O be mercifull vnto thy creature.

Then answered he me and sayde: Thin-  
ges present are for the present / and thinges to  
come for: such as be to come. For thou wastest  
yet much / seynge thou maigest loue my crea-  
ture about me / I haue oft times diuerten nye  
vnto the / but neuer to the vnrighteous. In  
this also thou art maruailous before the Hy-  
gheyl / in that thou hast humbled thy self / as it

becommeth the / and hast not regarded thine  
owne self / that thou art had in rich honoure a-  
monge the righteous. Therefore shall greate  
wretchednesse and misery come vpon the / that  
in the latter tyme shall dwell in the woilde / for  
they haue walked in greate pride.

But vnderstande thou for thy self / and see  
oue glory for such as be like theise: vnto you is  
paradyse opened / the tree of life is plauted / the  
tyme to come is prepared / plenteousnesse made  
ready: a cite is buylded for you / a rest is pre-  
pared / yet / perfect goodnesse a wysdome. The  
roic of euil is maried from you / that weaknes  
and more is hyd from you / and into hell flyeth  
corruption in foigefulnesse. So we are van-  
nyshed away / and in the ende is shewed the  
treasure of immortallite. And therefore saye thou  
no more questions / concerninge the multi-  
tude of them that perishe. For they haue taken  
liberty / despyed the Hygheyl / thought false  
of his lawe / and forsaken hys waye.

Moreover / they haue trode vnto his right-  
eous / I a layde in their heart that there is no  
C. vj. c. / and that wrongly: for they dye. For  
life as the thinge þ I haue spoken of / is made  
ready for you: Euen so is thyself and perne pre-  
pared for the. For it was not his wil that man  
shoulde come to nauight: but they which be  
created / haue despyed the name of him þ made  
them / and are vnshankfull vnto him: which  
prepared life for the. And therefore is my iud-  
gemente now at hande. These thinges haue I  
not shewed vnto all men / but vnto fewe: na-  
mely vnto the / and to such as be like the.

Then answered I and sayde: Beholde O  
Lorde / now hast thou shewed me the multi-  
tude of the tokens / which thou wilt begynne  
to do at the last: but at what tyme and when  
thou hast not shewed me.

The IX. Chapter.

**H**e answered me then a sayde: Measure I  
shou the tyme diligently in it self / when  
thou seyst that one part of the tokene come to  
passe / which I haue tolde the before / so shalt  
thou vnderstande / that it is þ very faine tyme /  
wherein the Hygheyl wil begynne to vylt the  
woilde / which he made. And what there shall be  
sene earthuaile a vposure of þ people in the  
woilde / the shall thou wel vnderstande / þ I moost  
hyest spake of those thinges / fro the daye that  
I J uij were

Dial. p. 4

## The IIII. booke of Esdras.

were before the euen from the beginninge.

For life as all that is made in the world/ hath a beginninge and ende / and the ende is manifest: Euen so the tyme also of thyngest have playne beginninges in wonders a signe/ and the ende in wo:ninge and in tofens. And euer one that shalbe saued / and shalbe able to scape: by his woites a by faith / wherby he haue bel. ued / shalbe preferred fro the saide perils/ a shall se my sauour in my lande and within my borders / for I haue halowed me from the wilde. Then shall they be in carefullnes/ which now haue abused my waies: and they that haue cast them out vespynefully / shall dwell in paynes.

**B** For such as in their life haue receaued benedictions/ and haue not knowen me / and they that haue abhorred my lawe / whyle they had yett freedom/ a when they had yett open roume of amendement and conuersion / and vnderstode not/ but vespyned it in some must know after death in payne. And therefore be thou nemore carefull/ howe the vngodly shalbe punysshed / and howe the righteous shalbe saued / and whome the worlde is / and for whome the worlde is / a wher it is. Then answered I and sayde: I haue talked before a now I speake / and will speake also hereafter / that there be many mo of them whiche perisb / then shalbe saued / like as the floude is greater then the woppe.

iiij. Esdr. iiij.

And he answered me / sayinge / like as the felde is / so is also the se: as the floures be / so are the colours also / such as the woike ma is / such is also the woike: and as the housbande man is him self / so is his housbande also / for it was by tyme of the worlde. And when I prepared for the that are now / or euer the worlde was made / wher in they shall dwell / then was there no man that withstode me. Now when euer one was / a the maste also in the worlde whiche is now prepared / and the moneth that creaseth not / and the lawe which is vncardable / their maners were corrupte. So I considered the worlde / and behold / there was perrell / because of the roughnes that were come into it. And I saue / and spared them greatly / and haue kept me a wyndery of the grapes / and a plant from amonge many generacions.

Let multitude perisb the / which are growen

vp in wayne / and let my grape and wyndery be kept euen my plante: for with great labour he haue I made it vp.

Neuer theles / if thou wilt take vpon the yett seven dayes mo / (but thou shalt not fast in them) go thy waye then into the felde of floures / where no house is builded / and eate care of the floures of the felde / trust not fluff / drinke no wyne / but eate floures onely. Praye vnto the Hyghest continually / so will I come / and talke with the.

So I went my waye / a came into the felde which is called Ardach / like as he commaunded me / and there I sat amonge the floures / and ate of the herbes of the felde / and the deare of the same fasted me. After seven dayes I saw vpon the grasse / a tiny herbe was next vnto me like as afore: a I opened my mouth / and beganne to talke before the Hyghest / a saide: O Lord / thou that sheest thy selfe into vs / thou hast declared and opened thy selfe vnto our fathers in the / wyshernes / in a place / where no man dwelleth / in a barren place / where they came out of Egipte / a thou speakest say: Hearc me O Israel / a make my woide / thou se of Jacob. Behold / I some my lawe in you / and it shall bringe frute in you / a ye shalbe honoured in it for euer. For our fathers which receaued the lawe / kept it not / a obserued not thy ordinaunces and statutes / a the frute of thy lawe was not declared / for it might not / for why / it was thine. I for they that receaued it / perisbed / because they kept not the thinge that was foreen in them.

It is a custome when a grounde receaueth frute / or the see a ship / or a vessel meare a drinke / that when it perissheth / or is broken / therein a thinge is to so: / or wher in any thinge is put the thynges also perishe a are broke / which are foreen / or put therein. But vnto vs it hath not happened / so / for we haue receaued the lawe / perisb in sinne / a oure herre also which receaued the lawe: notwithstandinge / the lawe perissheth not / but remaineth in his labour.

And when I considered these thinges in my herre after this maner / I looked about me with mine eyes / a vpo the righte side I sawe: a wo:nt man / which mourned sore / in a bare linnen raris / a wept he loude voyce / her clothes were rent in pece / a he had afflictions vpo her head.

Esdr.

**J** Then let *J* my thoughtes go / that *J* was  
in / and turned me vnto her / and saide *J* where-  
fore wepest thou? why art thou so sory and  
discomforted? And she saide vnto me: *Syl* /  
let me bewaile my selfe and take yet more sor-  
rowe: for *J* am sic vexed in my minde / and  
brought very lowe. And *J* saide vnto her  
what aylest *H*? *H* who hath done any thing  
vnto thee? she saide: *J* haue bene vnfrui-  
tful and barren / and haue had an housbande  
thirtie yeares. And these xxx. yeares *J* do no  
thinge els butt daye and night a al houres / but  
make my prayer to the *Hyghest*. After thirtie  
yeares *God* herd me thy handmaiden / looked  
vpon my misery / considered my trouble / and  
gaue me a sonne / and *J* was glad of him / so  
was my housband also a al my neighboures /  
and we gaue greate honour vnto the mightie  
*ye*. And *J* nourished hym with greate tra-  
uayle. So when he grewe vp / and came  
to the yme that he shoulde haue a wyfe / *J*  
made a feast.

## The X. Chapter.

**A**nd it happened that when my sonne  
went into his chamber / he fel doun /  
and *wept*: then our chiefe we all the *lygh-*  
*tes* / and all my neighboures rose vp to comfort  
me. The toke *J* my rest vnto the seconde daye  
at night: and when they had al rested / *H* they  
might comfort me / *J* rested also / and rose vp  
by night / a fled / a am come hither into this  
field / as thou sayst / and am purposed not to  
come in the cite / but to remain here / and ney-  
ther to eate nor drynke / but continually to  
mouere and to fast vntill *J* dye.

Then let *J* my meditations and thoughtes  
fall / that *J* was in / and spake to her in dis-  
pleasure: Thou foolish woman / seist thou  
not our becausne / a mourninge / and what  
happenech vnto vs? howe *Sion* our mother  
is all to wofull and sory / and howe she is cleane  
wroughte doun in a misery: syng we all  
now in heauynee / a make cure more / so: we  
shal sone rest. So: so: the becausne that thou  
sairst / is but for one sonne. Demaunde the  
earth / she shal rest the / *J* is she which ought  
by reason to mouere / for the sal of so many  
that grow vpon her. For from the beginning  
al me are bone of her / a orber shal come: and  
behold / they walke almost all into destru-

cion / and many of them shal be rot out.

Who shoulde then by reason / make more  
mourninge then she / that hath lost so greate a  
multitude: and not thou / who seist art sory but  
for one. But if thou wouldest say vnto me: My  
mourninge is not like the mourninge of the  
earth / for *J* haue loste the frute of my bar-  
dy / which *J* bare in becausne: as for *J* earth  
according to the ordinance of *J* earth onely  
so that many are gone awaye in her / as it is  
come to passe: Then saide *J* vnto her / like as  
thou hast doine with trauaile a sorrowe / euen so  
the earth also from the beginning / giueth her  
frute vnto ma / for him that made her. And  
therefore withholde thy sorrowe and heauynee  
by thy self / and loke what happeneth vnto the  
beare it strongly. For if thou iudgest *J* make  
and ende of *God* to be righteous and good /  
and receaue his counsaile in mine / thou shalt  
be commaunded therein. So they way then in  
to the cite to the housbande.

And she saide vnto me: that wil *J* not do /  
*J* wil not go in the cite / but here wil *J* dye.  
So *J* commauned more with her / and saydest  
Do not so / but be counsailed / a follow me: for  
how many fallen hath *Sion*? Be of good con-  
foute because of the soun of *Jerusalem*. For  
thou seist that our *Sanctuary* is laied wast /  
our aulter broken / our temple destroyed / oure  
playinge of instrumentes and singing laied  
doun / she thankes giuinge put to silence / our  
myrris is vanisshed awaye / the lighte of oure  
candelstick is quashed / *J* Arke of the *ceduauis*  
is taken from vs / al our body thinges are des-  
troyed / a the name that is called vpon our *nes*  
is dishonoured / our childre are put to shame /  
oure pistles are burnt / our *Linces* are carried  
away into captiuite / our virgins are despyled /  
and our wyces rauished / our righteous men  
spoyled / and oure childre destroyed / our yong  
men are brought in bondage / and oure strong  
wothies are become weak: a *Sion* / whiche  
scale is the greatest of al / do kisse vp / *J* her  
wofulnes: so: she is deliuered into the handes  
of them that hate vs.

And therefore take of the greate becausne /  
and put awaye the multitude of sorrowe: that  
the myghthe maye be mercifull vnto the /  
and that the *Hyghest* maye geue the reste fro  
thy labour: and trauaile. And it happenech  
*J* *J* *v* *thar*

B

Ech. xii

E

The. iiii. booke of *Esther*.

that wha I was talking with her/her face vnd  
shyne and glister/so that I was afrayed of her  
and mused what it myght be. And immedy  
ly she call out a great voyce/very fearefull  
so that the earth shok at the noise of h<sup>er</sup> voyce:  
and I looked/and beholde/the woman appea  
red vnto me no more: But there was a cite  
buildid/ and a place was scrued from the  
grounde and foundation.

Then was I afrayed / and cried with a loude  
voyce/and sayde: where is Vred the aungell  
iij. *Est. iij.* a which came to me at f<sup>irst</sup>: for he hath cau  
sed me to come in many considerations/ and  
bye thoughtes/and myne ende is turned too  
corruption/and my prayer to rebulke. And as  
I was speakinge these wordes/ he came vnto  
me/and looked vpon me/and I laye as one  
that had bene dead/and myne vnderstanding  
was altered/ & he toke me by the ryght hande/  
and comforted me/ and set me vp vpon my  
feet/and sayde vnto me: what afeith thou art  
why is thine vnderstandinge vexed: and the  
vnderstandinge of thy her/and wherefore art  
thou so? And I sayde: Because thou haste  
forsaken me: and I haue done t<sup>he</sup> accoordinge  
vnto thy wordes/ I wente into the felde/ and  
there haue I sene a thynge/ that I am not  
able to exp<sup>ress</sup>: He sayd vnto me: Stande  
vnto me/ and I shall geue thee ex  
p<sup>osition</sup>.

Then sayde I: Speake vnto me my Lo<sup>rd</sup>  
vnto forsake me not/ & I dye in waynes: for I  
haue sene that I knewe not/ and herbe that  
I do not knowe. Vnto shall my vnderstanding  
be decreasid/ and my mynde: But nowe I  
beside the/ that thou wilt shewe thy seruante  
of this wonder. He answered me then/  
and sayde: heare me / and I shall enforme  
thee/ and tell thee wherefore thou art afrayed/ for  
the Hyghest hath opened many secreete thyn  
ges vnto the.

He hath sene that thy waye is ryght / and  
that thou seest howe continually for thy  
people/ and muste geate lamentacyon for  
Syon: and therefore vnderstande the vssion/  
whiche thou sawest a lytle while ago after  
this maner: Thou sawest a woman moure  
nyng/ and thou hast comforted her: Neuer  
theles/ thou wast thou the lyknes of the wo  
man no more/ but thou thoughtest there was

a ctyric buildid: and lyke as she tolde the of  
the fall of her sonne/ so is thou the answerer  
The woman whome thou sawest / is Syon:  
and where as she tolde the/ that she hath bene  
thyr<sup>ty</sup> . yeares vnfrutefull and barren / those  
are the xxx. yeares/ wherin there was no offe  
ringe made in her.

But after xxx. yeares Salomon buyl  
ded her/ and offred/ and then bare she barren  
a sonne. And where as she tolde the / that she  
was fedd hym with labour / that was the  
treuyllyng of Jerusalem. But where as she  
sonne dyed in her chaumbre / that is the fall  
of Jerusalem: And thou sawest her lyknesse/  
how she mourned for her sonne: and what  
els happened vnto her / I haue shewed the.  
And nowe God seith that thou art so? in  
thy mynde/ and suffrest from thy her for her/  
and so hath he shewed the her clearnesse/ and  
the faynes of her beuys.

And therefore I had the remaine in the  
felde/ where no house is buildid. For I knew  
that the Hyghest wolde shewe this vnto the/  
therefore I comanded the to go into the felde:  
where no foundation nor buildinge is. For  
in the place where the Hyghest will shewe  
his ctyric / there shalbe no mans buildinge.  
And therefore feare not / and let not thine  
herbe be afrayed / but go thy waye in/ and se  
the glorious and fayre buyllynges/ and howe  
greate it is/ and howe greate thou thyselfe!  
After the measure of thine eyes / and then  
shalte thou heare as muche as thine eares  
maye comprehend. For thou art blessed a  
bout many other / and arte called with the  
Hyghest as the sowe. But to morowe at  
nyght thou shalt remayne here / and so shall  
the Hyghest shewe the vissions of bye thyn  
ges/ which he will do vnto them that dwell  
vpon earth in the last daies. So I slepe the  
same nyght/ as he commaunded me.

The. Xl. Chapter.

Then came I a dreame: and beholds/ there I  
saw/ and muste geate lamentacyon for  
Syon: and therefore vnderstande the vssion/  
whiche thou sawest a lytle while ago after  
this maner: Thou sawest a woman moure  
nyng/ and thou hast comforted her: Neuer  
theles/ thou wast thou the lyknes of the wo  
man no more/ but thou thoughtest there was

des rested. The head in the middell was greater then the other two rested in the residue.

Moreover I sawe that the Begle stode with his wynges/and raygned upon earth/ and ouer all them that dwell upon the earth/ and I sawe that all thinges vnder heauen were subiect vnto him/and no man spake against him/ nor one creature vpon y earth. I sawe also that the Begle stode vpon his clawes/and gaue a sounde with his fetters/ and a voyce sayinge after this maner: waiche not altogether / slepe euery man in his owne place/ and ward for a neme/ but let the heades be perserued at the last. Where the lesse/ I sawe that the voyce wente not out of his heades/ but from the middell of his bodye.

And I numbered his contrarye fetters/ and beholde/ there were egyptic of them. And I looked/ and beholde/ vpon the egyptic there arose one fetter/ and raygned ouer all y earth. And it happened that when it raygned/ the ende of it came/ and the place thereof appeared no more. So the next fol: winge stode up and raygned/ and had a greate tyme: and it happened/ that when it raygned/ the ende of it came also lyke as the first/ so that it appeared no more.

Then came there a voyce vnto it/ and said: Heare thou that basle kytte in the earth/ so long tyme I lay vnto the/ so that thou beginnest to appere no more: There shall none after the attayne vnto thy tyme/ nor not halfe the tyme. Then arose the thirde/ and raygned as the other arose/ and appeared no more also. So wente it with all the residue one after another/ so that euery one raygned/ and then appeared no more. Then I looked/ and beholde/ in piocesse of tyme the fetters that folowed were set vp vpon the right side/ that they might rule also/ and some of them ruled/ but within a while they appeared no more: for some of the were set vp/ but ruled not. After this I looked/ and beholde/ the f. fetters appeared no more/ and the two wynges/ and there was no more vpon the Begle's bodye. But two heades that rested/ and fixe fetters. Then sawe I also/ that the fixe fetters were parted in two/ and remained vnder the heade/ that was vpon the right side/ for the foure continued in their place. So I looked/ and beholde/ they that were

vnder the wynges/ thought to set vp them selves/ and to haue the rule. Then was there one set vp/ but shortly it appeared no more/ and the seconde were sooner aware then the first. And I beholde/ and lo/ the two thought also by them selves to raygne: and when they so thought/ beholde/ there waked one of the heades that were at rest/ namely/ it was in the middell/ for that was the greater of the two heades. And then I sawe/ that the two heades were filled with hym/ and the heade was turned with them that were by hym/ and ate vp the two vnder wynges that wold haue raygned.

But this heade put the whole earth in feare/ and bare rule in it/ ouer all those that dwelt vpon earth with much labour/ and he had the gouernaunce of the world ouer all the soles that haue bene. After this I looked/ and beholde/ the heade that was in the middell/ suddenly appeared no more/ like as the wynges/ then came the two heades/ and beholde ruled vpon earth/ and ouer those that dwelt therein. And I beholde/ and lo/ the heade vpon the right side/ reuoured it that was vpon the left side. And I herde a voyce/ which said vnto me/ loke before/ that a confesse the thing that thou seest. Then I sawe/ and beholde/ as it were a Lyon that roareth/ runninge happilye oute of the wood/ and he sente oute a mans voyce vnto the Arge/ and sayde: Heare thou/ I will talke with the/ and the Arge/ shall saie vnto y: This is not thou that hast the victory of the foure bestes/ whome I made to raygne vpon earth/ and in my world/ and that the ende of their times mighte come vnto them?

And the fourth came/ and ouerwonne all the bestes that were past/ and had power ouer the world with greate fearefulness/ and ouer the whole compasse of the earth/ with y moost wicked labour/ and so longe tyme dwelt he vpon the earth with decreace/ and the earth halt thou iudged not with truth. For thou hast troubled the mee/ thou hast burst y pearceable and quere/ thou hast loued lyare/ and destroyed the dwellinge of the that thought for the frute/ and haste esse/ thoue the wale/ sea of such as ynd the no herme: Therefore is thy wrongeous dealinge/ and blaspemye

### The III. booke of Esdras.

came vp vnto the Hyggest/a thy wyd vnto I mighty. The Hyggest also hath lofed vpd the proude nimos/a beholde they are ended / and their abhominacions are fulfilled. And there for appere nomore thou Zegle/a thy horrible winges/ and thy wicked fethers / and thy vngacious heades/ and thy synful clawes/a all thy vaine bodyes: that the earth maye be refreshed/ and come againe to her self/ wchā she is deliuered from thy violence / and that she maye hope for the iudgement and mercy of him that made her.

The. XII. Chapter.

**A**nd it happened vhan the Lyon spake vnto these wordes vnto the Zegle/ I saue and beholde/ the head that afore had the upper had appeared nomore: neither vvd the foure winges appere any more: that came to hym/ and were set vp to raigine/a their kingdome was small/ and full of vpsoure.

And I saue / and beholde/ they appeared nomore/ and the whole body of I Zegle was stent/ and the earth was in greate feare. The awaked I out of the traunce of my mynde/ a from greate feare/ and saide vnto my spete: Lo/ this hath thoue giuen me/ in that thou seardest out the waye of the Hyggest: lo/ yet am I weery in my mynde/ and very weak in my spete / and lytle strength is there in me / for the greate feare that I receaued this nyghte. Therefore vvd I now beseeke the Hyggest/ that he will comforte me vnto the ende / and I

**S**aide: Loide Loide / if I haue founde graue before the syght / and if I am iustified with the before many other / and if my prayer come vp before thy face/ comforte me then/ and shewe thy seruauit the interpretation and playne difference of this horrible syght/ that thou mayest perfectly comforte my soulet for thou hast iudged me worthy/ to shewe me the last of tyme.

And he saide vnto me this is the interpretation of this syght. The Zegle whome thou sawest come vp from the see/ is the kyngdome whiche was sent I in the vision of thy brother Danuel/ but it was not expounded vnto him/ for now I declare it vnto the.

Beholde/ the voyes come / that there shall ryse vp a kyngdome vpon earth/ and it shall be feared aboue al the kyngdomes that were ere

fore it: In the same kyngdome shall xij. kynges raigne one after another. For the seconde shall begynne to raigne/ and shall haue more tyme then the other / and thus do the xij. wynges signifye/ which thou sawest. As for the voyce that spake/ and that thou sawest goe out from the heades. But not from the body. In becauseneship/ that after tyme of that kyngdome/ there shall arise greate stryunges/ and it shall stand in parcel of fallynge/ neuer before/ it shall not yet fall/ but shall be set into his Beginninge. And the eyght vnder winges whiche thou sawest hang vnto the wynges of hym/ beforen that in hym there shall arise eyght kynges/ whiche tyme shall be but smal/ and their yeares swifft/ and two of them shall beare. But when the myddell tyme cometh / there shall foure kynges in the tyme/ vhan this tyme begynne to come that it maye be ended/ but two shall be kepte vnto the ende.

And where as thou sawest the heade restinge/ this is the interpretation. In his lesse shall the Hyggest raise vp the kyngdomes/ and call many agayne into them / and they shall haue the Dominion of the earth/ and of those that dwell therein/ with much labour aboue al those that were before them. Therefore are they called the heades of the Zegle: for it is they that shall dyange forth his wefednesse agayne / and that shall performe/ and synn his laste. And where as thou sawest/ that the greate heade appeared nomore/ it signifyeth that one of them shall dye vpon his bed/ and yet with payne / for the two that remaine/ shall stayne with the swerde. For the swerde of the one shall weaure the other/ but at the last shall be full thoware the swerde by himselfe.

And where as thou sawest two vndermines vpon the heade/ that is on the right syde/ it signifyeth that it is they whome the Hyggest hath kepte vnto theyr ende: this is a smal kyngdome/ and full of trouble. The Lion whome thou sawest raigne vp out of the wood/ and roaringe/ and sprakinge vnto the Zegle/ a rebuynge him for his vngrighteousnesse is the wynde/ whiche the Hyggest hath kepte for them/ and for their wickednesse vnto the ende: he shall reioyse them / and reue them asunder before them. For he shall see



for them syuinge before the iudgemente / and  
shal rebulke them: for the residue of my people  
shal be beliner wth trouble: those that be per-  
secured ouer mine ende: and he shal make the  
ioyful vntill the cominge of the haic of iudge-  
ment: wherof I haue spoken vnto the from  
the beginninge. This is the vicame that thou  
sawest / and this is the interpretacion. Thou  
only hast bene mere to knowe the secreete of  
the hyghest.

Therefore wryte all these thynges that thou  
hast sene in a booke / and hyde them / and teach  
them the wryte in the people / whose heres  
thou knowest maye compendhe and kepe  
the secretes. But wryte thou here thy selfe  
yet seuen dayes mo / that it maye be be-  
weyde the / whatsoeuer it pleaseth the Hy-  
ghest to declare vnto the / and with that he  
wente his waye.

And when all the people perceaued / that  
the seuen dayes were pass / and I not come  
agayne into the cite: they gathered them al-  
together from the east vnto the moost / and  
came onto me / and sayde: what haue we of-  
fended the: and what euil haue we done a-  
gaynste the: that thou forsakell vs / and syrest  
here in this place? For of all people thou o-  
nely arte lesse vs: as a grape of the vyne / and  
as a candell in a dark place / and as an hairen  
and a hippe persecuted from the tempest.  
Hau we not the aduersite ynough / but  
thou misse forsake vs: Were it not better for  
vs / that we had bene viuent with Syon: for  
we are no better then they that dyed there /  
and they wryte with loude voyce. Then aun-  
swered I them and sayde: Be of good com-  
forte O Israel / and be not heauy thou house  
of Jacob: for the hyghest hath you in remem-  
braunce / and the myghty hath not forgotten  
you in remission. As for me / I haue not for-  
saken you / neyther am I departed from you:  
but am come into this place to paye / because  
of the mystery of Israel / that I myghte see  
mercy for the lowe estate of youre Sanctua-  
ry. And nowe go youre waye home eury  
man / and after these dayes wyll I come vnto  
you. So the people wente theyr waye into  
the cyncyke: as I commaunded them: but I  
remayned still in the selde seuen dayes / as  
the angell had me / and I am one of the

sources of the selde / and had my meate of the  
herbes in those dayes.

The XIII. Chapter.

What I dreamed a dreame by nyght. And  
Beholde there arose a wynde from the west / that  
moued all the floudes thereof. And I lokt /  
a beholde / the man was stronge / and increas-  
ed with the cloudes of brauen / and when he  
turned his countenance so consider / all the  
thynges trembled that were sene vnder him:  
and when the voyce went out of his mouth /  
all they stent that herd him / like as the earth  
when it feleth the fyre.

After these I sawe / and beholde there ga-  
thered together a multitude of men oute of  
numbre from the four wyndes of the hea-  
uen / to fyghte agaynste the man that came  
oute from the see. And I lokt / and beholde /  
he graued hym selfe a greate mountain / and  
flew vp upon it. But I wolde haue sene the  
godde: or place / wherout the hyl was gra-  
uen / and I coulde not.

I sawe after these / that all they which came  
to fyght agaynst him / were fere afraied / and  
yet durste they fyghte. Wherfore / when he  
sawe the fearenesse and violence of the peo-  
ple / he neyther lysse vp his hande nor helde  
sworde / nor any weapen: but only as I  
sawe he sent out of his mouth as it had bene  
a blast of fyre / and oute of his lippe the  
wynde of the flamme: and oute of his runge  
he caste oute sparkes and stormes / and they  
were all mynne together: the blast of fyre / the  
wynde of the flamme / and the greate storme:  
and fell wth a rushe vpon the people /  
whiche was prepared to fyghte / and sarme  
them vpon eury chonct: so that of the innume-  
rable multitude there was nothinge sene /  
but only dust and smoke. Wher I sawe this /  
I was afraied.

Afterwarde sawe I the some man come to  
Babone from the mountain / and calling vnto  
him another peaceable people: and there  
came much people vnto him: som were glab /  
some were sory: some of them were bounde / so  
that they were caried and brought south.

Then was I sike thowt the greate feare /  
and I waked / and sayde: thou hast sene  
thy kinsman: all thy wonders from the be-  
gynning

### The III. booke of Esdras.

gynnyng/and hast counted me worthy/that thou myghtest receaue my prayer: shewe me nowe yet the interpretation of this dreame.  
 For thus I canstode in my vnderstanding: Wo vnto them that shalbe left in those dayes/ and mude more wo vnto them that are not lesse behynde: for they that were not left were in heauynesse.

Nowe vnderstande I the thynges that are layd vp in the latter dayes / whiche shall happen vnto them/and to those that are not lesse behynde. Therfore are they come into greates parcels/ and many necessites / lyke as these dreames declare. Yet is it easer / that he whiche suffreth hurte/ come in these / then to passe awaye as a cloude oute of the world: and nowe to se the thynges that shal happen in the last.

**E** Then answered he me/ and sayde: The interpretation of the sygne shal I shewe the/ and I will open vnto thy the thyng that thou halst requyred. For thou hast spoken of them that are lesse behynde / and this is the interpretation. He that taketh awaye the perill in that tyme/ hath kept hym selfe. They that be fallen into harme / are sude as hawt woikes / and sayth vnto the moost myghtye. Knowe this therfore / that they whiche be lesse behynde / are more blisseth then they that be dead. This is the meaninge of the vyson.

Where as thou sawest a man commynge vp from the Deppe of the see/ the same is he whome God the Hyghest hath kepte a great season/ whiche by his owne selfe shall velyuer his creature/ and be the lordie them that are lesse behynde. And where as thou sawest / that out of his mouth there came a blast of wynde / fyre and storme/ and howe that he lyft up neir ther towards: not weapen / but that the rustynge in of hym destroyed the whole multitude / that came to fyghte agaynst hym: I synifyeth / that the dayes come / when God will velyuer them that are vpon earth / and in a tynce of tyme shall be come vpd the / that dwell in the earth. And one shall vnder take to fyghte agaynst another / oue cite agaynst another / one place agaynst another / one people agaynst another / and one realme agaynst another. When this cometh to passe / then shall the tokens come / that I shewed the

before: and then shall my sonne be declared / whome thou sawest clymme vp as a man. And whal the people heare his voice / every man shal in that owne lande leave the state / that they haue one agaynst another / a annumerable multitude shalbe gathered together / as they that be wyllynge to come and to ouercome hym by fyghtynge. But he shall stande vpon the toppes of the mount Zion. Hierusalem / Zion shal come / and shalbe thewed / beinge prepared and builded for all my / lyke as thou sawest the hyl graue fouh with- out any hande. But my sonne shal rebuke the people that are come for their wickednes / with the tempest / and for their cruel ymaginacions: a they: paynes / wher with they shalbe punished / are lyfened vnto the flame: and without any labour / that he velyuereth / by the law / which is compared vnto the fyre.

And where as thou sawest / that he gathereth an other peaceable people vnto hym: whiche are the ten trybes / which were carryd awaye prysoners oute of theyr owne lande / in the tyme of Oseas the kynge: / whome Salmana- sar the kynge of Assyria toke prysoners / and carryd them ouer the water / and so came they into another lande.

But they gaue them this counsayl / that they shoulde leaue the multitude of the Gy- then / and to go forth into a farther countrey / where neuer man fynde dwelth: that they myghte there kepe their statutes / whiche they neuer kepte in their owne lande. And so they entred in at the narrowe passagge of the water of Euphrates / and God shewed to them **Esdra** so: them / and helde still the floude till they were passed ouer: for whome that countrey there was a greates waye / namely of a yere / a an halfe iourney / for the same region is called Asereth. Then dwelt they there vnto the latter tyme: and when they come forth agaynst the Hyghest / shal hold still the springes of the streame agayne / that they maye go throuer / therfore sawest thou the multitude in peace. And they that be lesse behynde of thy people / are those that be founde within my border. Nowe when he velyuereth the multitude that is gathered together / he shal declare his people that remaine / and then shall be shewe the greates wondere.

Then

Wt. xxiiij. a

**J** Then saide J: O Lord, Lord, beu me  
shio: wherefore haue J sent the man edmunge  
vp from the Drepe of the see?

And he saide vnto me: Lyke as thou callye  
neyther seke out nor knowe the thynges that  
are in the Drepe of the see: euen so mayest thou  
not se my Drepe: or those that be with hym: but  
in the tyme of the Daye. This is the interpre-  
tacion of the dreame / whiche thou sawest /  
therefore thou onely art here lyghtened: for  
thou hast forsaken thine owne lawe / and ap-  
plied thy Diligence vnto myne / and soughte it.  
¶ Thy lyfethall thou diddest in wyse domes:  
and hast called vnderstandinge thy mother:  
and therefore haue J shewed the the treasure  
of the Byssell. After this sayde J wyl shew  
the moete a talk with the moete at large: yee/  
beuay and wonderous thynges wyl J ve-  
clare vnto the.

5 Reg. 7  
Ios. 14

Then wente J forth into the felde: geuyng  
paynt and spakes greatly vnto Godd: because  
of his wonders which he did in tyme: and be-  
cause he gouerneth the same: and such as is in  
tyme: and there J sat the Dayes.

The XIII. Chapter.

**W**hen the derde Day J sat vnder an Oke  
tree: then came there a voyce vnto me  
out of the bush: and sayde: Esdras: Esdras.  
And J saide: here J am Lord: and stode vp  
vpon my feete. Then spake he vnto me: In  
the bush the God J appeare vnto Moyses / and  
talked with hym: when my people serued in  
Egypte: and J sent him / and led my people  
out of Egypte / and thoughte him vpon the  
mounte Synay: where J helde hym by my  
a longe season: and tolde him my wonderous  
woikes: and shewed him the secretes of the  
tymes: and the endes: and commaunded him /  
saying: These woikes shalt thou declare: and  
not hyde them. And nowe J saie vnto the:  
that thou laye vp in thine herte the dreames  
that thou hast sene / and the interpretations  
which J haue shewed the: for thou shalt be re-  
ceaued of all / thou shalt be turned: and re-  
mayne with my counsaill: and with suche as  
be lyke the: vntill the tymes be ended. For the  
woide hath lost his youth: and the tymes be-  
gyne to weage olde. For the tyme is deuoued  
into twisse partes: and ten partes of it are  
gone already: and halfe of the tenth partes

Exod. 3

Yet remaineth there that: whiche is after the  
halfe of the tenth partes.

Therefore prepare and orde thy house: and  
resourne thy people: comferte suche of them  
as be in trouble: and tell nowes of the retribu-  
cion: les go from the mortal thoughtes: caste  
awaye the burrbens of man: put of the weak  
nature: laye vp in some place the thoughtes.  
that are moost beuay vnto the: and haue it  
to flye from these tymes: for suche sell and  
wicket consist: as thou haste nowe / sine happen  
shall they so yet much worse. For: the weaker  
that the woide be: and the tyme is the more  
synne / and wretchednesse increase / in them  
that dwell vpon earthe. For the truely is  
sted farre awaye: and lesyng is harde at  
hande. For nowe hasteth the visyon to come  
that thou hast sene.

Then answered J and sayde: Beholde  
Lord: I wyl go as thou haste commaun-  
ded me: and resourne the people whiche are  
picken: But they that shall be borne after ward  
who wil exhoite or rebuke them?

Thus the woide is set in darkness: and  
they that dwell therein: are withoute light: for  
thy lawe is kindled: because: no man knoweth  
thynges that are done of the: or that shall  
be done. If J haue founde grece before the:  
sende the holy ghoost into me: and J shall  
wyte all that hath bene done in the woide  
sence the begynning: whiche was written  
in thy lawe: that nin maye fynde the  
part: and that they which wil byde in the  
later dayes maye lyue.

And he answered me: sayinge: Go thy  
waye: gather thy people together: and saie  
vnto them: that they seke thee not for J. Dayes  
but loke thou gather the manye goe: reues:  
and take with the: Sarcas: Sabina / Seleucus:  
Echanus and Thall: these fyue / whiche are  
ready to wyte swiftly: and come byrd: and  
J shall lyghte a rable of vnderstandinge in  
thine herie: whiche shall not be put oute: till  
the thynges be perfourmed: which thou shalt  
begynne to wyte. And then shalt thou de-  
clare some thynges openly vnto the: perfect:  
and some thynges shalt thou sere secretly  
vnto the: to morowe at this houre shalt  
thou begynne to wyte.

Then wente J forth: as he commaunded

The. III. booke of Esdras.

me and gathered all the people together/and  
sayde: Search these wordes a Israel: Were sa  
thers from the Beginning were straungers  
in Egipte/ from whence they were deliuer

Deu. ii. 9

red / and Treccaude the lawe of lyfe / whiche  
they kepte not/ whiche ye also haue transgre  
sed after them. Then was this lande/ and the  
lande of Sion parted amonge you by the lot  
to possesse. But youre fathers and youre s  
les also haue done vnrightheousnes/ and haue  
not kepte the wayes whiche the Hyghest com  
maunded you. And for so muche as he is a  
righteous iudge/ he toke from you in tyme  
the thinge that he had geuen you. And now  
are ye here/ and youre diethen amonge you.  
Therefore if so be that ye wyl subdue youre  
owne vnderstandinge/ and resourme youre  
herre / ye shalbe kepte aluie / and after death  
shall ye optayne mercy. For after death shall  
the iudgment come/ when we shall lye a  
gayne: and then shall the names of the right  
eous be manifested/ and the names of the vn  
godly with their woices shalbe declared. Let  
no man therefore come nowe vnto me/ nor aske  
any question at me these xl. dayes.

Esdr. iii. a  
2. p. c. f. b

So I toke the syue men/ as he commaun  
ded me/ and we wente into the felde/ and re  
mayned there. The next daye a voyce called  
me sayinge: Hoises/ Open thy mouth/ and  
shynke that I geue the. Then opened I my  
mouth/ and beholde/ and reached me a full  
cuppe/ whiche was full of water / but the co  
loure of it was lyfe fyre. And I toke it and  
dranke. And when I had dronken it / my  
herre had vnderstandinge / and wysdome  
grew in my breast/ for my spyte was kepte in  
remembraunce/ and my mouth was opened  
and shew nomox. The Hyghest gaue vnder  
standinge vnto the syue men/ that they wore  
the bye thynges of the nyght/ whiche they vn  
derstode not. But in the nyght they vnd  
erstande: as for me/ I spake in the day/ and helde  
not my mouth by nyghte. In xl. daies/ they  
were two hundred and foure booke.

And it happened when the xl. dayes were  
fulfilled/ that the Hyghest spake/ sayinge: The  
synne that thou hast wyrtten / speake openly/  
that the worthy and vnrworthy maye rede it.  
But kepe the lxx. last/ that thou mayest speake  
it only to suche as be wyse amonge thy peo

ple. For in them is the springe of vnderstand  
inge / the founayne of wysdome / and the  
streame of knowlege/ And 3. 3. 3. 3.

The. X. V. Chapter.

Beholde/ speake thou in the cares of my  
people the wordes of prophesye/ whiche  
I wyl put in thy mouth/ sayeth the Lord/ and  
cause them to be written in a letter/ for it  
is the truely. Feare not the imaginacions/ ag  
gainst the let not the vnfaithfulnesse of them  
trouble the/ that speake against the. For al the  
vnfaithfull shal be in theyr vnfaithfulnesse.  
Beholde sayeth the Lord/ 3. 3. 3. 3. 3. 3.  
I wyl bynge plagues vpon the woulde: the swerde / hung  
er / death / and destruction / for myrde: the  
harsh the upperhande in all the earth / a theyr  
shamefull woices are fulfilled.

Therefore sayeth the Lord/ 3. 3. 3. 3. 3. 3.  
I wyl bolde my tynge nomoie vnto theyr wickednesse/ whiche  
they do so vngodlye: neyther wyl I  
suffre them in the thynges that they deale  
withall so wyrtedlye. Beholde/ the innocet  
bloude of the troubled cryeth vnto me / and  
the soules of the righteous complaine con  
tinually: and therefore sayeth the Lord/ 3. 3. 3. 3. 3. 3.  
I wyl surely auenge/ and reccauie vnto me all  
innocent bloude from amonge them.

Beholde/ my people is led as a flocke of  
shepe to be slayne/ I wyl not suffre them now  
to dwell in Egipte/ but wyl bynge them out  
with a myghty hande / and a freid: about  
arme/ and smite it with plagues as aforesaid/ and  
wyl destroye all the lande of it. Egipte shall  
mourn/ and the foundations of it shalbe smyren  
with the plague/ and punysshment that  
God shall bynge vpon it.

They that ryll the grounde/ shall mourne/  
for their seedes shalbe destroyed/ thoure the  
blastinge and hale/ and an horrible floure. W  
d worth the woulde and them that dwell there  
in/ for the swerde and their destruction shal  
wreth hie: and one people shall stande up to  
fyghe against another/ and swerde in theyr  
handes. For men shalbe vnslydfast/ and some  
shall be violence vnto others: they shal not re  
garde theyr kynge and prynces/ the wayes of  
their bynynges and bandynges in theyr po  
wer. I man shal be desyre to go into the cryes  
and shal not be able. For because of their pryde  
the cines shalbe broughte in feare/ the houses  
shall

Dis. 1. d.  
Rem. 2. 1.  
1. c. 1. 2. 3.

shall shake / and men shalbe afayed. I man shall haue no pyrie upon his neyghbours / but one shall pynne another vnto battayl / to spoyle theyr goodes / because of the hunger of bread / and because of the greate trouble.

- B**ehold / I gather and call together all the fryges of the earth / which are from the pyrie fryges / fro the South / fro the East / a Libanus is turne vnto they / and refile the frynges that they haue geuen them. Like as they do yet this waye vnto my chosen / so wil I do also / a reco- pence them in their dosome. Thus sayeth the Lorde God / My ryght hande shal not spare the synners / and my swerde shall not crosse ouer them / that shed the innocent bloude vpo the earth. The fyre is gone out fro his wrath / and hath consumed the foundations of the earth a the synners / sic I strawe that is kind- led. Wo worth them that synne / and kepe not theyr comaundmentes / sayeth the Lorde: I wil not spare them. Go poure waye ye childre from violence / desyre not my Sanctuary: for the Lorde knoweth all them that synne agaynst him / and therefore velyueth be them vnto death and destruction: for now are the plagues come vpon the world / and ye shall remaine in them. For God shall not deliuer you because ye haue synned agaynst hym.

**E** Beholde / an horrible vision cometh from the West / where generacions of Draggones shal come out / the people of the Arabes with much charities / and the multitude of them shalbe as the wynde vpon earth / that all they which beare the ragynge in theyr wrath / maye feare and be afayed: and as the wynde blowe out of the wood / so shall they go out / and with greate power shall they come / and stide: fight- ings with them / and shall wast the portion of the lande of the Assyans.

And then shal the Draggones haue the vpp- er hande / not remembryng they: bynd / and shall turne aboute swearing together in greate power / to persecute them. But these shalbe afayed / and fepe silence: at theyr power / and shall flye / and one out of the Lande of the Assyans shall beseege them / and consume one of they / and in theyr boost shalbe feare a drede / and stryfe amonge their kynges.

- F** Beholde / cloudes from the East / and from the North vnto the South / and they are very

horrible to loke vpon / ful of wrath and stoume. They shall smyte one vpon another / and they shall smyte at the greate starre vpon earth a their starre / and the bloude shalbe from the swearde vnto the belly / and the smofe of man vnto h Camelo liter: And there shall greate fearfulness and trembling vpon earth / a they that see the wrath shalbe afayed / and a trem- bling shall come vpon them.

And then shall there come greate raynes from the South and from the North / a parte from the West / and from the stormy wynde from the West / a shall blow the vp agayne / and the cloude which he raysed vp in wrath: and the starre to cause feare towards the East and Westwinde shalbe destroyed / and the greate cloude shalbe lift vp / and the myghty clou- des ful of wrath / and the starre / that they maye make all the earth afayed / and them that dwell therein / and that they maye poure out ouer all places an horrible starre / fyre and hysle / and stryng swerde / and many waters: that all felde maye be full / and all ryuers / and they shall dreafe downe the cities a walles / moun- taynes and hills / all trees / wood and h grass of the medowes / and all their frute. And they shall go stedfast vnto Babylon / and make her afayed / they shall come to her / and besege her / the starre and all wrath shall they poure out vpon her.

Then shall the dust and smofe go vp vnto the heauen / and all they that be aboute her / shall be waye her / and they that remaine vnder her / shall do seruce vnto them that haue put her in feare. And thou Asia that comfortest thy selfe all vpon the hope of Babylon / a art a wofbypp of her persone. Wo be vnto the thou wiche / because thou hast made thy selfe vnto her / and hast deete thy doghters in whodom / that thy myghte trumpe and please thy louers / which haue alwaye besyred to commite whodom with the: thou hast so lowed the abhominable cune in all her works and intentions.

Therfore sayeth God: I will sende plagues vpon the / whodom / pouerte / hunger / warre and pestilence / to wast thy houses / vnto destruction and death / a the glory of thy power shalbe dyed vp as a floure / vnto the beate crysh that is sent ouer the. Thou shalt  
G G besyfe

### The IIII. booke of Esdras.

be free as a poore wyfe that is plagued / and beaten of women : so that the myghty and lovers shall not be able to receaue the. Wolde I so bare the sayeth the Lozde: If thou haddest not almayne layne me chosen / yea I mighte stroke of thy handes / and sayde ouer thy death / when thou wast dyenken : for soth the bewtye of thy countenance.

The rewarde of thy whoordome shalbe recompensed the in thy doisme / therfore shalt thou receaue rewarde.

**B** Lyfe as thou hast done vnto my chosen (sayeth the Lozde) euen so shall God do vnto the / and shall deliuer the into the plague. Thy chyldren shall dye of hunger / and thou shalt sal thyow the sweate. Thy cyces shalbe broken doune / and all thine shall perishe with the sweate in the felde. They that be in the mountaynes / shall dye of hunger / a cate their owne flesh / and drynke their owne blood: for very hunger of bread a thurst of water. Thou vnhappy shalt come show the see / a receaue plague agayne.

In the passage they shall cast doune the sayne axe / and shall rote out one parte of thy laude / and consume the portion of thy glory. They will tread the vyne lyfe shoulde / and they shall the fyre / and shall consume the thy cyces / and thy laude / thy wood / and thy frutes / full in cress shall they burie vp with the fyre. Thy chylden shall they carry awaye captiue : a glofe what thou best / they shall spoyle it / and marre the beuty of the see.

#### The XVI. Chapter.

**W**ho vnto the Babylon and Asia / who vnto the Egypte and Syria: gyde your selfe with clothes of sack and heere / a mourne for your chylden / be loy / for your destruction is at hande. A fawarde is sent vpon you / a who will turne it back / A fyre is kindled amonge you / and who will quench it? Plagues are sent vnto you / and what is he that will drye them awaye? Maye any man drye awaye any humyre Lyon in the wood? Or maye any man quench the fyre in the stubble / wha it hath begunne to burne? Maye one turne agayn the arrowe that is shot of a strange archer? The myghty Lozde sendeth the plagues / a what is he that will drye them awaye? The fyre is kindled a gone / soth in his wrath / and what

is he that will quench it? He shall cast lightnings / a who shall not feare? He shall thunder / and who shall not be afraid? The Lozde shall threace / and who shall not vnto be beaten to powder at his presence? The earth quake / a the foundations thereof / the sea ariseth vp with waues from the depte / and the floudes of it are ynquiet / and the fishes thereof also before the Lozde / and before the glory of his power. For stronge is by right hande that holdeth the bowe / his arrowes that be shuter are sharpe / and shall not mysse / wha they begynne to be shot into the endis of the world.

Beholde / the plagues are sent / and shall not turne agayne / tyll they come vpon earth. The fyre is kindled / and shall not be put out / tyll it consume the foundations of the earth. Liken an arrowe which is shot of a myghty archer / returneth not backward / euen so the plagues that shalbe sent vpon earth / shall not turne agayne / Who is he / who is he / who will deliuer me in those dayes? The begynninge of sorrowe and great mourninge: the begynninge of verry a greate death / the begynninge of warres / and the power shall hide in feare: the begynninge of euell / a they shall tremble euery one. What shall I do in these thynges wha the plague come? Beholde / hunger and plague / trouble and anguyshe are sent / as scourges for amendment. But for all these thynges they shall not turne from their wickednesse / nor be alwayse mynde full of the scourges.

Beholde / wayles shalbe so good deepe vpon earth / that they shall thynke them selfe to be in good case: euen then shall myschance growe vpon earth / warres / verry and greute dysquietnes. For many of them that dwell vpon earth shall perishe of hunger / and the other that escape the hunger / shall the sweate drye / and the dead shalbe cast out as dogges / and there shalbe no man to comfote them. For the earth shalbe wayles / and the cyces shalbe cast doune: there shalbe no man left to tyll the earth / a to sowe it. The trees shall geue frute / and who shall plucke the of and gather the? The grapes shalbe vyne / a who shall treade them? For all places shalbe desolate of men / so that one man shall drye to se another / wto heare his voyce. For of one whole cite there



## The booke of Tobias.

forget your vnrightheadynesse; and medle no more with them: so shall God lede you forth; and helper you from all trouble. For beholde/ and heare of a greate multitude is kindled ouer you; and they shall take away certayne of you; and sith the vble wylde Beoole: and they that consent vnto thei/ shall be had in derision/ laughyng to scoone/ and troden vnderfete.

**B** For vnto the place there shall be a place/ and in the next ciuite a greete insurrection vpon those that saue the Lozde. They shall be like mad men; they shall spare no man: they shall speele a wayst full as feare the Lozde: their goodes shall they take from them/ and flur them out of their houses. Then shal it be knowen who are my chosen/ and they shal berseyed as the golde in the fyre. Heare O ye my beloued/ seeth the Lozde beholde/ the dayes of trouble are at hand/ but I will helper you from the same. Be not yfraid/ vnto perie not for God is youre captayne.

Who so keperth my commaundmentes and preceptes/ seeth the Lozde God: let not youre synnes weye you downe/ alia not youre vnrightheadynesse be left vpon. We be vnto the thet are subdued vnto theyr synnes/ and iangled in their wickednesse: lyke as a felde in bedged in with busshes/ and the paystherof covered with thornes/ that no man maye traueyle throught: and so is he taken/ and cast in the fyre and brened.

The ende of the iiii. boke of  
Iudas.

## The booke of Tobias.

The first Chapter.

**T**obias was of the trybe and cite of Nephthaly/ which lyeth in the hie countres of Galilee/ about Naas/ in the waye to wade the West/ hauyng the cite of Sephet vpon the left syde. Though he was taken prysoner in Syraen

of Salmanasar kynge of the Assyrians/ neiuertheless/ beyng in captiuitie/ he forsoke not the waye of trust: In so much that whatsoeuer he myght get/ he pared it vailly with his fellow prysoners and deteynes/ that were of his kynred. And though he were longer than all they in the trybe of Nephthaly/ yet he was not bebaue him self chydely in his woikes. And when all the other wente to the golden calves/ which Ieroboaem the kynge of Israel had made/ he him self alone fled all their companyes/ and gat hym to Ierusalem vnto the temple of the Lozde/ and there worshipped the Lozde God of Israel/ sayethfully Testifyng all his first frutes and rybes/ so that in the thide yere he ministrall all the rybes & frutes vnto the straungers and conuerites. These and such lyke thynges he was accordinge to the lawe of God/ when he was yet but younge.

But when he was a man/ he toke a wyfe of his owne trybe a wyfe called Anna/ and of this wyfe he begat a sonne/ whome he called after his owne name/ and taught hym from his youth vp to feare God/ and to refrayne from all synne.

Now when he was with his wyfe/ his sonne/ and with all his kynred was come in captiuitie vnto Ninus/ what tyme as they aldyd the care of the meates of the Assyren/ he kept his soules/ and was neuer defyled in their meates. And for so much as he was/ myndfull of the Lozde/ in all his hert/ God gaue him fauoure in the presence of Salmanasar/ the kynge/ which gaue him power to go where he wolde/ and so had he lybercie to do what him lyst.

So wente Tobias vnto all the that were in pryson/ and comforted them/ and gaue them wholesome exhortacions. And when he came to Ragas a cite of Medes/ he hauyng taken a company of siluer (of the thynges wherwith the kynge had honoured hym/ and save amygge a greete lenas of company of people of his kynred/ one Gabelus/ which was of his owne trybe) beyng in necessity/ he gaue hym the sayde weyght of siluer vnder an hand resyngne.

After a longe season when Salmanasar the kynge was dead/ a Scythian which was named Sargined in his steade/ which barde the chylidren of Israel/ Tobias wente vailly the waye out all his kynred/ and comforted them/ and gaue



gave of his goodes to every one of them as much as he myght: he fed the hungry / clothed the naked / and buried the dead and slaine / and that diligently.

**D** And when Sennacherib the kinge came agayne and fled out of Jewry ( what tyme as God punisheth hym for his blasphemy ) and in his waye slew many of the chyldren of Israel / Tobias T buried their bodies. But when it was to be the tyme / he commaunded to slaye hym / a take awaye all hys goodes. Whereupon / Tobias wryth his wyfe fled his waye / and was byd naked / for there were many that louted hym. But after xlv. dayes hys wyfe was slaine of his owne synne. Then came Tobias agayne to his house / and all his goodes were restored unto hym.

## The II. Chapter.

**A**fter these thynges upon a solempne daye of the Lord / Tobias made a good feast in his house / and sayde unto his sonne: Wherfore saye I bringe hyther some of oure trybes / such as feare God / that they maye make merry wth vs.

And wha he was gone / he came agayne and tolde his father / that one of the chyldren of Israel laye upon the strete. And immediately he kepte his table / left the feast / came fastinge to the dead coarke / toke him and bare him pryvely into his house / that when hys Sonne was done he myght safelye burye him. And when he had byd the coarke / he byd eate his meate wth mourninge and feare / remembreinge the wordes that the Lord sayde by the prophet Amos: youre hye feastes shalbe turned so for rowe and heavynesse.

**Mic. j.** But wha the Sonne was done / he wente in his waye and buried him. Then all his neighbours reprovde him / sayinge: It is not longer since T it was commaunded to slaye the because of this matter / a hall scarce escaped the vengeance of death / and buryest thou the dead agayne. Whereupon / Tobias feareinge God now then the Kinge / toke the bodies of hys slaine / byd them in his house / and buried them at mysynight.

**E** It happened upon a daye / that he had buried hys dead / and was weary / came home / and layed him doune by the wal and slepte. And whyle he was a slepe / there fel downe vpon him grete warme voyge out of the starlowes nest /

so that he was blinde. This tentacion byd vs. viij. a God suffre to happen vnto him / that they which and p. q. a came after / myght haue an example of his pacience / life as of holy Job. For in so much as and p. q. a he ever feared God / fro his youth vp / a kepte his commaundementes / he was not heauy agaynst God / that hys plague of blindness chaunced vnto him / but remained steadfast in hys feare of God / a thanked God all hys dayes of his life.

For like as blessed Job was had in vcrsion of hys wyfe / when he was had in vcrsion of hys kynde / when he was had in vcrsion of hys clothes and fynysholles / which sayde vnto hym: I where is thy hope / for the which thou hast done almes and buried the dead. But Tobias rebuked them / and spake: I feare not for Tobias. viij. a for we are the chyldren of holy men / and loke for the lyfe / which God shall geue vnto them / that neuer turne their belief from him. Anna his wyfe T were dayly to the weynginge tyme and loke wher sayng she coulde get wth the labour of her handes / she brought it. And it happened that she toke a fynd and brought it home.

And when her husband herd it crye / he sayde: I loke that it be not stolen / restore it a gayne to the owners: for it is not lawfull for vs to eate: to touch any thyng of these. Then was his wyfe angry / and sayde: Know is thy hope become vayne openly / and thy almes deedes are manifest. With these / a such lyfe wordes byd she cast him in the rebib.

## The III. Chapter.

**W**hen Tobias toke it heauyly / a with teares beganne to make his prayer / sayng: O Lord / thou art righteous / and all thy iudgements are true / True / all thy wayes are mercy / faithfulness / and iudgment. And now O Lord be myndful of me / and take no vengeance of my synnes / neyther remembre my mysdedes / nor the mysdedes of my elders. For we haue not bene obedient vnto thy commaundementes / therefore are we spoiled / brought into captiuitie / into death / into vcrsion / and thome vnto all nacions / amonge whome thou hast scattered vs. And now O Lord / thy iudgements are greates / for we haue not bene accordinge to thy commaundementes / neyther haue we walked innocently before the. And now O Lord / deale wth me accordinge to thy will / and commaunde my spytel to be re-  
G G is caued

## The booke of Tobias.

reued in peace / for moie expedient were it for me to byschyn to lyue.

**B** In the same tyme it happened / that Sara the daughter of Raguel at Ragas a cite of the Medes was slaudered of one of her fathers hand maydens / namely / that she shoulde haue had seuen housbandes / which as soone as they were gone in vnto her / were slayne of the deuill called Asmodeus. Therefore when she reproued the mayden for her faulte / she answered her / sayinge: God let vs neuer se sonne nor daughter of the moie vpd cared / thou filer of thy husbandes. Wilt thou slay me also / as thou hast slayne seuen men? At this voyce wente Sara into an hye chamber of her house / and thre dayes and thre nyghtes she cryed byd care not wyneke / but continued in prayer / and besought God with teares / that he wolde deliuer her from this rebute.

**C** Upon the thirde daye it chaunced / that when she had made an ende of her prayer / she prayed the Lozde / sayinge: Blissd be thy name O God of oure fathers / which when thou art weyrb / best mercy / and in the tyme of trouble thou seiguest the synnes of them that call vpon the. Vnto the O Lozde turne I my face / vnto the list I vp myne eyes. I beseeche the O Lozde / loose me out of the bandes of this rebute / do take me vnterly awaye from of the earth. Thou knowest Lozde / that I neuer had desyre vnto man / a that I haue kepte my soule cleane from all uncleany lust. I haue nor kepte company with those that passe their tyme in spoite / neyther haue I made my self partaker with the that walke in lightre bebaououre. Neuertheless / an housbande haue I consented to take / not for my pleasure / but in thy feare.

**D** How peradventure / eather I haue bene vnworthy of the / or els were they vnmete for me / for thou happily hast kepte me to another housband. For why: thy counsaill is nor in þ power of ma. But whoso euer loueth the / and knoweth the a myght / is sure / that if his lyfe be tempted a poynt / in lancherth in the tryeng: and if he endure in patience / he shal haue a rewarde and be byghlye crowned: and if he be in trouble / that God (no doubt) shall deliuer hym: and if his lyfe be in challyng: that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure dampnation: and why: after a soime thou makest the weber fayre and shil: after weyng and becomynge than geuest greare wyce. Thy name O God of Isra: / be prayed for euer. At the same tyme were both their prayere herd in the sight of the maistry of the byghest God. And Raphael the holy aungel of the Lozde was sent to helpe them both / whose papers came together before God.

The. liii. Chapter.

**S**o when Tobias thoughte his prayer to God he herde that he might dye: he called vnto him his sonne Tobias: and sayde vnto him: My sonne: beare the wordes of my mouth: a laye them in thine hart as a foundation. Whi God taketh awaye my soule / burye thou my body: / a holde thy mother in honoure all the dayes of her life. For thou ouygest to remember thye: what a howe great paine she suffred for i in her woibe. And when he also hath fulfilled the tyme of her life: burye her besyde me. Bue God in thy thoughte all the dayes of thy life: and beuere: / a lest / at any tyme thou consent vnto synne / and lest / thou let slippe the commaundmentes of the Lozde our God.

Geue almes of thy goodes / and turne neuer thy face from the poore: and so shal it come to passe: that the face of the Lozde shal nor be turned awaye from the. I De mercifull after thy power. If thou hast much / good plences / a usly: if thou hast lile / do thy diligence glashly to geue of that lile. For so gaderest thou thy self a good rewarde in the vne of necessity. Fele into deliuereth / a from death / and suffreth not the soule to come in darrence. I geue thee comforte in almes before the bygh God: vnto all them that do it.

**E** My sonne / kepe the wel for all whoso cometh / a besyde thy wyfe. For that no fault be known of the. Let neuer pyde haue rule in thy mynde: nor in thy woide: / for in pyde becometh all destruction.

**F** Whoso euer woetheth any thynge / for the: immediately geue him his byx: and loke that thy byrd seruaunt wraies remaine not by the ouer night. I loke that thou neuer be vncomf to another man: the thynge that thou woeldest not another man shoulde do vnto the. I take with thy byrd with the hungry and poore: and conuerse

Es. with b  
and x. b  
and xlv. b

Some  
all his  
fide

are naked with thy clothes. Set thy head  
and weyne upon the buriall of the righteous/  
and do not thinke care and dunke thereof with  
thy synners. The euer counsayll at the wyse.

Be alwaye thankfull vnto God/and be-  
ste him that howldeth thy wayes/and that  
wherfor thou thyself art safest in hande/ it  
maye remayne in hym. I certifie the also my  
sonne/ that when thou wast yet but a babe. /  
I bespured the to letenes of syluer vnto Gar-  
belus/ at Ragas a cite of the Medes/ and his  
brotheringe haue I by me. And therefore seeke  
some meance how thou mayest come by hym/  
and receaue of hym the sayd weyght of syluer/  
and geue hym his hand writinge againe.

My sonne/ be not afrayed: truly it is / we  
shd lde here a poore life / but greate good shall  
we haue if we feare God/ and departe from al  
synne/ and do well.

## The V. Chapter.

**T**he answered Tobias vnto his father/  
and sayde: father / all that thou hast com-  
manded me/ will I do / and ther diligently.  
But how I shall require thys money / I can  
not tell. Where doest he knowe me / nor I  
him. What cost shall I geue him: And as for  
the waye thither / I neuer knew it. Then his  
father answered him / and sayde: I haue his  
hand writinge by me / which when thou shew-  
est hym / immediately he shall paye the. But  
go thy waye now / and get the some faithfull  
man to go with the / for an hys / that thou maiest  
receaue the money / whyle I am yet lyuinge.

**B** Then wente Tobias out / and vpo the threere  
befornde a saye yonge man landinge / gyro-  
ded vp / and as it were one ready to take his  
iourney. And he knewe not that it was an a-  
ngel of God / but selued him / and sayde: From  
whence art thou / thou good yonge man: He  
answered: Of the children of Israel.

And Tobias sayde vnto hym: Knowest thou  
the waye / that ledeth vnto the countrey of the  
Medes: He answered: I knowe it well / and  
all those stretes haue I gone oft tymes / and  
haue lodged with oure brother Gabelus / that  
dwelth in Ragas a cite of the Medes / which  
lyeth vpon the mount Egharbanias. Tobias  
sayde vnto hym: I praye the / say for me / till I

haue tolde my father these thynges. Then  
wente Tobias in / and tolde hys father all. The  
which his father maruailed / and played  
that he wolde come in vnto him.

Now when the angel came in / and selued  
him / and sayde: I praye the for euermore.  
And olde Tobias sayde: what ioye can I haue/  
that syt here in darcknes / and se not the light  
of heauen: The yonge man sayde vnto hym:  
Be of good cheere / God shall helpe the thowly.  
And Tobias said vnto hym: Canst thou bringe  
my sonne to Gabelus / vnto the cite of Ragas  
in Media: And when thou comest agayne /  
I shall paye the the thy hys. And the angel sayde  
vnto hym: I shall lede the sonne / and bringe  
him to the agayne. The Tobias answered him:  
Till me I praye the / of what house / or of what  
tribe art thou?

The angel Raphael sayde vnto him: I Jest  
thou after the furred of an hyeling: / or I Jest  
thou a gyde for thy sonne to go with him: But  
that I make the not careful / I am Agaras the  
sonne of greate Hananias. And Tobias ans-  
wered: Thou art come of a greate furred / but  
I praye the / be not displeasid / that I desired  
to knowe thy furred. The angel sayde vnto  
hym: Thy sonne shall I lede forth safely / and  
bring him whole to the agayne.

Then answered Tobias and sayde: well go  
on youre waye / a God be in youre iourney / a  
his angel beare you company. So when they  
had prepared all thynges / that they wolde take  
with the in their iourney / Tobias had his fa-  
ther a his mother farewell / and they wente on  
their waye both together. Now when they  
were gone / his mother beganne to wepe / and  
sayde: The staf of oure age hath thou taken Tob. a  
awaye / and sent him from vs.

Wolde God that money had neuer bene / for  
the which thou hast sent him awaye. If we had  
bene content with our pouerte / this had bene  
greate thynges vnto vs / that we sawe oure sonne  
here. Then sayde Tobias vnto her: wepe not  
oure sonne shall come to vs agayne safe and  
solide / and thine eyes shall see him. For I trust  
that the good angell of God shall beare him  
company / and carye well all the thynges that  
be doeth: so that he shall come to vs agayne  
with ioye. At these wordes his mother left of  
from weeping / and helde her tynge.

## The booke of Tobias.

### The. VI. Chapter.

**T**he angel Tobias went on his waye / as a dogge followed hym / and the first nyght they abode by the water of Tigris. Then went he out to wash his feet / and beholde / there came forth an horrible fish to deuoure him. Of whome Tobias was affrayed / and cried with a loude voyce / sayinge / *Lord be cometh vpon me.* And the angel sayde vnto hym: *Take him by the toule / as I haue him to the.* And he dyd so / and drewe him vpon the lande / and the fish beganne to leape at his feete.

**T**hen sayde the angel vnto him: *Take out the bowels of this fish / and as for the herre / the gall / and the leuer / kepe them by the.* For these thinges are necessary and good for medicine. Tobias dyd so / and rosted the fish / and they toke him with them in their iourney: the residue they salted / as much as was sufficient for them / till they came to Rages. The Tobias aged the angel / and sayde vnto hym: *I praye the brother Tarsius / tell me / whether are these thinges good of the fish / that hast bydden me to kepe?*

The angel answered him and sayde: *If thou layest a peece of the herre vpon the coales / the smoke thereof dyueth awaye all maner of euill spirites / whether it be from man or from woman / so that from thence forth the same shall come no more vnto them. The gall is good to annoynt it / to fraike the eyes with all / where as there is any blemish in them / so shall they be whole.*

**E** And Tobias sayde vnto him: *where wilt thou that we remaine?* The angel answered and sayde: *I here is a nye kinsman of thine / one Raguel by name / which hath a daughter called Sara / a hard neither sonne nor daughter but her. All his good belongeth vnto the / and thou wilt marry his daughter: and there for desire her of her father / and he shall geue her to the wyfe. The answered Tobias and sayde: *Do I vnderstande / she hath bene married vnto such house bandes / and they all are dead: and I haue herde saye / that the Beuell slew the.* I am affrayed therfore / lest such thinges happen vnto me also: which if it came to passe / I praye I am the onely sonne of my father and my mother / I should beinge them in their age wish so to their grauce.*

Then sayde the angel Rapphal vnto him: *Feare me / and I will tell the / what they be of whome the Beuell hath power. Namely / that they receaue marriage of such a falsion / that they shut God out from the and from their herit / and geue them selves to their owne lust / as euen as it were an house / a mysh / which haue no vnderstandinge: vpon such hath the Beull power. But when thou takest her / as art come into the chamber / with hold thy self from her the dayes / and geue thy diligence vnto no thyng / but vnto prayer with her.*

And in the firste nyght fleue of the fish / and the Beull shalbe diuyn awaye. The seconde nyght shalt thou be receared into the company of the holy patriarke. The thirde nyght shalt thou obtaine the blessinge of God / so that whole and sounde childre shalbe borne of you. After the thirde nyght take the mayden in the feare of God / and more for the desyre of children / the for any fleshy lust: that in the tye of Abraham thou maiest obtaine the blessinge in children.

### The VII. Chapter.

**T**hen went they into Raguel / which receared them ioyfully. And when Raguel looked vpon Tobias / he sayde vnto Anna his wyfe: *How lyke is this yonge man vnto my sisters sonne. And wha he had spoken this / he sayde: whences be ye good berthe?* They said: *Of the myde of Raphael / our of the captiuite of Ninus.* Then said Raguel vnto the: *Know ye my brother Tobias? They sayde: yea / we knowe him well. And when he had spoken much good of him / the angel sayde vnto Raguel: Tobias of whom thou speakest / is this dogge mans father. Then Raguel bowed him self downe / and wepte / toke him aboute the neck / and kysed him / and sayde: *I Gods blessinge haue thou my sonne / for thou art the sonne of a good vertuous man. And Anna his wyfe a Sara his daughter wepte also.**

Now wha they had talked together / Raguel had kyll a wether / and to make a feast. And when he payed them to fyre vnto the Gentill Tobias said: *I wil neither eat nor drinke here this daye / except thou first graunte me my portion / a promise me to geue me thy daughter Sara. Wha Raguel herde this / he was astonished / for he knewe what had happened vnto the*

the other seven men that wente in vnto her: and he beganne to feare that it should chaunge vnto him also in lyke maner.

And whyle he stode so in doubt: and gaue the yonger man no answer: the angel saide vnto him: feare not to geue him thy daughter: for vnto this man that searcheth God / becomerth thy daughter in wyse: the fore mighte none other haue her.

Then saide Raguel: I doubt not: but God hath accepted my prayere and reares in his sight: and I trust he caused you to come vnto me for this same intent / that this daughter of myne might be married in her owne kintred: according to the lawe of Moske. And now doubt he thou not: but I wil geue her vn to the: So he toke the ryght hande of his daughter: and gaue her into the right hande of Tobias: and saide: The God of Abraham / the God of Isaac: and the God of Jacob be with you: soyne you together: and fulfill bye blessinge in you. And they toke a letter and made a writinge of the marriage. And then made they merry: and prayed God. And Raguel called Anna his wyfe vnto hym / a Gad her prepare another chamber: and ther he thoughte Sara his daughter: and she wepte. Then saide he vnto her: Be of good chere my daughter: the Lord of heauen geue the ioye / for the heauynesse that thou haste suffered.

## The. viii. Chapter.

¶ **O**ne after that they had supped / they thoughte the yonger man into her. Then thoughte Tobias vpon the wordes of the angel: and toke out of his bagge a peece of the leu of the fysshe: and layed it vpon the hote coales. So the angel Raphael toke halbe of the Beuill: and sente him awaye: and bound him in the wyndermentes of the hys E gypte. Then spake Tobias vnto the virgine: and saide: O Sara: let vs make oure prayer vnto God to daye: to mooue and reue me oure: for this the ryghte myght we reconcele oure selfe with God: and when the thirde holy night is past: we shal soyne together in the deuync of marriage. For we are the chyldren of holy men: and we maye not come together as the heathen: that knowe not God.

Then stode they vp toghether: and be-

soughte God earnestly: that he wolde preserue them. And Tobias saide: O Lord: God of oure fathers / prayed be thou of heauen in earth of the see: wales a floudes / & of all the creature: & therein. Thou mayest aduance Gen. 4. b the mould of the earth: a gauest him Adam for an helper. And nowe Lord: thou knowest that it is not because of voluptuousnes: that I take this sister of myne to wyfe: but only for the loue of children / in whome thy name be blessed for euer. And Sara saide: haue mercy vpon vs: O Lord: haue mercy vpon vs: and let vs both come whole and sounde to a good age.

And aboute the cecke trowe / it happened that Raguel called his seruantes: and they wente with hym to make a graue. For he saide: it is chaunced vnto him peradventure: as it was vnto the other scut int: I wente in vnto her. Howe: when they had made the graue: Raguel came agayne to his wyfe: and saide vnto her: sende one of thy mayens to loke if he be dead: that I maye burye him as fore it be lighte daye.

So she sent a mayden to se / whiche when she came into the chamber: she founde them whole and sounde / sleepinge togerher. And so she came agayne: and broughte good tydinges. Then Raguel and Anna his wyfe prayed the Lord: and saide: Displayed be thou O Lord: God of Israel. For it is not happened vnto vs as we thoughte / for thou hast dealt mercifully with vs: and put awaye from vs the enemye that persecuted vs: and hast benedid niere vnto vnder two beloued. O Lord: cause them to magnifie the more perfectly / and to offere the sacrifice of thy people / and of theyr brethren: that all people maye knowe: that thou only art God in all the earth.

And immediately: Raguel commaunded the seruantes to fill the graue that they had made: with earth: asone it was light: and had his wyfe prepare a feast / a to make ready all thinges that were necessarye for meate to such as wente by the waye. He caused two fat kyne also: and foure wethers to be slayne: and meate to be prepared for: all his neighbours and frendes.

And Raguel charged Tobias to remaine with

## The booke of Tobias.

with him two weekes. So for all the good that he had, he gaue Tobias the one halfe of it, and made this wyrring; that the halfe which remained, should fall vnto Tobias after their death.

### The X. Chapter.

**T**hen Tobias called vnto hym the sun-  
gel whome he thought he haue ben a mā  
and sayde vnto hym: Whether Agarias / I  
praye þe herfe vnto my wyf: If I shoulde  
geue my self to be thy seruant, I shall not de-  
serue thy pouerty. Neuertheless, I beseeche  
þat thou wilt take the scales and the serua-  
ntes, & go vnto Gabdius in Ragos the cite of  
Medes, and deliuer him his hand writing,  
and receaue the money of him, and praye him  
to come to my marriage. For thou knowest  
thy self, that my father telleth the dayes: and  
if I tary one daye to longe, he will be say in  
his mynde. Wherefoyl thou howe earnestly  
Raguell hath requyred me, so that I can not  
saye hym naye.

Then toke Raphael foure of Raguells ser-  
uautes, and two Camels, and wente vnto  
Ragos the cite of the Medes: and when he  
had founde Gabelus, he gaue him his hand  
wyrring, & receaued all the money. He tolde  
him also of Tobias the sonne of Toby, howe  
all thinges had happened, and caused hym to  
come with him to the marriage. Now when

he came into the house of Raguell, he founde  
Tobias sitting at the table, and he leapt vp,  
and they kylled one another, and Gabelus  
wept, and prayed God, and sayd: The bless-  
ing of the God of Israel haue thou for thou  
art the sonne of a right vertuous and iust mā,  
and of one that feareth God, & geueth greate  
almeas. And blessing haue thy wyfe, and your  
parentes, that ye maye fe your children, and  
your chudrens chydren, vnto the thirde  
and fourth generacion, and that youre selfe maye  
be blessed of the God of Israel, whiche ray-  
geth woful withoute ende. And when they  
al had sayde Amen, they went to the kist, but  
with the feare of the Lord helde they the  
kist of the marriage.

### The X. Chapter.

**T**hen while yonge Tobias made longe  
parience, by reason of the marriage, his  
father was ful of care & heauynesse, & thought

what shoulde be the cause that my sonne ta-  
reth so longe: Or why shoulde he be kepte  
so longe there: Peraduenture Gabelus is  
dead, and no man will geue him the money.  
Thus beganne he to be very sorrowfull, he  
and Anna his wyfe with hym, and be-  
ganne to wepe both together, because theys  
sonne was not come agayne vnto them at  
the daye appoynted. So for his mother, she  
wept with discomfortable teares, and sadde:  
Who is me, my sonne: Wh what ayled vs to  
sende the away into a straunge countrey, thou  
light of oure eyes, I thou staff of oure age, thou  
comforte of oure eyes, I thou hope of oure gene-  
racion: Whinge the thinges that we haue arc  
only in the, we shoulde not haue sente the a-  
waye from vs.

Then Tobias comforted her, and sayde  
Holde thy tounge, and be not discomforted,  
oure sonne is whole and sounde: the mā that  
we sente him withall, is saythfull enough.  
Neuertheless, he might in no wyfe be com-  
forted, but wayl wente oure, looked aboute,  
and wente aboute all the streets, wherby he  
thought he shoulde come agayne: that if  
it were possible, he might fe hym comming  
a farr off.

But Raguell sayde vnto his sonne in late  
Orary here, and I shall sende a messen-  
ger vnto thy father Tobias, to tell hym that  
thou art in good health. Tobias sayde vnto  
hym: I am sure that my father and my  
mother counte euery day, and that theys her-  
tes are sore.

So when Raguell prayed Tobias with  
many wordes, and he wolde in no wyfe heare  
him, he vsuered Sara vnto him, and the  
half parte of al his goodes, in seruautes and  
handmaiden, in shepe, in camels, & in fync,  
and much money, and so sent him a waye  
with hym, with peace and ioye, and sayde: The  
boldy angell of the Lord be with you in your  
iourney, and dilynge you forth safe a founde,  
that ye maye fynde all thinges in good case  
with youre chere, and that myn eyes maye  
fe oure chidren afore I dye.

So the elders embraced theys daughter  
kysed her, and let her go, & biddinge her to  
honoure her father and mother in leue, to  
loue her husband, and to rule well her household.

to kepe her house in good order/and to shewe her selfe blamelesse.

The XI Chapter.

**¶** **Q**UOWE as they were going homeward againe / upon the seventh daye they came to Charra / whiche lieth in the halfe waye towards Minue. And the angell sayde : Wonder Tobias / thou knowest howe thou hast left thy father: therefore if it please thee / we two will go before/and let the howe holde with thy wyfe and the cattell come soft and safely after vs. And when Tobias was content that they should go before / Raphael sayde vnto him: Take of the galle of the fish with the / for it shalbe necessarye. So Tobias toke of the galle / and they wente their waye. But Anna the mother of Tobias sat daily by the wayeside vpon the toppe of an hill / from whence she might see faure about her.

**¶** And whye she was wayninge there for his comminge / she tolde afaire of / and anone she perceaued her sonne comminge / and ranne and tolde her howe she was / sayinge: Beholde / thy sonne commeth. And Raphael saide vnto Tobias: As soone as thou comest into the house / immediatly worshippe the Lord thy God / and geue thanks vnto him / then go to thy father / and kisse him / a strike his eyes ouer with the galle of the fish / but thou hast foughte with the / so be sure / that his eyes shall straight waye be opened / and thy father shall see the light of heauen / a shall reioyce at the sight of the. Then the dogge that had bene with the in their journey / ranne before and came as a messenger / and wagged his taile for gladnes.

**¶** So the blinde father arose / and beganne to runne / and stumbled with his feete / a gaue a seruant his hande / ranne to meet his sonne / receaued him / and kysed him / he and his wife and beganne to wepe for ioye.

How when they had worshipped a thanked God / they sat downe. Then toke Tobias of the fishs galle / and annoynted his fathers eyes: and eared halfe an houre / and then beganne the stemes to go out of his eyes / lyke as it had bene the wynde / bynne of an egge: which Tobias toke and blew from his eyes / and immediatly he receaued his sight.

**¶** Then they prayd God / he and his wyfe /

and all they that knewe hym. And Tobias sayde: O Lord God of Israel / I geue thee prayse and thanke / for thou hast chastened me / and made me weale. And I loue the / so I see my sonne Tobias. After seven dayes came Sara his wyfe also whole and sound with all the household and cattell / with camels and much money of his wyfe / and with the money that he had receaued of Gabelus: and he toke his father and his mother all the benediction / which God had deuise for him / by the man that led him. This also and Nabab / Tobias sister sonne came and were glad / a reioyced with him / by reason of all the good that God had shewed vnto him.

And so for the space of seuen dayes they made merry / and were right ioyfull merry men.

The XII Chapter.

**¶** **A**S Tobias called his sonne vnto him / he sayde: What maye we geue this holy man that went with the Tobias / a reward for his father and saide: father / what reward shal we geue him: O: what thinge can deserue his benediction: He hath bene my gyde / and brought me safe againe: he receaued the money from Gabelus / he caused me to see my wyfe: he vsur the euil spirit fro her: he hath bene occasion of gladnesse to her father and mother: he deliuered me: that I was not deuoured of the fish: he hath made the to see the light of heauen: we all haue receaued great good of him. How shoulde we worshippinge these thinges vnto him: But I praye the my father / if thou wilt desire him / if happily he will vouchsafe / to take with him the half of all that we haue brought.

So the father a the sonne called him / toke hym aside / and beganne to praye him / that he wolde be content to take in good worth / the halfe parte of all that they had brought. Then sayde he secretly vnto them: Praise the God of heauen / and geue thanks vnto hym before all men hying / for he hath rewarded his mercy / vnto vs. It is good to hyde the benygne secret: but to shew and to paye the wolke of God / it is an honorable thinge. Prayer is good with fasting / and to geue almes is better / then to haue vnto practice of golde. For almes deliuereth from death / and cleanseth synne / and causeth to synce eternally.

Some saye  
of vnto  
sou-

## The booke of Tobias.

stinge Iste. But they that do synne and vn-  
righteousnesse/are the enemye of theyr owne  
soules.

**E** Therefore I tel you the truth/and wil hide  
nothing from you. Whi thou praydest with  
teares/and burydest the dead/and ledest thy  
dynner/a hyddest the dead in thy house vpon  
the daye nme/that thou mightest burye  
them in the night/ I offered thy prayer before  
the Lorde. And because thou wast acceptie  
and beloued of God/ it was necessary that  
reuerenon should vrye the. And now hath the  
Lorde sent me to heale the/a to deliuer Sara  
thy sonnys wyfe from the euill spete. For I  
am Raphael an aungel/one of the seuen that  
stande before the Lorde.

**W**hen they herde this/they were sore as  
frayed/and trembled/and fell vpon  
their faces vnto the grounde. Then saide the  
aungel/Peace be with you/fear not. Where  
as I haue ben with you/it is the wyll of God/  
geue praye and thanke vnto him.

**Y**ou thought that I had eate and drinke  
with you/But I vscinate that is inuisible/a  
drinke/that can not be sene of men.

**N**ow therefore is I synne that I must turne  
again / vnto him that sente me: But be ye  
thankful vnto God/and tel our al his wonderous  
workes.

And when he had spoken these wordes/ he  
was take away out of theyr sight/so that they  
saw him no more. Then fell they vpon their  
faces by the space of thre houres/  
and prayed God/and whi they rose vp/ they  
tolde al his wonderous workes.

### The XIII. Chapter.

**T**he noble Tobias opened his mouth / a  
prayed the Lorde/and sayde: Create art  
thou o Lorde for euermore/and thy kyngdō  
shall worlde without ende / I for thou scourgest a  
beast/ i thou ledest vnto hell/ and thyngest  
out again/and there is none that maye scape  
thy hande. O geue thanke vnto the Lorde  
ye chyldren of Israell/ and praye him in the  
syght of the hepyten. For amonge the hepy-  
ten whiche knowe him not hath he feared  
you/ so the intent that ye shoulde be we sord  
his maruylous workes and cause them for  
to knowe/ that there is noue other God al-  
myghty: But he. He hath chastened vs for our

misdedes/ and for his owne mercy sake shall  
he saue vs.

Considre then / howe he hath deale with  
you/ and praye hym with feare and vnde/ a  
magnifie the cuerlastinge syng in youre  
workes.

I will praye him euen in the lande of my  
captynne / for he hath brewed his malysse  
vnto a synfull people. Turne you therefore O  
ye synners / and do ryghteousnesse before  
God/ and be ye sure/ that he wyll shewe his  
mercy vpon you. As for me and my soule/  
we wyl reioyce in God. O praye the Lorde  
de all ye his chosyn/ holde the dayes of gladi-  
nesse/ and be thankfull vnto him. O Jeru-  
salem I thou cite of God/ the Lorde hath  
punysht the for the workes of thine owne  
handes. O praye the Lorde in thy good  
things/ and geue thanke to the cuerlasting  
God/ that he maye buyde vp his taberna-  
cle agayne in the / that he maye call agayne  
vnto the/ all such as be in captynne/ and that  
thou mayest haue ioye for euermore. With a  
saye lighte shalt thou synne/ and al the endes  
of the worlde shall honour the.

The people shall come vnto the fro farre/ & saye  
they shall singe glises / and worshipp the  
Lorde in the / and thy lande shall they haue  
for a Sanctuary/ for they shal call vpon the  
great name in the.

Cursed shall they be that despyse the/ and  
they that blaspheme the shall be condemnid:  
But blessed shall they be that buyde the. As  
for I thou shalt reioyce in thy chyldren/ for they  
al shall be blessed/ a gathered together vnto the  
Lorde. Blessed are they al that loue the / and  
be glad of thy peace. Praye thou the Lorde  
o my soules/ for I Lorde oure God hath deli-  
uered his cite Jerusalem from al her trouble.  
I wil counte my selfe happye / if my sde re-  
manc to se the clearnes of Jerusalem.

The gates of Jerusalem shalbe builded  
with Sapphyre and Smeragde/ and all the  
compassse of her walles with precious stoncs.  
Al her stretes shalbe paved with white  
Marble stoncs/ and in all her stretes shal  
Allezars be sordge/ as was the Lorde/ which  
hath cryed ber/ that his kyngdome maye be vpon  
for euermore/ Amen. And so Tobias made  
ende of his saynges.



The XIII. Chapter.

**A**ND after that Tobias had gotten his sighte againe, he liued six. yeares, and saue his childrens children. Nowe when he was an hundred and two yeare olde, he dyed and was buried honorably in Ninive. For when he was sixe and fyftee yeares of age, he loste the sighte of his eyes, and when he was ix. yeare olde, he gat his sighte againe. The residue of his liued he in ioye, and increased well in the feare of God, and departed in peace.

**B**ut in the houre of his death he called vnto him his sonne Tobias, a scuen yonge spain galbe, his sonnes children, and sayde vnto them: The destruction of Ninive is at hand, for the worde of the Lordde can not faile, a oure brethren that are scattered out of the lande of Israel, shall come thither againe. And the whole lande of it hath bene waile, shall be filled: In the house of God that was bent in it, shall be builded againe, and all such as feare God shall returne thither: the heathen also shall forsake theyr Idols, and come to Jerusalem, and dwell there, and all the kinges of the earth shall be glad of her, and worshippe the Lordde God of Israel.

**A**nd therfore my childre, heare your fathers: I serue the Lordde in faithfulness, I seke after his will, I do the thing that pleases him. Commaunde your childre that they do right, geue aimes to mynselfe of God, and euer to be thankfull vnto him in trust, with all theyr power. Heare me therefore my childre, abide not here: but in what dayes I seuer ye haue buried youre mother, besyde me, get you from hence. For I feare that the wickednes of it shall bringe to destruction and ende.

**A**fter the death of his mother, Tobias departed awaye from Ninive, with his wyfe and children, and with his childrens children: a came againe to his father and mother in lawe, and founde them weale and in a good age, a toke the care of the. And he elsid they: grete, and was begre vnto all Nages, goodes, and saue the sixth generacion, and childrens children. And when he was x. yeare of age, he dyed in the feare of the Lordde, and his synfull soule buried hym. And all his posterite continued in a good lyfe, and holy

conuerfacion: so that they were loued, and accepted both of God and men, and of all the people of the lande.

The ende of the Boke of Tobias.

## The Prophet Baruch.

**These are the wordes of the** Boke that Baruch the sonne of Nerias, the son of Maasia, the sonne of Sebuchas, the sonne of Sedecy, the sonne of Belshazzar, wrote at Babylon in the sixth yeare the seuenth day of the month: I whar nine as the Caldees wanne iulij. xxx. d. Jerusalem, and Babilon.

The first Chapter.



**A**ND Baruch thy rede the wordes of this Boke, that Iechonias the sonne of Joachim kynge of Iuda wher heare: and in the presence of all the people, that were come to heare, before ye, and before all the noble kynge sonnes. Before the lordes of the countie, and clere, and before the whole people, from the lowest vnto the highest: Before all them that dwelle at Babylon, by the water of Eoddy. Which when they herde, it wept, fasted, and prayd before the Lordde.

**They made a collectes also of money, accordyng to euery mans power, and sent it to Jerusalem vnto Joachim, the sonne of Belshazzar, the sonne of Salon prest, with the other prestes: and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornaments of the temple of the Lordde, that were taken awaye out of the temple, that they mighte bringe them againe into the lande of Iuda the x. daye of the month Siban: namely syluer vessels, whiche Sedechias the sonne of Ioyias kynge of Iuda had**

## The Prophet Baruch:

made. After that Nabuchodonosor kynge of Babilon had taken Jeronias / with all his princes / lordes / and all the people / also the captiue from Jerusalem vnto Babilon.

**Deu. xliij. c.** And they saye: Behold we haue sente you money to buye you burnes offeringes / and incense: withall: make you incuencede thade / and offer: so: sinne upon the altar of the Lord our God.

**Ier. xxxij. b. i. Tim. 4. a.** And praye for the prosperite of Nabuchodonosor kynge of Babilon / and of Balthasar his sonne: that their voices maie be vpon earth: as the voices of heauen: that God also maie geue vs strenght: and lychten oure eyes: that we maye lye vnder the defence of Nabuchodonosor kynge of Babilon / and vnder the proteccion of Balthasar his sonne: that we maie louge: do them seruaice: and synde fauoure in their sighte: Pray for vs also vnto the Lord our God: for we haue synned against the Lord our God / and vnto this daye is not his wrath turned yet away from vs. And feare redde this booke: which we haue sente vnto you: to be reheared in the temple of the Lord: vpon the hye dayes / and at tyme comenice.

**Baruc. 4. b. Dan. 9. a.** Thus shal ye saie: The Lord our God is righteous: but we are worthy of confusyon and shame: like as it is come to passe this day vnto all Iuda: and to euery one that dwelleth at Jerusalem: into our fingers / pinces / pinckles / propphetes / and to our fathers. We haue synned before the Lord our God: we haue not put oure trust in him: nor geue him credence: we haue not obeyed him: we haue not hearkened vnto the voyce of the Lord our God: to walke in the commaundementes that he gaue vs. Hence the daye that he brought our forefathers out of the lande of Egypt vnto this present daye: we haue bene euer a misbeluinge and vntrustful people vnto the Lord our God: he strayinge our selues utterly: a thence kynge backe: that we shoulde not heare his voyce.

**Leuit. xxvi. Deu. xxxij. iij. xod. xij.** Therefore there are come vpon vs greete plagues and diuerser curses: like as the Lord our God hath sent vnto vs: he hath brought vnto vs our forefathers out of the lande of Egypt: to geue vs a lande that floweth wth mylke and wth mylke as it is to this daye. We trust bellesse: we haue not hearkened vnto the voyce of the

Lord our God / according to all the wordes of the prophetes: whom he sent vnto vs: a to oure rulers: but euery man followed his owne minde: a wicked imagination: to offer vnto strange goddes: and to doe euill in the sighte of the Lord our God.

The. 11. Chapter.

**Of** the which cause the Lord our God hath performed his dayes: wherof he hath certified vs / and oure heades that ruled in Jerusalem: yet: and oure kynge: oure princes: with all Israel and Iuda: And iudge places hath the Lord brought vpon vs: as neuer came to passe vnder the heauen: like as it is fulfilled in Jerusalem: accordinge as it is written in the lawe of Moyses: that a man shoulde eate the flesh of his owne souerayn: and the flesh of his owne daughter. Therefore he hath deliuered them into the handes of all the kynge: that are rounde aboute vs: to be consumed: and desolate: a feared them abroade in all landes of nations: Thus are we thought vnto: and not aboute: for we haue synned against the Lord our God: and not bene obedient vnto his voyce. Therefore the Lord our God is righteous: and we with our fathers: as a reason is: are brought to open shame: as it is to se this daye. And as for these places that are come vpon vs already: the Lord hath deuised them: for we saye: wolde we not praye vnto the Lord our God: that we might euery man turne from his ynholpe vnwike. So the Lord hath caused such places to come vpon vs: as it is: righteous in all his workes: which he hath comendated: vnto which we also haue not bene: nor hearkened vnto his voyce: for to walke in the commaundementes of the Lord: he had geue vnto vs.

And now O Lord of Israel: thou that hast brought thy people out of the lande of Egypt: with a mighty hande / with tokens and wonders: with thy great power: and outstretchyd armes: a hast gotten thy selfe a name: as it is come to passe this daye: O Lord our God: we haue synned: we haue bene wickedly: we haue debauded oure selues on godly in all thy righteous iustices. Turne thy wrath from vs: we beseeche the: for we are but a few left amonge the heathen: where thou hast scamed vs. Hearce our prayers: O Lord: and oure



## The Prophet Baruch.

the Lord will we praise. for thou haste put thy feare in our herces to the intent that we shoulde call upon thy name/and praise the in our captiuitie:and that we mighte turne from the wickednesse of our forefathers/that sinned before the.

**Au. viii. a**  
**Pl. li. viii. a**

**B** Behold/ we are yet this daye in oure captiuitie:where as thou hast scattered vs/to be an abhominacion/curse a synne:like as it hath happened vnto our fathers also /because of all their wickednesse a departinge from the.

**Pl. li. viii. a**

**O** Israel/heare the commaundementes of Iyfe:pende them well with thyne eares/that thou mayest learne wysdome. But how happened it Israel/that thou art in thine enemies lande:thou art waste olde in a country/and despitid with the dead. Why art thou become lyke them/that go vnto to they: graues: Euen because thou haste forsaken the well of wysdome. For if thou haddest walked in the way of God/truely thou shouldest haue remained shi safe in thine owne lande.

**Jere. li. b**

**ps. i. a. ii. a**

**I** I learne then where discrecion is/where vertue is/where understandinge is:that thou maiest knowe also from whence commeth the lyght and quenesse. Who euer founde out her place: or who came out into her treasure:

**ps. viii. b**  
**ps. viii. c**

**E** Where are the piynnes of the Genten become/and sude as ruled the Beastes vpon the earth: They that had they: pasture with the foales of the earth/they that hooded up siluer and golde:/wherein men must so muche/and made no ende of they: gatheringe. What is worth of them/that eoyded siluer/and were so careful/and coulde not bynge they: woiles to passe: They be roted out/a gone vnto to hell/and other men are come vp in their steade. Yonge men haue sene lichte/and dwelt vpon earth:but the way of resoi:macion haue they not bynge/ nor vnderstand the pathes therof:neither haue their children receaued it/ye/night feare is it from them. It hath not bene herde of in the lande of Canaan/neither hath it bene sene at Egerman.

**D** The Agarenes sought after wysdome/that which is carthly/like as the marchauntes of the lande do. They of Egerman are cunninge also/and they laboure for: wysdome a

vnderstandinge:but the waye of true wysdome they knowe not/neither do they thinke vpon the pathes therof. O Israel/howe great is the house of God: and howe large is the place of his possession: O Creatur be and hath no end: nye and vnmeasurable. What is become of those famousse grauntes/that were so great vnto vs/so worthy men of warre: Those had not the Lord chosen/neither haue they founde the waye of resoi:macion/therefore were they destroyed:and for so muche as they had no trust/they perished because of they: foolishnesse.

**W**ho hath gone vp into heauen to take wysdome there/and brought her downe from the cloudes: Who hath gone our the see to synde her/and hath chosen her aboute golde/and so brought her hither: No man knoweth the wayes of wysdome/neither is there any that can sike our the see. But he that wotech all thinges/ knoweth her/ and he hath founde her out with his soeknowleg. This same is he which prepared the earth at the beginninge/and filled it with all maner of foales and Beastes. When he sinderth oute the lichte/it goeth out/and when he collect it againe/it obeyeth him with feare. The starres kepe their watche/and geue they: lichte/ye/and that gladly. When he collecteth them/they sate here we be. And so wotech chearfulnesse/they shewe lichte vnto him that made them. This is oure God/and there shal none other be compared vnto hym: It is he that hath sinderd oute all wysdome/and hath geuen her vnto Jacob his seruante/and to Israel his beloved. Afterwarde eoyde becomen him self vnto earth/and dwelt amonge men.

The III. Chapter.

**T**his is the bolke of the commaundementes of God/and the lawe that endureth for euer. All they that kepe it/shall come to lye:but suche as forsake it/shal come to death. Turne the o Jacob/and take bolke of thyselfe by this waye showe we thy brightnesse/and thyne. Geue not thine honoure to another/ thy woishippe to a straunge people. O Israel/ howe happy are we/ singe that God hath shewed vs such thinges as are pleasur vnto him: Be of good cheare/ thou people of God/ o thou auncient Israel. We are se

**Ps. viii. b**  
**Ps. viii. c**  
**Ps. viii. d**

folde. an. 117

like smudge: They then / howbeit / not for your  
 utter destruction: but because ye provoked God the  
 Lord to wrath and displeasure: therefore  
 were ye delivered vnto your enemies: for ye  
 displeas'd the euertlasting God that made  
 you / offeringe vnto Beuels / and not God. Ye  
 haue forgotten hym that brought you vp / and  
 your nurse haue ye greued / o Jerusalem.

**B** When she saue that the wrath of God was  
 cominge vpon you: she sayde: Hearken o ye  
 that dwell aboute Syon: for God hath brought  
 me into greate heauynesse: and why: I fe the  
 captiuitie of my people / of my sonnes and  
 daughters / which the euertlasting God will  
 bringe vpon them. With ioye vsyd I nurysh  
 them / but now must I leaue them with weep-  
 inge and sorrow.

Let no man reioyce ouer me wydowe / and  
 forsake: which for the synnes of my chyldren /  
 am desolate of eury man. For why: they de-  
 parted from the lawe of Gods: they wolde not  
 know his righteousnes / nor walke in t waye  
 of his commaundementes: and as for the pa-  
 thos of the truth and godlynesse: they had no  
 lust to go in them.

**C** O ye dwellers aboute Syon: come / and let  
 us call to remembrance the captiuitie / that  
 the euertlasting God hath brought vpon my  
 sonnes a my daughters. The hath brought a  
 people vpd them from farre / an vneueritous  
 people / and of a straunge language: which  
 neither regarde the olde / nor pnye the wronge.

These haue caried awaye the Beare beloued  
 of my wydowes / leauinge me alone / both de-  
 solate and chydlesse. But alas / what can I  
 helpe you: How be that hath brought these  
 plagues vpon you / deliuer you also from the  
 handes of your enemies.

Go your waye: O my chylden / go your  
 waye: for I am desolate and forsaken / I haue  
 put of the clothynge of peace / and put vpon  
 me the sackcloth of prayer: / as for me tyme I  
 will call vpon the moste Highest. Be of good  
 cheere to my chylden: I crye vnto the Lord /  
 and he shall deliuer you from the power of the  
 enemies / your enemies.

For verely: I haue euer a good hope of your  
 prosperous health: yee / a very gladnesse to  
 come vpon me: yet: the holy one / because of  
 mercie: that ye shall haue of oure euertlasting  
 saluoure.

With mourninge and wepyng: yd 3 Iez  
 you go fro me / but with ioye and perpetuall  
 gladnesse: shall the Lord bringe you agayne  
 vnto me. Lyke as the neyghbours of Syon  
 saue your captiuitie from God: Euen so / that  
 they also fe shortly your saluation in God /  
 which shall come on you with greate honoure  
 and euertlasting worshippe.

O my chylden: I suffre patiently the wrath of  
 that shall come vpon you. For the enemy hath  
 persecuted the: but shortly thou shalt see des-  
 truction / and shalt treade vpd his necke. My  
 dearlings haue gone rough hard wayes: for  
 they are led awaye as a flocke that is feared  
 abwaide with the enemies. But be of good co-  
 fort: O my chylden: and crye vnto the Lord: C  
 For he that led you awaye / hath you yet in re-  
 membrance: and lyke as ye haue bene m-  
 mended to swaue fro your God: / so shall ye now  
 endeuoure your selues. Ye reme in to come  
 agayne / and to see him. For he that hath  
 brought these plagues vpon you: shall bringe  
 you euertlasting ioye agayne with your health.  
 Take a good heere vnto the o Jerusalem: for  
 he which gaue the that name: goerth the so  
 to do.

The wicked doers that now put the to  
 trouble: shall perishe: and such as haue reioyced  
 at thy fall: shall be punysht. The cities whome  
 thy chylden serue: and that haue caried awaye  
 thy sonnes: shall be correcte. For lyke as they be  
 now glad of thy decaye / so shall they mourne  
 in their owne destruction. The ioye of their  
 multitude shall be take awaye / and their chere  
 shall be turned to sorrow. For a fyre shall fall  
 vpon them from the euertlasting God / to  
 endure: and it shall be inhabited of Beuels for  
 a greafe season.

## The V-Chapter.

**G** Jerusalem / loke aboute the towarde the  
 East: and beholde: the ioye that cometh  
 vnto the fro God. For lo: thy sonnes / whome  
 thou hast forsaken / and that were feared a-  
 broade / come gathered to gether fro the East  
 and West / reioycinge in the worde of the holy  
 one vnto the honoure of God.

Put of thy mourninge clothes: O Jerusa-  
 lem / and thy sorrow / and berke the with the  
 wo

## The Prophet Baruch.

worshippe and honoure that cometh vnto the from God; with euerslasting glory. God shall put the blade of righteousnesse vpon the; and set a crowne of euerslasting worshippe vpon thine head: for vpon the will God declare his brightnesse that is vnder the heauen: Yet an euerslasting name shall be giuen the of God; with peace of righteousnesse; and his honoure of Gods feare.

**B** And so Jerusalem / stande vp on hie: loke aboute the towarde the East; and beholde; thy children gathered from the East vnto West: which reioyce in his holy woide; / hauinge God in remembrance. They departed from the on fore; and were led awaye of their enemies; but now shall the Lord bringe them: carried with honoure; as children of the Kingdome. For God is purposed to bringe vnto all floure mountaine; / yee; and all hie rockes; / to fill the valleys; / to make them euen with the ground: that Israel maye be diligent to yue into the honoure of God. The woodes; / and all pleasant trees shall ouershadowe Israel at the countenance of God. For hyther shall God bringe Israel with wyfull myght; and in the sight of his mercie; with the mercy and righteousnesse; that cometh of him self.

**A copie of the epistle: that Jeremy the prophet dyd sende vnto the Ierues; which were led awaye prisoners by the kynge of Babilon. Wherem he certifieth them of the thinge that was commaunded him of God.**

### The VI Chapter.

**B**ecause of the synnes that ye haue done God; ye shalbe led awaye captiue vnto Babilon; vnto the kynge of Babilon. So when ye be come into Babilon; ye shall remayne there many yeares; and for a lōge season; namely vñ generations: and after that will I bringe you awaye peaceably from thence. Now shall ye see in Babilon goddes of golde; of siluer; of wood; and of stone: haue vñ mens shoulders; / to cast out a fearfull sight; before the Kinges. But loke that ye

do not as the other be not ye afrayed; / and let not the feare of them overcome you.

Therefore; when ye see the multitude of peere; / worshipinge them behinde; and before; / saye ye in your heartes: **O Lord; what thou doest; that oughtest only to be worshippid.** Mye cunning; also shall be with you; and I my self wil care for your soules. As for; / the ymages of those goddes; the carpenter hath polished them; / they are they; and layed ouer with siluer; / yet are they but vayne thinges; and can not speake. Like as a wench that loueth peramoure; is truly deceiue; / thus are these made and hangid; with golde. Crownes of golde verely haue theyr goddes vpon their heades; so the priestes them silkes take the golde a floure from them; and put it to their owne vsuage; / they giue of the same vnto barbares; and mynne theyr robes withall. Agayne; they take it from the robes; and deceiue their goddes therewith. Yet can not these goddes visit them; sit fast from rustes and mothes. When they haue couered them with clothinge of purple; they naye their faces; for the sull of the temple; wherof their is much against them. One hath a scepter in his hande; as though he were vnder of the countie; yet can he not steepe such as offende him. Another hath a sword; as an are in his hande; / for all that; is he myght able to defende him selfe from battayl; not for more thereto.

By this ye maye vnderstande; / that they be no goddes; therefore; that ye neither worshippe them; nor feare them. For like as a vessel that a man vsyth; is nothinge worth; when it is broken; / euen so is it with their goddes. When they be set vp in the temple; their eyes be full of sull; / shew the face of those that come in. And like as the stones are flouit in rounde aboute vpon him; / that hath offendid the Kinge; / as if it were a dead body; kepte byde; / graue; / thus so the priestes kepe the vtter with barres and lockes; / lest their goddes be spoiled of the robbers. They set vp candles before them; / yea verely; and that many; / wherof they can not see one; but euen as blackes; so stande they in the temple. It is sayde; / that the serpentes and womes; / which come of the earth; / gnawe out theyr herres; eatinge them; and their clothes also; / and yet they fele it not.

Jerem xxx.  
a.b

Their faces are blacke shew the smoke that is in the temple. The onles / sivalowes / and byrdes flye upon them / yee / as the carres runne ouer their heades.

**D** By this ye maye be sure that they are not goddes / therfore feare them not. The golde that they haue / is to make them deuyfull : for all that / excepte some body vngit of their rust / they will geue no shynce : and when they were cast into a fource / they felt it not. They are bought for money / and haue no birth of life within them. ¶ They must be boren upon mens shoulders / as those that haue no feet : whereby they declare vnto men / that they be nothinge worth. ¶ Confounde he they them / that worshippeth them. For if they fall to the grounde / they can not rise vp agayne of their selfes. ¶ Yet though one helpe them vp / and set them right / yet are they not able to stande alone : but must haue proppes to set vnder the feet of dead men. As for the thinge that is offered vnto them / their priestes sell it and abuse it : yet the priestes wises take therof / but vnto the selfe and parte they geue nothinge of it / the women with childe / and the murtherous laye handes of their offerynges. By this ye maye be sure that they are not goddes / therfore be note afraid of them. From whence cometh it then / that they be called goddes? The women sit before the goddes of syluer / golde and woodes / and the priestes sit in their temple / hauinge open clothes / whose heades and beardes are shauen / and haue nothinge vpon their heades / nor ringe and ereringe vpon their goddes / as men do at the feast when one is dead.

**E** The priestes also take awaye the garnitures of the ymagis / as theye their wyfes a childe in the pill. Whether it be good or euil that any man do vnto them / they are not able to recompence it : they can neither set vp a kynge nor put him downe. In like maner they maye neither geue riches / nor reward euil. ¶ Though a man make a vow : vnto them / and kepe it not / they wil not require it. They can not deliuer a man from death / neither are they able to sende the weak from the mighty. They can not close a blinde man to his sight / nor helpe any man at his neede. They can helpe no mercy to the wydowes / nor do good to the fatherlesse.

Their goddes of wood / stone / gold and syluer / are but euen as other stones / that be between of the mountayne. They that worshippeth them / shalbe confounded. How shoulde they then be taken for goddes? yet / how rare men call them goddes : And though the Caldees worshippeth them not / hearinge that they were but womme and coude not speake. Yet they them selfes offre vnto Bel / and would sayne haue him to speake : as they saye / they could fele that may not moue. But when these men come to vnderstandinge / they shall forsake them / for their goddes haue no felinge. ¶ A great sorte of women gyded with coardes / sit in the streetes / and burne olue bettes. How if one of them be conueyed awaye / and laye vnto any such as come by : she calleth her neyghbouresse in the eare / because she was not so weably repured / nor her coarde broken. What purpose is done for them / it is but in vaine and lost. Who maye it then be thought or sayde that they are goddes? Carpenters and goldsmithes make them / neither be the any other thinge / but euen what the wofe men will make of them. Yet / the goldsmithes them selfes that make them / are of no luge countenance : How shoulde then the thinges that are made of them / be goddes? Waine therefore are the thinges / yet : very shame is it / that they leaue behinde them their posterite. For as often there cometh any warre or plague vnto them / when the priestes ymagyn / where they maye hyde their selfes with them. How can men thinke then that they by goddes / which neither maye defende them selfes from warre / nor deliuer them from mysfortune : for : syng they be but of wood / of stone / of syluer and of golde : all people and kynge shall knowe hereafter / that they be but waine thinges : yet / it shalbe openly declared / that they be no goddes : but euen the very wyfes of mens handes / and that God hath nothinge to do with the. They can see no thinge in the lande / nor geue rayne vnto man. They can geue no sentences of a matter / neither defende the lande from wronge : for : they are not able to do so much as a frowe / that stretcheth betwixt heauen and earth.

When there happeneth a fre : in the house of God those goddes of wood / of syluer / and of golde /

## The booke of Iudith.

the priestes will escape and save them selves/  
but the goddess burne as the balles therein.  
They can not withstand any finge or bar-  
taphow maye it be thought or granted/  
that they be goddesses: Moreover these goddesses  
of woodde/ of stone/ of golde and syluer / maye  
neither defende the selves fro thes nor rob-  
bers: yee / the very wicked are stronger then  
they. These strype them out of their apparell/  
that they be clothed withall / these take they  
golde and syluer from them / and so get them  
awaye: yet can they not helpe the selves. There-  
fore it is much better for a man to be a finge/  
and so to therre hye power: or els a profittable  
vessel in a house / wherein he that oweth it/  
myght haue pleasure: yee / or to be a Voie in  
a house / to spee such thinges safe as be therein:  
then to be such a vayne god. The Sunne / the  
Moone / and all the starres when they geue  
their shene and light are obedient / a Vo men  
good: When the lighteninge glistereth / all is  
clare: The wynde bloweth in euery countree/  
and when God commaundeth the cloudes  
to go rounde aboute the whole worlde / they  
do as they are bydden: when the fyre is sent  
downe from aboue and commaunded it burne  
th by hills and wooddes: But as for these  
goddesses they are not like one of these thinges/  
neither in deuy nor strength. Wherfore men  
shoulde not thinke / nor saye that they be gods-  
des / sayinge they can neyther geue sentence in  
iudgement / nor do men good. For so much  
now as ye are sure / that they be no goddesses/  
then feare the not: For they can neyther speake  
euel nor good of finges. They can shewe no  
tokens in heauen for the Herthen / neyther  
shene as the Sunne / nor geue light as the  
Moone: yee / the unreasonable beastes are bet-  
ter then they: for they can get the vnder the  
rofe / and so them selves good: So can ye be  
certified by no manner of meance / that they be  
goddesses: therefore feare the not. For like as a  
stray baggarde in a garden of cucumbers keep-  
eth nothings / euen so are their goddesses of  
woodde / syluer and golde: and like as a wythe  
thorne in an orcharde that eury byrde fether  
vpon it like as a dead body that is cast in the  
diffe. Eue so is it in these goddesses of woodde/  
syluer and golde.

By the purple and scarlet which they haue

upon them / a soone sayber awaye / ye maye  
vnderstande / that they be no goddesses: yee / they  
them selves shalbe consumed at the last / which  
shalbe a greate confusion of the laude. Blessed  
is the godly man that hath no images / and  
worschippry name: so he shalld be free from res-  
pise.

The ende of the prophet Baruch  
which is not in the Canon  
of the Hebrue.

## The booke of Iudith.

The first Chapter.



Aphazar a finge of h<sup>e</sup> Me-  
des subdued many people  
vnto his Dominion / a build-  
ed a noble stronge ciue  
which he called Eglathshani-  
nis. The walles of it made  
he of free stone / four square  
red / seuenne cubites hie / and thirte cubites  
broad. He made towres there vpon of an  
hundred cubites hie. But vpon the four  
corners eury side was twenty foote broad.  
He made the portes in the brighte like as the  
towres. This finge trusted in his myghty  
host / and in his glorious charriottes.

So in the twelfth yere of his reigne / it hap-  
pened that Nabuchodonosor the Kinge of the  
Assyrians (which reigned in the greate cite  
of Babilone) fought agaynst Iudith / and o-  
uercame him in the greate felde called Ra-  
gau / beside Euphrates and Tigris and Jar-  
dason / in the felde of Ariorb the finge of the  
Elites.

Then was the Kingdome of Nabuchodon-  
osor exalted: 7 and his bert was lift vp: and  
he sent vnto all them that were in Celiia / in  
Damascus / in Libanus / and vnto the Her-  
then that dwel in Carmel and Cedar / and to  
such as dwell in Galile in the greate felde of  
Edidon / to all them that were in Samaria /  
and



and beyonde the water of Iordane vnto Jerusalem / and the whole lande of Iesse vnto the mountaynes of Ethiopia. Vnto all these by Nabuchodonosor the Kinge of the Assyrians / sende messengers. But they all thone consent wolde not agre vnto him / a sent the messengers againe empne / a put them awaie without honoure. Then Nabuchodonosor the Kinge toke indignation at all those lodes / and fierce by his rone / and by his Kingdom / that he wolde be avenge of all these countries.

The II. Chapter.

**I**N the 17. yeare of Kinge Nabuchodonosor / vpo the 17th. daye of the first moneth / it was deuised in the court of Nabuchodonosor the Kinge of the Assyrians / that he wolde defende him self. So he called vnto him all the elders / all his captiues and men of warre / and shewed them his secret counsaill / and tolde the that his purpose was to bringe the whole earth vnder his Dominion. Now when they were all content with this sayinge: Nabuchodonosor the Kinge called Holofernes the chiefe captiue of his warres / a saide vnto him: Go thy waye forth against all the Kingdomes of the West / and specially against those that haue despised my commandement. Thou shalt spare no realme / all stronge cities shalt thou bringe in subiection vnto me.

**W**hen Holofernes called together all his captiues a rulers of all his power in Assyria / and mustred the souldiers vnto the hoost / like as the Kinge commaunded him / namely an hundred and twenty thousand fightinge men vpon foote / and twelue thousand archers vpo horsebacke. All his ordinaunce sene he befote with an innumerable multitude of Camels / so that the hoost was well prouided for: with oxe and smal cattel / and that without number. He caused come to be prepared out of all Syria by his hoost. Much golde and siluer also toke he out of the Kinges house. So he toke his iourney / and he and all his hoost / with charrettes / bowmen and archers / of whome there were so many / that they covered the grounde of the lande like the gre: loppers.

**A**nd when he was gone pass the borders of the Assyrians / he came towarde the greete mountaynes of Tigre / which lye vpon the left side of Cilicia: and so he wente vpon into all

their castilles / and waine every stronge holde. So so: the wealthy cite of Meloribus / he brake it downe / and spoyled all the children of Charisio and the Simalicia / which laye towarde the wilderness / and vpon the South side of the lande of Chelou. He wente ouer Espharces also and came into Mesopotamia / and brake downe all the bige cities that were there / from the biroke of Nambie till a man come to the sea: and he toke the borders in fro Cilicia vnto the castles of Zaphet towarde the South. He caried awaye all the Madianites / and spoyled all their goodes: a who soeuer withsode him / he slew the with the sweerde. After this he wente downe into the felde of Damascus in the tyme of Barucis / and bent up all the come and all the trees / and caused the wynde to be cut downe. And the feare of him fell vpon all them that dwelt in earth.

The III. Chapter.

**S**O the Kinge and princes of all cities a Kingdome sent their embassaiours / namely they of Syria and Mesopotamia: Syria Sobal and Lydia and Cilicia / which came to Holofernes / and sayde: Let thy wrath cease to warde vs: It is better for vs so serue the great Kinge Nabuchodonosor with our liues / and to be subiecte vnto the / then that we shoulde dye and be slayne / and receaue greater hurte. All our cities and possessions / all mountaynes and hilles / all felde / greete and small cattel / sheepe / goates / horses and camels / all our goodes and householdes be in thy power / vnder thy subiection be it altogether. We our liues also and our childien wylbe thine wane: come vnto vs a peccable lode / and use our seruice at the pleasure.

Then came Holofernes downe from the Mountaynes with his men and greete power / and conquered all stronge fenced cities / and all that dwelt in the lande. And out of all necessity he toke stronge men / a such as were meete for the warre / to helpe him. There came such Iudith v. a. a score also vpon those countries / that the dwellers of all the cities / the princes and rulers a the people together / wente forth to inrite him as he came / and receaued him honourably with garlandes and robes / with saunces / subiects and wyne.

Uterripelo / though they dyd dyso / yet E

E G ij might

## The booke of Iudith.

might they not swage his rigorous stomack: but he destroyed their cities / a heere younc their woodes, for Nabuchodonosor the King had commaunded him / that he shoulde rote out all the goddesses of the lande / to the intent that he onely might be called and taken for God / of the nations which Holofernes with his power brought under him. So were he shewen Syria Sobal / and the wall Appamia / and all Mesopotamia / came to Iuducane in the lande of Gaba / and Syropoli / and toke their cities / and remained there thirty dayes / where in he caused all the whole multitude of his host to be gathered together.

The. liii. Chapter.

**W**Han the children of Israel that dwelt in Jency herdes / they were sore afraied of him. There came such tremblinge also and feare upon them / that they feared he shoulde go onto the cite of Jerusalem / and the temple of the Lorde / as he had done to other cities and their temples. So they sent into all Samaria rounde aboute unto Jerido / toke in / a occupied all the toppes of the mountaine / made fall the counte with walles / and prepared come for them agaynst the battayl.

Elachim also the prieste wrote unto all them that dwelt towarde Iudith (which Iech ouer against the great felde by Sotha Im) / unto all those by whom men might haue passage into it / that they shoulde take in the wayes of the mountaine / where there might be any waye and passage to Jerusalem / and that they shoulde hold diligent watch / where any straight way was betwixt the mountaine. And the children of Israel by as Elachim the prieste of the Lorde had commaunded the. / And all the people crie earnestly / and humbled their soules with fastings and prayers / they and their wyfes. The priestes put on heere clothes / and laye the yonge babes before the temple of the Lorde / and couered the altire of the Lorde with an heere cloth. And with one accord crie they unto the Lord God of Israel / that their childre shoulde not be geuen into a pray / and their wyfes into a spoyle / that their cities shoulde not be layed wast / a that their Sanctuary shoulde not be unholowed / and so they to be a theme and rebuke vnto the Nation.

**T**hen Elachim the prieste of the Lorde

wene rounde aboute all Israel / a spake vnto them / sayinge: Be ye sure that the Lorde will heare your petitions / if ye continue steadfast in fastinge and prayers / in the sight of the Lorde. Remember the seruante of the Lorde / which ouerthrew the Amakchites (that truste) in their might and power / in their host / their shildes / in their chariutes and horses / not with weapons / but with holy prayers. Thus so shall all the enemies of Israel by vs continue in this waye that ye haue begonne. So upon this exhortation they continued in prayer before the Lorde. In so much that they which offered beent sacrifices vnto the Lorde / offered the offerings vnto the Lorde / by nage arayed in heere clothes / and had asses upon their heads. And they al be sought God from their whole hert / that he wolde vs his people of Israel.

The V. Chapter.

**W**Hil moue came to Holofernes the prince of the reues of the Assyrians / that the childre of Israel prepared them selfe to make resistance / and how they had stoped the wayes betwixt the mountaine. Then was he exceedinge wroth / and called all the princes of Moab / and the captaine of Ammon / and sayde vnto the: Tell me / what people is this that spech in the mountaine? Or what manner of cities are they? What is their power? Or what manner of hoste haue they? What is their captaine? And why do they despise me? I come then all those that dwell in the East / a come not forth to meete vs / that they might receiue vs with peace?

Then Abdos the captaine of all the Ammonites answered / and sayde: Thyselfe telle to heare me / I will tell the truth before the / concerninge this people that dwell in the mountaine / and there shall no lye goe out of my mouth.

This people is of the generation of Caldees / they dwell first in Mesopotamia / for they wolde not follow the goddesses of their fathers / were in the lande of the Caldees / a so forsoke they the customes of their fathers (which had many goddes) and worshipped one God that made heauen a earth: which also commaunded them that they shoulde goe from hence / and dwell at Haran. Now when there com:

Eccli.  
ij. p. 10.

Gen  
1. 11  
a Verse

14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841  
842  
843  
844  
845  
846  
847  
848  
849  
850  
851  
852  
853  
854  
855  
856  
857  
858  
859  
860  
861  
862  
863  
864  
865  
866  
867  
868  
869  
870  
871  
872  
873  
874  
875  
876  
877  
878  
879  
880  
881  
882  
883  
884  
885  
886  
887  
888  
889  
890  
891  
892  
893  
894  
895  
896  
897  
898  
899  
900  
901  
902  
903  
904  
905  
906  
907  
908  
909  
910  
911  
912  
913  
914  
915  
916  
917  
918  
919  
920  
921  
922  
923  
924  
925  
926  
927  
928  
929  
930  
931  
932  
933  
934  
935  
936  
937  
938  
939  
940  
941  
942  
943  
944  
945  
946  
947  
948  
949  
950  
951  
952  
953  
954  
955  
956  
957  
958  
959  
960  
961  
962  
963  
964  
965  
966  
967  
968  
969  
970  
971  
972  
973  
974  
975  
976  
977  
978  
979  
980  
981  
982  
983  
984  
985  
986  
987  
988  
989  
990  
991  
992  
993  
994  
995  
996  
997  
998  
999  
1000

which God had geue them / that they should  
walle in it / they were destroyed in diuers  
tyles of many nations / and many of the were  
carried away prissoners into a strange coun-  
try. But now lately they haue turned them  
selues agayne vnto the Lord their God / and  
are come to gather againe out of the countrey  
where they were scattered abroad: a thow haue  
they conquered these mountaynes and dwelt  
therein: as for Ierusalem where their Sanctu-  
ary is: they haue it againe in possession.

And therefore my loude / make diligent in  
quisid / if this people haue bene wickednesse  
in the sight of their God / then let vs go vp  
agaynst the / for doubtles their God shall deli-  
uer them into thy handes / and subdue them  
vnto thy power. But if this people haue not  
displeas'd their God / we shall nor be able to  
withstande the / for their God shall defende the / Iudith. xj. c

Now when Achio: had spoken out these  
wordes / all the princes of Holofernes were  
wroth / and thought to slay him / a side one to  
another / what is he this / which durst saye  
the children of Israel are able to withstande.  
Nabuchodonosor: the kinge a his hoost / where  
as they are an vnconquered people / without  
strength or vnderstandinge of the states of  
warre: that Achio: therfore may knowe that  
he hath deceaued vs / we will go vp into the  
mountaynes: and when the mighty men of  
them are taken / he also shall stande with the  
sward: that all the people maye knowe: that  
Nabuchodonosor: is the God of the earth / and  
that there is none other without him.

## The Vi. Chapter.

So when they had left of speakinge: Ho-  
lofernes toke some indignation / and sayde  
vnto Achio: for so much as thou hast proph-  
ecied vnto vs sayinge: that the people of Israel  
shalbe defended of their God / I will showe  
thee that there is no God / but Nabuchodonosor.  
See / when we slaye them all as one man /  
thou also shalt perishe with them: thowt  
the sward of Assyriano: / a all Israel shalbe de-  
stroyed with the / that shall thou seleat: Nab-  
uchodonosor: to the lord of the world carry.  
Then shall I sward of my knight hood go  
thorow thy sides / and thou shalt fall downe stre-  
et amonge the wounded of Israel / and shalt nor

## The booke of Iudith.

come to thy self agayne / but be utterly destroyed with the. But if thou thinkest thy prophesie to be true / why dost thou then change thy colour: / why art thou afraid? Thinkest thou that my wordes are not able to be performed? But that thou mayest knowe / that thou shalt see these thinges with thine eyes / hold: from this houre forth will I sende the vnto yonder people / that when the punishment of my sworde (which they haue woorthily deserved) falleth vpon them / thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior: and to carry him vnto Bethulia: and to deliuer hym into the handes of the chylidren of Israel. Then Holofernes seruantes toke him: / and wente thowre the plaine felde. But when they drewe nye vnto the mountaine: the syngers called came out against the: / neuer theles / they garth them awaye by the syde of the mountaine: and bounde Achior hand a foote to a tree: and so left him bounde: and turned agayne vnto their loide.

Now withstandinge / the chylidren of Israel wente younge from Bethulia / came onto him / louised him: brought him to Bethulia / set him in the myddell of the people: / and asked him what the matter was / that the Assyrians had left him bounde.

¶ Chias the sonne of Mitha of the tribye of Simeon: and Charmin (which is also called Gorbelen) were the principall rulers at that same tyme. Now when Achior stode in the myddell of the Senaours: and before the all: he tolde the: what answer he gaue Holofernes: and to the thinge that he asked him: / a how Holofernes people wolde haue slayne him for so sayinge: and how Holofernes him self was wroth: and commaunded him for the same cause to be deliuered vnto the Israelites: that when he ouercame the chylidren of Israel: he myght commaunde Achior also to be put to death with them: to mentice: because he saide: that the God of heauen is their defender.

Iudith. v. b

Iudith. v. f

And when Achior had plainly tolde out all these thinges: to the people fell younge vpon their faces: playinge the Lorde: / poured out their prayes together vnto the Lorde: / with a general complainte and weeping: and said: O Lorde God of heauen and earth: beholde

their payde: and loke vpon our tearynes: and consider how it shalde be with thy sanctes: and make it to be knowne / that thou shalt not loose / which holde them fast by the: / and that thou bringest the lawe: / that punishment of them selves: / and make their heart in their owne strength. So when the weeping and prayer of the people (which they had made the whole daye longe) was ended: they comforted Achior sayinge: the God of our fathers / whose power and strength thou hast praised: shall so reward the: that thou shalt rather see their destruction. When the Lorde our God the halgued his seruantes this libertie: God be with the also amonge vs: so that if it please the: thou with thyne mayest dwell with vs.

Now when Asias had ended the counsaile: he toke hym into his house: and made a greace supper: / called all the elders to it: / and so they refreshed them selves after the fasting. And afterwarde was all the people called together: whiche made their prayers all the night longe in the congregation: and besought the God of Israel for helpe.

### The VII. Chapter.

¶ The next daye Holofernes commaunded his host to go vp against Bethulia. There were an C. a xx. thousand fightinge men on foote: a two an twentie thousand horsemen: besyde the preparinge of them that were wounne: and came to them on euery syde out of the countrey and ciues which be hard by. All these prepared them selves vnto the battayle against the Israelites: and came on by the hill syde: vnto the top that looketh ouer against Bethulia: from the place whiche is called Bethana: vnto Bethina: that is to saye toward the dielion.

Now when the chylidren of Israel sawe so greate multitude of the Assyrians / they fell younge flat vpon the grounde: / shrowed asbes vpon their heades: / and prayed with one accord: that the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons: and sat betwixt the mountaynes in the narrow place: and kept the waye daye and night. But whyle Holofernes was goinge aboute: he founde the water springe whiche floweth from the South syde was conueyed into the one by a conduyte: this commaunded he to be directe

directe another waye / a to cut their conduytc  
in sinder. There were welles also not farre frō  
the walles / whiche they used secretly / more for  
pleasure then for necessite.

**C** Then wrote the Ammonites a the Moa-  
biters vnto Holofernes / and sayde: The chil-  
dren of Israel muste neyther in spare nor a-  
rowe / but haue taken in / and kepe the moun-  
taynes and hilles. That thou mayest ouer-  
come them / therfore without the strikinge of  
any battail / let men to kepe the welles / that  
they thame no water out of them: so shalt  
they destroye them without swerde / or at the  
least they shalbe so sible / that they muste be  
fayne to geue ouer the cite / which they thinke  
not able to be wonne / for so muche as it lyeth  
in mountaynes. These wordes pleased  
Holofernes well and all his men of warre /  
and he set an hundred men at euery well  
round aboute.

And whan this watch had endured twene-  
tye daies / the assierses a all sprunges had wa-  
ter / sayde them that dwelt in the cite of Be-  
thulia / that in the whole cite they had not  
drinke ynough for one day / for the people had  
water geue them daily in a measure. Then  
came the men and women / yonge persons a  
children al vnto Olo / and saide all with one  
uoyce: I God be iudge betwene vs and the  
for thou hast deale cruel with vs: thou woldst  
not speake peacably with the kynge of Assi-  
rians / therfore hath God solde vs in they  
handes / a there is no man to helpe vs / where  
as we are broughte home before they eyes in  
this and greate destruction. Therfore gar-  
ther nowe to together all the people that be in  
the cite / that we maye all yelde oure selues  
willingly vnto the people of Holofernes: for  
better it is that we be captiue and prayse the  
Lorde with oure lyfes / then to be slayne  
and perishe / and to be laughed to scorn: and  
shamed of euery man whan we se oure wy-  
fes and chyldren bye before oure eyes. We  
take heauen and earthe this daye to recorde /  
and the God of oure fathers / whiche puny-  
shed vs / accordinge to the deservyng of our  
synnes / and geue you warning / that ye geue  
vp the cite nowe into the power of Holo-  
fernes hoost / that oure cite maye be shoure  
with the sword / which do shal endure longe

for wante of water and for thirst.

Whan they had spoken their these wordes /  
there was a greate wepyng and howlyng  
in the whole congregacion / and that of eu-  
ery man / and they cryed an whole houre  
longe vnto God with one voyce / sayynges  
I we haue synned with oure fathers / we haue  
done amysse / we haue deale wickedly. Thou  
that art gracious / haue mercy vpon vs / pun-  
nysh oure vnrighuousnesse with thine owne  
scourge / and geue not thof out that know-  
lege the / vnto a people which knoweth the  
not self / they say among the Gentens: where  
is their God.

And whan they were so weery with this  
cryinge a wepyng / that they helde their tun-  
ges / Olois shode vp with watrey eyes / a saide:  
To take good herren vnto you / I deare bies  
then / and be of good cheare / and let vs waite  
yet these fyue dayes for mercy of the Lorde:  
praducture he shal cur awaye his indigna-  
cion / and geue glory vnto his name. But if  
he helpe vs not / whā these fyue dayes are pass /  
we shal do as ye haue saide.

The VIII. Chapter.

Whan it happened whan these wordes  
came to the eares of Iudith a wyddow  
which was the daughter of Merari / the son  
of Izer / the sonne of Ieseph / the sonne of  
Olois / the sonne of Elai / the sonne of Jam-  
mos / the sonne of Iedean / the sonne of Ras-  
phom / the sonne of Iudith / the sonne of Mel-  
chis / the sonne of Ieuan / the sonne of Mar-  
bania / the sonne of Salathiel / the sonne of Si-  
meon / the sonne of Kuben. And her hous-  
bander was called Manasse / which dyed in  
the daye of the Barthe baruch / for whyle he  
was bynding the sbaines together in his felde /  
the beate came vpon his heade / a he dyed at  
Bethulia in his cite / and there was he bur-  
ied beside his father. Now was Iudith his  
desolate wydowe this yeres a six monethes.  
And in his higher partes of her house she made  
her selfe a pray chamber / where the dwelle /  
beinge closed in with her maidens. She dyd  
weare a smocke of beere / a fasted a fyue daies  
of her life / excepte the Sabbathes a new moone  
and the solempne dayes that the people  
of Israel kepte. She was a fayre and beauti-  
ful persone. Her housbande also had left her

great



into him/sayinge: O Lorde God of my father Simeon/I which gauest him a sword for a defence against the enemies / that used violence and wilfulness / a that rauished the virgin/and put her to dishonesty. Thou that gauest their wifes into a pray/a their daughters into captiuitie / and all their praye for a spoile onto the seruantes/which dare a zeile onto the helpe me wydome / O Lorde my God / I beseech the. For thou hast done all things from the begynning/and loke what thou best taken in hande and Deuytye / it came euer to passe. For all thy wayes are prepared / a thy iudgements are done in thy curlesing fowlewole. O loke now upon the armies of the Assyrians / like as it was thy pleasure somtyme to loke vpon the host of the Egyptians/whan they byngge warpened / persecuted thy seruantes/and put their trust in their charrettes / harness / and in the multitude of their men of warre. But thou lokest vpon their host/castinge a thicke darkness before them: and whan they came into the depe/the waters ouerwhelmed them.

**B** Eurne so Lorde / let it go with these that trust in the power and multitude of their me of warre/in their charrettes/arowes and speares/and knowe not that thou only art oure God/I which destroyest warres from the begynning/and that thou art the Lorde. O lift vp thine arme now lyke as euer from the begynning/and in thy power byngge theyr power to naught / cause their myghte to fall in thy weath. They make their host/that they will vnhalowe and defile thy Sanctuary/ and to wayle the tabernacle of thy name/and to cast downe the home of thine altar with their sword. Byngge to passe / O Lorde that the pyde of the enemy may be cut down with his owne sword: that he maye be taken with the snare of his owne me/ and that thou mayest myne him with the spyas of mye hie. O geue me a stedfast mynde/that I maye despyse hym and his strength/and that I maye destroye him.

**E** This shall byngge thy name an everlasting remembrance/I if the bande of a woman overthome hym. \* For thy power O Lorde / I stande in the power of men/neither shall thou any pleasure in the strength of hor

so. There was neuer proude person that plece Iudith a sed the/But in the power of the humble and Discreit Iudith meke hath thy pleasure bene curiouse.

O thou God of the heauens/thou maker of the waters/and Lord of all creatures / heare me poore woman/calling vpon thee/and puttinge my trust in thy mercy. Remember thy conuenaunt O Lorde/and minister wordes in my mouth/and stablish this verite in my hart/that thy house maye continue fill in holynes/and that all the Earthen maye knowe a vnderstande/that thou art God / a that there is none other but thou.

## The X. Chapter.

**U**nd whan she had lyste of entree to the Lorde/she rose vp from the place/where she had lye flat before the Lorde/and called her maiden/went downe into her house/called the beery cloth from her / put of the garnemes of her widowhode/washed her body/anoynted her self wth precious thinges of sweete fauour / stoyded a planted her here/for an houre vnto her brade/and put on such apparel as belonygeth vnto gladnesse / suppers vpon her feet/ armettes/spanges/earnges/singerringes/ and deckt her self with all her best araye.

The Lorde gaue her also a speciall beute and saynesse/for all this decking of her selfe was not done for any velleptuousnesse and pleasure of herselfe/But of a righte discrecion and vertue/therfore vnto the Lorde increace her beute. So that she was exceedinge amiable and well fauoured in all minis eyes. She gaue her mayde also a bonnell of wyne / a pot with egle portage/retre/brad and dyse/and went her waye.

Now whan she came to the porte off cire/ she sounde. Osias and the elders of the ciree wainnge there. Which whan they sawe her/ they were astonnyed/a miruailled greatly at her beuty/interbeloues/they ased no question at her/But let her go/sayinge: the God of our fathers geue the his grace/and with his power persourme all the deuce of thy beere: that Jerusalem maye reioyce ouer the / a that thy name maye be in the numbre of the holy and righteous. And all they that were there/sayde with one voyce: so be it so be it. Iudith made her praye vnto the Lorde/and wente out at the porte/she and her mayde.

## The booke of Iudith.

And as he was going downe the mountayne/ it happened that aboute the spyng of the Deyce/ the spere of the Assyrians met with her/ and toke her/ sayinge: whence comest thou? Or whither goest thou? She answered: I am a daughter of the Hebrewes/ and am fled from them/ for I knowe that they shalbe geuen vnto you to be spoyled: because they thought some to yelde them selues vnto you/ that they mighte fynde mercy in your syght. Therefore haue I refused by my selfe after this manner: I wil go before the punte of holnesse/ and tell him all their secretes/ and wyl shewe him/ how he maye come by them/ and myne intent/ so that not one man of his hoste shal perishe.

And when these men had herde her waies/ and considered her saye face/ they were also wondred/ for they wondred at her excellent beauty/ and sayde vnto her: Thou hast saved thy life by fynding oute this Deyce/ that thou woldest come vnto our loide: and be thou sure/ that whā thou comest vnto him/ he shal interete the wel/ and thou shalt please him herely. So they brought her into Holnesse paylton/ and tolde him of her. Nowe when she came in before him/ immediately he was ouercome/ and taken with her beautye. Then sayde his seruantes: who wolde despyse the people of the Jewes/ that haue so fayre women? Shoulde we not by reason fyght against them for theset? So when Iudith sawe Holnessees syttinge in a canopye/ that was wrought of purple/ sylke/ golde/ silke ragde and precious stones/ she loked fall vpon him/ and fell downe vpon the carpe. And Holnessees seruantes toke her vp agayne at their loides commaundement.

The. XI. Chapter.

Then saide Holnessees vnto her: Be of good chere/ and feare not in thine herte/ for I neuer hurted man/ that wolde serue Nabuchodonosor the kynge. As for thy people/ they had not despised me/ I should not haue lisy up a speare against the. But tell me now/ what is the cause that thou art departed fro them/ in wherfore art thou come vnto me?

And Iudith sayde vnto him: Thy vnderstande the wordes of thy handmayden: for if thou wilt do after the wordes of thy hand-

mayden/ the Lorde shall byngne thy matter to a prosperous effecte. So truly as Nabuchodonosor a loide of the lande/ by which/ as truly as his power lyceth/ which is in the to the punishment of al men that go wrong/ all men shall not onely be subdued vnto him thowso the/ but al the bestes also of the feld. For all people speake of thy prudent actyue/ and it hath euer bene reported/ howe thou onely art good and myghty in all his kynge dome/ and thy discrecion is commended in all landes.

The thyng is manifest also that Achior B spoke/ and it is wel knowne/ what thou commaundest to do vnto him. For this is playne and of a suretye/ that our God is so worthy to be/ by the reason of our synne/ that he hath shewed by his prophetes vnto the people/ how that for their synnes he wil deliuer them ouer vnto the enemy. And for so much as the children of Israel knowe that they haue so displeasid their God/ they are sore afraid of the. They suffre greate hunger also/ for wante of water/ they are dead now in a manner. Moreover/ they are appointed to laye all their catell/ that they maye drinke the bloude of the/ and are purposed to spende all the holy ornaments of their God/ whiche he hath forbidden them to touch/ for coine/ wyne/ and aske. Bynge now that they do thes thinges/ it is a playne case/ that they muste nedes be distressed. Which when I thy handmayden perceaued/ I fled from them/ as the Lorde hath sent me vnto the/ to shewe the thes thinges. For I thy handmayden worshipp God euen here now besyde the/ and thy handmayden shal go forth/ and I wil make my prayer vnto God/ and he shall tell me/ when he wyl rewarde the their synne: then shall I come and shewe the/ a byngne the thowso the middell of Jerusalem/ so that thou shalt haue al the people of Israel/ as I shepe without a shepherde: there shall not so much as one dogge barkte against the/ so: thes thinges are shewed me by the prouidence of God: and for so much as God is displeasid with the/ he hath sent me to tel the the same.

These wordes pleased Holnessees and all his seruantes/ which maruailed at the wysdome of her/ and sayde one to another: there

Jud. 11



is not such a woman vpon earth/in bcurye of  
 discretion of woodes. And Holofernes sayde  
 vnto her: God hath done wel/that he hath  
 sent the hyfher before thy people/that thou  
 mayest geue them into oure handes. And for  
 so much as thy promise is good if thy God  
 performe it vnto me/he shall be my God also  
 and thou shalt be excellent and greates in  
 court of Nabuchodonosor/for thy name shall  
 spoken of in all the lande.

The XII. Chapter.

**A** Then commended he her to go in where  
 his measure laye / and charged that she  
 should haue her dwelling there/and appoin-  
 ted / what should be geuen her from his  
 table. Iudith answered hym / and sayde:  
 As for the meate that thou hast commaun-  
 ded to geue me / I maye not eate of it as now  
 (lest I displeas my God. But wyl eate of such  
 as I haue thoughte with inc. Then sayde  
 Holofernes vnto her: If these thynges that  
 thou hast thoughte with the sayle / what shall  
 we do vnto the? And Iudith sayde: As true  
 as thou lyest my lord / thy handma-  
 yden shall not spende all this/tyll God haue  
 thoughte to passe in my hande/the thing that  
 I haue sayde.

**B** So his seruantes broughte her into the  
 tent/where as he had appointed. And as she  
 was goinge in/the besydes that the myghte  
 haue leue to go forth by night a befoye daye/  
 to be prayer / and to make intercession vnto  
 the Lorde. Then commaunded Holofernes  
 his chamberlaynes: that she should go out  
 and in at her pleasure/to praye vnto her God  
 those thre dayes.

And so in the nyght season she went fourth  
 into the valley of Bethulia/and washed her  
 selfe in the welletwater. Then wente she vp/  
 and thoughte the Lorde God of Israell/that  
 he wolde prosper her waye / for the deliue-  
 raunce of his people. And so she went in/and  
 remained cleane in her tent/ tyll she toke her  
 meate in the cuneyng.

**C** Vp the fourth daye it happened/that Ho-  
 lofernes made a costly supper vnto his seru-  
 autes/and vnto Dago his chamberlayne:  
 for they were counsaill this. He busseth  
 he may be unwilling to consent to kepe com-  
 pany with me. For it were a shauere vnto all

Assyas/that a woman should so lauge a ma-  
 to scoine / that she were come from him vnto  
 medled withal.

Then wente Dago vnto Iudith / and  
 saide: Let not the good daughter be alyeue  
 to come into my lorde/that he maye be ho-  
 noured befoze hym / that she maye eate and  
 beynke wyne/and be merry with hym. Vnto  
 whome Iudith answered: Woe am I/that  
 I should saye my lorde naye: wharsoeuer is  
 good befoze his eyes / I shall do it: and loke  
 what to his pleasure/that shall I thinke well  
 done as long as I lyue.

So she stode vp / and deckt her selfe with  
 her apparell/and wente in / and stode befoze  
 hym. And Holofernes here was whole mo-  
 ued/so that he stente in desire towarde her.  
 And Holofernes sayde vnto her: Woe am  
 and for youne / and be merry / for thou haste  
 founde sinelore befoze me. Then sayde Ju-  
 dith: Sir/ I wyl binke for my mysdoynce me-  
 rryer to daye/then euer it was in all my lyfe.  
 And he toke and ate and drank befoze him/  
 the thynges that her mayde had prepared for  
 her. And Holofernes was merry with her/  
 and thanke more wyne/then euer he dyd as  
 fore in his lyfe.

The XIII. Chapter.

**N**ow when it was late in the nyght his  
 seruantes made haste/very man to his  
 lodginge. And Dago/that the chamber boye  
 and wente his waye / for they were all  
 ouerladen with wyne. So was Iudith al-  
 lone in the chamber. As for Holofernes/ he  
 laye vpon the bed all drunken/and of very  
 drunkennes he fell a slepe.

Then commaunded Iudith her mayden  
 to stande without befoze the doore/ and to waite.  
 And Iudith stode befoze the bed / makinge  
 her prayer with teares/and moued her lips  
 secretly / and sayde: Strengthen me O Lorde  
 God of Israell/and haue respecte vnto  
 the woikes of my handes in this boure/that  
 thou mayest let vp thy crite of Ierusalem  
 lyke as thou hast promised: O giue vnto that  
 by the I may performe the thynges/ whiche  
 I haue desired: thowme the besest that I  
 haue in the.

And when she had spoken this/ she wente  
 to the bed side/ and looke the waye that  
 hangd

## The booke of Iudith.

hanged vpon it/ and drew it oute. Then toke she holde of the heery lockes of his head/ and sayde: Strengthen me O Lord God in this pouere/ and with that/ she gaue hym two strokes vppon the necke/ and smote of his heade. Then toke she the canopy awaye/ and rolled the dead body asyde. Immediately she gat her forth/ and deliuered the heade of Holofernes vnto her mayden/ and had her putt in her wallet.

And so these two wente forth together after their custome/ as though they wolde passe/ and so passed by the hostle/ and came throume theyr valley vnto the poute of the citty. And Iudith cried afaree of onto watchmen vpon the walles. Open the gates/ sayde she: for God is with vs/ whiche hath shewed his power in Israel. And when they heard her voyce/ they called the elders of the citty together. And they came all to meet her/ hile and greet/ yonge a olde/ for they thought not that she shoulde haue come so soone. So they lighted candles/ and gathered aboute her euery chone/ but she wente vp into an hye place/ and caused silence to be proclaimed.

When euery man nom helde his tounge/ Iudith sayde: O prayse the Lord oure God/ for he hath not despyssed/ nor forsaken the that putt theyr trust in hym: and in me his hande made he hath performed his mercy/ whiche he promysed vnto the house of Israel/ yee/ in my hande the same nyght hath he slaine the enemy of his people.

And with that she toke forth the heade of Holofernes out of the wallet/ and shewed it them/ saying: Beholde/ the heade of Holofernes the captayne of the Assirians/ and this is the canopy/ wherein he laye in his chonkenesse/ where the Lord oure God hath slain hym by the hande of a woman.

But as truly as the Lord lyueth/ his aunzell hath kepte me/ goinge thither/ remynng there/ and a comynng thirke again fro thence. And the Lord hath not suffred me his badmarden to be despyssed/ but without any falshehoode of synne/ hath he brought me againe vnto you: a that with grate victory/ so: hat I am escaped/ and ye deliuered. O geue thankes vnto him euery chone/ for he is gracious/ and his mercy endureth for euer.

So they praysed the Lord altogether/ and gaue thankes vnto him. And so her they saide: The Lord hath blessed the in his pouere/ for thowme the he hath brought oure enemies to naught.

And Oyas the chiefe ruler of the people of Israel/ saide vnto her: Blessed art thou O daughter of the Lord the hie God/ Iaboue all woman vpon earth.

Blessed be the Lord the maker of heauen and earth/ whiche hath gyded thee a right to wounde and to smyte of the heade of the captayne of oure enemies. So this daye he hath made thy name honorable/ that thy prayse shall neuer come oute of the mouth of men/ whiche shall alwaye remember the power of the Lord: for yee thou hast not spared thine owne selfe/ but putt the in peccority/ consideringe the anguyshe and trouble of thy people/ and so hast helped their sal before God our Lord. And all the people sayde: Amen/ Amen.

Whio also was called/ and he came. The sayde Iudith vnto him: The God of Israel vnto whome thou gauest wynde/ that he wolde be auenged of his enemies/ wyl he hath thio nyght thowme my hande susteyned of the heade of all the onfaythfull. And that thou maist se that it so is/ beholde/ this is the heade of Holofernes/ whiche in his presumptuous pryde despyssed the God of the people of Israel/ and threatened the with destruction/ saying: I when the people of Israel w taken/ I shall cause the also to be sticke with sword. When I thio: saue Holofernes heade/ he fel downe vpon his face to the grounde for very anguyshe a feare/ so that he founde wybil. But after that he was come agayne to hym selfe/ he fel downe before her and praysed her/ saying: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name/ shall praise the God of Israel because of the.

### The XIII. Chapter.

Iudith sayde vnto all the people: Blesse the heare me/ Sye of vpon this heade vppon oure walles/ and when the Sunne arissh/ take euery man his weppen/ and fall out euently/ not as though/ ye wold go byde th/ but to renne vpon them with violence. Wha  
the

the speer in the tentes for this/they shal of necessity: be compelled to flye back ward/ and to rayse vp their captiues to the Battail. So whā their captiues come into Holofernes paullions/ and fynde the dead body wrapped in the bloude/scarfullnes shall fall vpon them: and whā ye perceaue that they flye/ folowe them without all care/ for God shal deliuer the into you to be destroyed.

Then Abai seyng the power of God/ which he had shewed vnto the people of Israell/ fell from his Chaire/ and beleefe/ a put his trust in God/ and let him self be circumcised: a so was he numbred among the people of Israell/ and al his posterite vnto this daye.

**B** Now as soone as it was daye/ they shekte vp Holofernes beade vpo the walles/ and euerie man toke his weapon/ and so they wente out with an horrible crye. Whā the spyes sawe that/ they ranne vnto Holofernes tent. And they that were within the tent/ came before his chamber/ a made a greates rustlinge to wake him vp/ because they thought with knyfte to haue raised him. So: there durst not one of the Assyrians fronte/ go in/ nor to open.

But whā the captiues and princes/ and all the chiefe in the kynge of the Assyrians/ booll came to gether/ they sate vnto the chāmbler/ and se: Wo your weape in/ and wake him vp/ for his myle are crepe out of their holes/ and haue prowekt vs vnto Battail.

**E** He wente Vago into his chamber/ stode before the bed/ a clapped with his handes/ for he thought he had bene sleepinge in Iudith.

But whā he had berkened perfectly with his carco/ a could perceaue no slynging/ he wente nyxer to the bed/ a left it vp/ and the same he the dead body of Holofernes slynged there without a heade/ relected in his bloude vpon hearth. Then cryed he with a loud voice/ and with weepinge rent his clothes/ a wente into Iudiths tent/ a found her not. And so he leapt oute vnto the people/ and sayde one woman of the women hath brought al Nabuchodonosore people to shame.

So: lo/ Holofernes lyceth vpon the ground and hath no beade.

Whā the chiefe of the Assyrians booll herde they rente their clothes/ a there fel an intolerable feare a tremblinge vpo the/ so they

myndes were sore afreyed. And there was an exceedinge greates crye in the whole boaste. The. X. V. Chapter.

**H**olofernes was headed/ they mynded and counsaill fell from the/ and such a feare came vpon them: that they vnderstode to defende them selfe by slynging weapone/ a sake not to another/ but hanged youne their beade/ left al behynde the/ and made haill to escape from the Assyrians: so they herde/ they were hanged/ slange to come after with their weapone/ and so they fled by the wayes of the feldea/ a thorow all the forepartes of the vale.

And whā the children of Israel sawe that they fled/ they folowed vpon them/ and wente youne with trumpettes/ blowinge a making a greates crye after them. So for the Assyrians/ they had no ordur/ a kept not their selles/ so they fled/ but fled their weate. Neurtelste/ the children of Israel fel vpon them with one company a aide/ a vtroumsted as many as they might get. And Otho sent messangers vnto all the cities and countrees of Israel.

So al the regions and euery cite sent oute their best men after them in harness/ a sinter the with the sword/ al they came to the vntermost parte of their borders. And the other that were in Bethulia/ came into the tentes of the Assyrians/ and toke al that they which were fled/ had left behynde them/ and so they found greates good. And they that came againe to Bethulia from the Battail/ toke with the sutchynges as had ben they/ and there was no numbere of the cattell/ and of al the costly wares/ so that from the lowest vnto the highest/ they were al made ryche of the spooles of them. And Zaccub the byghe prest at Ierusalem/ came to Bethulia with al the elders/ that they mighte Iudith.

Now whā she came out vnto them/ they beganne al to prayse her with one voyce/ sayyng: thou wretshippe of the cite of Ierusalem/ thou ioye of Israel/ thou honoure of our people/ thou hast done manly/ and thy hart is comforted/ because thou haste leued thyselfe/ and chastyne/ and haste knowen men that thynne wene house/ ande: therefore hath the hande of the Lord comforted the/ and blessed thalle thou be forever. And all the people

## The booke of Iudith.

sayde: So be it/so be it.

In thury dayes coulde the people of Israel scarce gather vpon the spoiles of the Assyrians. But all that belonged vnto Holofernes/and had bene his specially/ (whether it were of golde/ or of siluer/ or precious stances/ or clothyng/ and all uncounted) they gaue it vnto Iudith. And all the people reioyced/ both woman/ maydenes/ and yonge people/ with pytes and harpes.

Chr. Xvi. Chapter.

**I**n the songe Iudith this songe vnto the Lozde. Singe vnto the Lozde vpon the taberries/ singe vnto the Lozde vpon the cimbalcs/ Singe vnto him a new songe of thankesgynge/ Be ioyfull and call

psal. cxv. b vpon his name. For the Lozde that deli-  
uereth warres/ tuc the Lozde is his name. Which hath purged his names in the myddes of his people/ that he myght deliuer vs from the bande of all oure/ enemies. Assur came out of the mountaynes in the multitude

Judit. viij. c of his strenght. His people stopped the water thotes/ and their hoises couered the valleys. He purposed to haue gienc vpon my land/ and to slay my yonge men with the sword.

**B**e wolde haue carryed away my children and virgins into captiuyne/ but the almighty Lozde hurte him/ and deliuered him into the bandes of a woman/ which brought him to confusion. For they myghte was not distressed of the yonge men. It was not the sonnes of Etran that slew hym/ neyther haue the greates gauntes set them selues against him: but Iudith the daughter of Merari with her saye beuyle hath discomfited/ and brought him to naught. For she layed away her widowes garment/ and put on the apparell of gladnesse in the reioycyng of the children of Israel. She anoynted her face/ a bounte ber beere in a haouet/ to begyle hym. Her sleppers ranshed his eyes/ her beuyle captiuynd his mynde/ with the swerde smote she of his necke. The Persians were astonnied at her redfastnesse/ and the Medes at her boldnes. Then bouled the armyes of the Assyrians/ when my symple appeared

Judit. x. a  
Judit. xiiij. b

of the Assyrians. The sonnes of the daughters haue peared them thoro we/ and slayn them as fugiue children: they perished in the bar-

rayl/ for the very feare of the Lozde my God. Let vs synge a songe of thankesgynge vnto the Lozde/ a newe songe of prayse/ tuc we synge vnto our God. Lozde/ Lozde thou art a greates God/ myghty in powre/ whom no man maye overcome. All thy creatures shoulde serue the/ for thou passst but the Gentes/ and they were made: thou souest the wylde/ and they were created/ and no man maye withstande thy voyce. The mountaynes shall moue from the foundations with the waters/ the stony rocks shall melt. Before the lyke wepe. But they that feare the/ shall be greates with the in all thynges. Wo vnto the people that rise vpon against my generation/ for the almighty Lozde will auenge him selfe of them/ and in the daye of iudgment will he vyset them. For he shall geue fyre and stormes into they: helde/ that they maye burne/ and sele it for euermore.

After this it happened/ that after the victory all the people came to Ierusalem/ to geue prayse and thankes vnto the Lozde. And when they were purified/ they offered all their sacrifices/ and they promysed offerings. And Iudith offered all Holofernes weapons/ and all the iuwels/ that the people had geuen her/ and the canopy that he toke from his bed/ and hangd them vpon the Lozde. The people was ioyfull/ as the wise: and this ioye by reason of the victory which Iudith endured thic monethes.

So after these dayes/ every man wente home agayne/ and Iudith was in greates reputation at Bethulia/ and righte honorably taken in all the lande of Israel. Vnto her vertue also was chalyse ioynded/ that after her husbande Manasse dyed/ she neuer knew man all the dayes of her lyfe. Vpon the hys solempne dayes she wente oute with greates worshippe. She dwelt in her husbandes house an hundredth and fuyre yeare/ and lyste her hand maydenes/ and dyed/ and was buried besyde her husbande in Bethulia: And all the people inourned for her seuen dayes. So longe as she lyued/ there was none that troubled Israel/ and many yeares also after her death.

The daye wherein this victory was gotten/ was solempny holden/ and reuered of the Jewes.

Jewes in the number of the holy dayes / and  
was greatly holden of the Jewes / our sence  
unto this daye.

The ende of the booke of Judith.

## The reaste of the chapters of the booke of Esther: which are not founde in

the xij of the Hebrewe nois in Chaldee  
but in the Greke and Lann.

The XI. Chapter after the  
Lann.

In this chapter is describ'd the vicame  
of Mardocheus.

**M**ardocheus & sone of Jair /  
the sone of Semei / the  
sone of Esay of s tribe of  
Ben Zamin a Jew: which  
had his dwelling in Susa / a men of great repu-  
tation / a excellent amonge  
all the that were in the kings court / Vicar  
the sse he was one of the prisoners / whom  
Nabuchodonosor the king of Babylon had  
car'd awaye from Jerusalem vnto Baby-  
lon / with Zechonias the king of Juda. In  
the seconde yeare of the reigne of great Ar-  
taxerxes in the first daye of the moneth Nisan /  
had this Mardocheus such a vicame: He  
thought he herde a greake tempest / horrible  
thunderclappe / earthquake / and greake up-  
poure in the lande: and that he sawe two greake  
dragons / ready to fight one against another.  
There cri'd was greake. At the which roaringe  
and cri' all they that were vp to fight against  
the righteous people. And the same daye was  
ful of darkness a verye vndeare / ful of trouble  
a anguish / yea a greake fearfulness was there  
in all the lande. The righteous were amsid  
/ for they feared the plague and euill that  
was deuised ouer them / and were at: poyn't

with them sises to dye. So they cri'd vnto  
God / and while they were cryinge / the liue  
wells grew into a greake riu'er / a into many  
waters. And with that it was daye / and the  
Sunne rose vp agayne. And the lo'ly were  
espas'd and v'reuou'd the glorious a proude.

Now when Mardocheus had sene this  
vicame / he wote / and muste s'edfastly in his  
hert what God wolde do: and so he desy'red to  
knowe all the matter / a his mynde was there  
upon vntill the nyght.

The XII. Chapter.

In this chapter is declared: howe Mardo-  
cheus v'reuou'd the treason of the two seruants  
against the kinge / and therfore v'reu'd the  
kinge rewarde hym.

**I**n the same tyme dwelt Mardocheus with  
Bagatha and Thares the kings cham-  
berlaynes and porters of the palace. But  
when he herde their deuice / and had v'ligently  
consider'd their insaginations / he perceau'd  
that they wente aboute to laye they: cruel han-  
des vpon the kinge Artaxerxes: and so he cer-  
tified the kinge thereof. Then caused the kinge  
to examen the two gelded with tomes. And  
when they had graunted it / they were put  
to death.

This the kinge caused to be put in the cro-  
nicles for an euerlasting remembrance / and  
Mardocheus wrote vpon the same matter. So  
the kinge commaund'd / that Mardocheus  
shoulde do seruice in the court / and for this  
saythfulness of his / he gaue hym a rewarde.  
But Aman the sone of Amadath the Aga-  
thie / which was holden in greake honoure a  
reputation in the kings court / vnderooke to  
hurte Mardocheus and his people / because of  
two chaub'er laynes that were put to death.

The XIII. Chapter.

The copie of the commaundem't / which king  
Artaxerxes / by the entysing of Aman / sent out  
in all countre / for the destruction of the  
Jewes. The prayer of Mardocheus.

**T**he greake kinge Artaxerxes / which raig'd  
hert from India vnto the pia / ouer an  
33 hundred and xij a

## The booke of Esther.

hundredth and seven and twenty landes/ sendeth his friendly salutation vnto all the princes and chieftes of the countries / which be subiecte vnto his Dominion. When I was made soueraine ouer many people / and had subdued the whole earth vnto my Dominion / my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equite alwaye and gentylnes / so gouerne those that be vnder my iurisdiction / and wholly to set them in a peaceable lyfe / and thereby to bringe my Kingdome vnto tranquylitee / that men myght safely go thorow on euery lyfe / and to renew peace agayne / which

**B** all men desire. Now when I sayd my saylers / how these thynges myght be broughte to a good ende / there was one by vs / excellent in wysdome / whose good wyll / truely and saythfulnes hath oft bene stemed and proued / (which was also the principal and next vnto the kynge) Aman by name / which certified vs / how that in all landes there was crepte in a rebellious folk / that made statutes and lawes agaynst all other people / and haue alwaye despised the proclaimed commaundementes of kynge: and how that for this cause it were not to be suffred / that such rule shoulde continue by you / and not to be put vaine. Synge now we perceaue this same / that this people alone are contrary vnto euery man / vsynge strange and other maner of lawes / and trauersande oure statutes and boynges / and go aboute to stablish shewde matters / that oure kyngdome shoulde neuer come to good estate and stedfastnes: Therefore haue we commaunded / that all they that are appointed in wynges / and shewed vnto you by Aman / (whiche is ordeyned and set ouer all oure busynesse / and the moost principal next vnto the kynge / and in maner as a father) shall with theyr wyfve and chyldren be destroyed / and rote out with the swerde of theyr enemies and aduersaries: and that there shalbe no mercy shewed / and no man spared. And this shalbe done the first daye of the month called Adar / of this yere / that they which of olde (and now also) haue euer bene rebellious / maye in one daye with violence be thrust vaine into the helme of helle: that after this maner / our Empire maye haue peace & tranquylitye.

But the Mardocheus thought vpon all the workes and noble actes of the Lord / and made his prayer vnto him / sayinge: O Lord / Lord / thou valeaunt and almyghty kynge / (so all thynges are in thy power / as if thou wilt helpe and velyue Israel / there is no man that can withstode noi let the: for thou hast made heauen and earth / and what wondrous thynges fouer is vnder the heauen: thou art Lord of all thynges / and there is no man that can resist the (O Lord.) Thou knowest all thynges / thou wotest Lord / that it was neither of malice / nor for presumptiue / nor for any desire of glory / that I wolde not haue vaine my self / nor worshippede yonder proud presumptuous Aman / (for I wolde haue bene content / and that with good will / if it might haue bene Israel any good / so haue I lyue bene for thy sake) but that I dyd it because I wolde not let the honour of a man in the steade of the glory of God / and because I worshippede none but only my Lord. And thus haue I bene innocent / nor presumptuous.

And therefore O Lord / thou God a King / haue mercy vpon thy people / for they magnifye how they maye bringe vs to naughtyffe: that mynde and desire is to destroye and to ouerthrowe the people / that hath euer bene thyne in heritance of olde. O despise not thy prayer / which thou hast velyued / and broughte out of Egypte for thine owne self. Heare my prayer / and be mercifull vnto thy people / whom thou hast chose for an heretage vnto thy self. Turne oure complaynte and sorrowe into ioye / that we maye lyue O Lord / and prayse thy name. O Lord / suffer not the mouthes of them that prayse the to be destroyed.

All the people of Israel in lyke maner cryed as earnestly as they coulde vnto the Lord / for theyr death and destruction shode befoe theyr eyes. ¶

### The XIII. Chapter.

Of the sorrowe / complaynte / and prayer of queene Esther.

**H**ene Esther also beinge in the banell of death / resorted vnto the Lord / and layd a waie for glorious apparel / and put on a garment

mentes that serued for synginge and mourninge. In the steade of precious ornamente/ she feared aches and boynge vpon her brade: and as for her body/she humbled it/a brought it very lowe. Til she places where she was wonte to haue ioye afores/ those fylled she with sere/that she place out her self. She prayed also vnto the Lord God of Israel with these wordes.

**O my Lorde/** thou only art oure King/ helpe me desolate woman/which haue no helpe but thee/ for my misery and destruction is herde at my hande. I fro my youth vp I haue herde out of the lined of my father/that thou takest Israel from amonge all people/ and so haue our fathers of their forefethere/ that they should be thy perpetual inheritaunce/ and lest whar thou thyddest promise them/ thou hast made it good vnto them.

**Now well Lorde/** we haue synned before thee/ therefore hast thou giuen vs into the hande of oure enemies/ because we worshipped their goddes. Lord thou art righteous. Nevertheless/ it faulseth them not/ that we are in bitter and heauy captiuiue/ and oppressed amonge them/ but thou hast layed their handes vpon the handes of their goddes: so that they begynne to take awaye/ the thynges that thou with thy mouth hast ordeyned and appoynted: to bestrope thyn inheritaunce/ so that it to stoppe the mouthes of them that pryse thee/ to quench thy glory/ and worshipp of thy house and thyn sanctuary/ and to open the mouthes of the heathen/ that they maye pryse the power and vertue of the goddes/ and to magnifie the fleshy syngge for euer.

**O Lorde/** geue not thy cepter vnto the that be northyng/ lest they laugh vs to scorne in oure misery/ and sal: but turne their deuice vpon their selfes/ and punishe him that hath begonne the same ouer vs/ and set him to an example. Thinke vpon vs O Lorde/ and shew thy self in the tyme of our distress and of our trouble. Strengthen vs O thou syngge of gods/ geue thou Lord of all power/ geue me an eloquent and pleasaunt speech in my mouth before the Lyon. Turne his hart into the hate of oure enemies/ to destroye him/ as a such as consert vnto him. But deliuer vs with thy hande/ and helpe me desolate woman/ which haue no

defence nor helpe but only thee. Lorde thou knowest all thynges/ about worke: that I loue not the glory/ and worshipp of the vniuersites/ and that I hate and abhorre the bed of the vncircumcised/ and of all heathen.

Thou knowest/ and wotest my necessite/ that I hate the token of my peccemencen/ and worshipp which I beere vpon my brade/ whar tyme as I must shew my self/ and be fine/ and that I abhorre it as an vncleane cloth/ as I weare it not whan I am quiete alone by my self. Thou knowest also that thy handmaiden haue not caren at Amencorable/ and that I haue had not pleasure no: delite in the syngges feast/ that I haue not deuote the dynkers offeringes/ and that thy handmaiden haue had no ioye sens the daye that I was broughte hither vnto this daye: but only in thy O Lorde. O thou God of Abraham/ o thou myghty God about all/ heare the voyce of them that haue none other hope/ and deliuer vs out of the hande of the wicked/ and deliuer me out of my feare.

## The XV. Chapter.

Queene Esther appeareth before the kinge with an heauy hart for the trouble of her people/ and God turneth the kynges herte.

**AND** vpon the thirde daye it happened/ that Esther layed awaye the mourninge/ & garments/ and put on her glorious apparill/ and decee her self goodly/ (after that she had called vpon God/ which is the preseruer and Saviour of all thynges) toke two maydens with her: vpon the one she leane her self/ as one that was sicker: the other folowed her/ and bare the trayn of her vesture. The syngge of her heuy made her face rose coloured. The semblance of her face was chearfull and asynable/ but her heart was sorrowfull for greaue feare. She wente in thowm all the doores/ and stode before the kynges. The kyng sat vpon the throne of his kingdom/ and was clothed in his goodly aray/ all of golde/ and set with precious stones/ and he was very terrible. He lift up his face that shone in clearnes/ and looked grimly vpon her. Then set the

## The booke of Esther.

Queene Voune / was pale and fayne / leaned  
him self vpon a heade of the mayde that wente  
with her.

**D. Co. xxj. a** **B** Neuertheless / † God turned the Kinges  
minde that he was gentle / that he leapt out of  
his seate for feare / and gat her in his armes /  
a helde her vpryll the same to her self againe.  
He gaue her louynge wordes also / and saide  
vnto her : Esther what is the matter ? I am  
thy brother / be of good cheere / thou shalt not  
fear : for our edmandment toucheth the coine-  
monnes / not the Coine nye. And with that he  
helde vp his golden wande / and layed it vpon  
her necke / and embraced her friendly / and saide :

**Se. xxxij. b**  
**4. R. c. ff. c** **He. xxxij. b**  
I saue the  
Lorde as an angell of God / a mynner was  
troubled for feare of thy maiesty a cleauesse.  
for excellent and wonderfull art thou O Lorde  
and thy face is full of amysse. But as he  
was thus speakynge vnto hym / the fell Voune  
againe for fayntnesse : for the which cause the  
kyng was afraied / and all his seruantes  
comforted her.

### The XVI. Chapter.

A cople of the commandemente / which  
kyng Artaxerxes caused to be preclaymed in  
all the countreys of his Dominion / for the wealth  
of the Jewes.

**D** The greates kyng Artaxerxes / which rais-  
eth from India vnto Ethiopia / ouer an  
hundred and fyve landes / sendeth vnto the  
princes and rulers of the same landes / such as  
laue him / his frendly salutes. There be many  
that for the souerayn frendshippe and bene-  
fices / which are diversly done vnto them for  
their woollshippe / be cur the more proude and  
hate mynded / and vnder take not onely to hurte  
oure subiectes / for plentifulles benefices more  
they hat to suffre / and begynne to synagyn some  
thyng against those that do them good / and  
take not onely all vntanfullnesse awaye from  
men / but in payde and presumption / as they  
that be vnyuydefull and vntanfull for the  
good weede / they go aboure to escape the  
iudgement of God that seyth all thynges /  
which iudgement haneth a punyssheth all tres-  
pences. It happeneth of also / that they which

be set in office by the bygger power / and vnto  
whome the busynesse and causes of the subiec-  
tes are comyng to be handled / were proude /  
and desyre them selfes with beddinge of inno-  
cent bloude / which bringeth them to inole-  
scible hurte. Which also with false and vni-  
ceatfull wordes / and with lyeinge tales / be-  
cause and betraye the innocent goodnes of  
princes.

**D** Now is it profitable and good that we take  
hede / make search therafter / and consider / not  
onely what hath happened vnto vs of olde  
but the shamefull / dishonnest / a nosseme thin-  
ges / that the vcheytes haue now taken in hede  
beside oure eyes / and therby to beware in tyme  
to come / that we maye make the kyngdome  
quiete / and peaceable for all men / and that we  
myght somer tyme dreare it to a chaunge : as  
for the thyng that now is present before oure  
eyes to withstande it / and to put it vnto / after  
the moost friendly maner.

† What tyme now as Aman the sonne of  
Zimadathu the Macedonian / a stranger verely  
of the Persians bloude / a farrer from oure  
goodnesse / was come in amongst vs as an ale-  
aunt / a had oportunityed the frendshippe that we  
beare towards all people / so that he was called  
oure father / and had in hys honoure of euery  
man / as the next and principall vnto the kyng  
he coulde not forbear hym self fro his paye /  
both vnder taken not onely to robbe vs of the  
kyngdome / but of oure lyfe also.

With many folde benefices also hath he desy-  
red to bestrope the hardoodens oure helper and  
preseruer / which hath done vs good in all  
thynges : a innocent Esther the lyfe partner  
of oure kyngdome / with all her people. For hys  
mynde was / what he had taken the out of the  
waye / a robbed vs of the / by this meenes to  
translare the kyngdome of the Persians vnto  
them of Macedonia. But we synde that Je-  
wes / which were accusid of the vcheytes / that  
they might be destroyed / are no euill doers / but  
wee reasonable a vryght lawes / and that they be  
the deuotion of the most hye tynges God /  
by whome the kyngdome of vs and oure pro-  
prietours hath bene well odyed by her  
prouidens. Therefore as for the letters and command-  
mentes / that were put forth by Aman / the sonne  
of Zimadathu / ye shall doo well / if ye haue them  
of none





## The booke of Wyfdome.

**Mat. 13. b** ryme of oure lyfe is but fhow and reboune/ and  
**i. Cor. 7. d** when a maio once gone/ he hath no more ioye  
 nor pleasure/ neyther houre we any man that  
 turneth agayn from death: for we are boin of  
 naught/ we shalbe here after as though we  
 had neuer bene. For our bierh is as a smoke in  
 our noftrale/ and the wynde as a sparke to  
 moue oure bierh. **As** for our body/ it shalbe  
 vry alikes that are quenched/ a our soul shall  
 vanishe as if softe ayre our lyfe shall passe awaye  
 as the trace of a cloude/ and come to naught  
 with the myll that is dyuen awaye with the  
 beames of the Sunne/ and put doune with  
 the beare thereof. Oure name also shalbe for-  
 gotten by lyte and lytle/ and no mā shall haue  
 oure woikes in remembraunce.

**B** For our tyme is a very shadowe & passeth  
**i. Pa. 133. c** awaye/ and after our ende there is no returne  
 ninge/ for it is fast calde/ so that no man com-  
 meth agayne. Come on therfore/ let vs enioye  
 the pleasures that there are/ a let vs soone use  
 the creature like as in youth. We will fill oure  
 felkes with good wyne and oymments/ these  
 shall no floure of the tyme go by vs. We will  
 arounne our felkes with roses asoft they be wy-  
 thered. There shalbe no faire meadowes/ but our  
 lust shall go thowit. Let euery one of you be  
 partaker of oure voluptuousnes. Let vs leaue  
 foune tokens of oure pleasure in euery place/ for  
 that is our poison/ do get we nothyng. Let vs  
 oppresse the poore righteous/ let vs not  
 spare the wyrdome nor olde man/ let vs not  
 regarde the brades that are gray for age. Let  
 the laue of vnrighteousnesse be oure aucto-  
 rite/ for the thyng that is sible is nothyng  
**¶** word. Therefore let vs defraude & righteous/  
 a word: theye nor for our profytee/ be to cleane  
 contrary to our thynges. He cheketh vs for  
 offending against the law/ and slaundereth  
 vs as transgressours of all nouriour. He maketh  
 his boast to haue the knowledge of God/  
**Joan. 8. a** yee/ he calleth him self Gods sonne. He is  
**\*Esa. 118. a** the brwayer of our thoubtes. \* He greueth  
 vs also to lose upon him/ for his lyfe is not like  
 other mens/ his wayes are of another saluon.  
 He counteth no but vnyue persons/ he with-  
 draweth him self from our wayes as from fil-  
 thines: he commendeth greatly the latter ende  
 of the will/ and maketh his boast that Gods  
 his saluon is vs: for if his woordes be true/

let vs proue what shall come upon him/ so shal  
 we knowe what ende he shall haue. For if he  
 be the true sonne of God/ he will receaue byn/ **Plai**  
 and deliuer hym from the handes of hye ene- **ma**  
 mics. \* Let vs examen hym with veyspetfull **¶**  
 rebuke and tounchainge/ his waye shall be  
 his dignitee/ and proue his patience. Let vs  
 cōdemne hym with the most shamefull death:  
 for lyfe as he hath spoken/ so shall he be re-  
 warded.

Such thynges do the vngodly imagin/ and  
 go astray/ for their owne wickednes hath  
 blinded the. As for the mysteries of God/ they  
 vnderstand them not/ they neyther hope for the  
 rewarde of righteousness/ nor regarde & wor-  
 shippe that holy soules shall haue. For God  
 created man to be vnderstryde/ yee/ after the Wor-  
 ld of his owne likenesse made he hym.  
 Imagelesse/ thowt enyue of & vceul came  
 death in to the world/ and they that holde of  
 his fide/ do as he doeth.

### The III. Chapter.

**B** The & soules of the righteous are in the  
 handes of God/ and & payne of death shal be  
 not touch them. \* In the syght of the wyse/ **¶**  
 they appare to dye/ and their ende is taken for  
 very destruction. The waye of the righteous is  
 iudged to be vter destruction/ but they are in  
 rest. And though they suffre payne before me/  
 yet is their hope full of immortallitee. They are  
 punished/ but in few thynges/ inuertible/ how-  
 in many thynges shall they be well rewarded. **¶**  
 For God proueth them/ a synberth them mee  
 for him self/ as the golde in a furnace be  
 trye them/ and receaueth them as a burnis  
 offeringe/ and when the tyme cometh/ they  
 shalbe lofed upon.

The righteous shall byrne as the sparke **B**  
 that rine thowt the reade byfde. \* They shal  
 iudge the nations/ and haue dominion ouer **¶**  
 the people/ a their Lord shall rainge in our  
 they that put their trust in him/ shall enber-  
 stande the truth/ and such as be faptrifull/ wil  
 agre vnto him in loue/ for his chesen shall haue  
 gyfte and peace. \* But the vngodly haue  
 punished according to their owne imagina-  
 cons/ for they haue vespysed the righteous/ a  
 forsaken the Lord.

Who so vespyseth wyfdome and nouriour/  
 he is vnhappye/ and as for the hope of soules/

is hat wayne / theyr laboure vnfrutefull / and  
 their wyse vnproffytable. Their wyse are  
 vnifferre / and their chyldeyn moost vngodly.  
 Theyr creatur is cursed. Blessed is rather the  
 barren and vnderflesh / which hath not knowen  
 the synfull bed: she shall haue frute in the re-  
 wards of the holy soules. † And blessed is the  
 greid / which with his handes hath wrought  
 no vngodlyousnesse / nor imagined wicked  
 things against God. For vnto him shalbe  
 geuen the speciall gift of sayth / and the moost  
 acceptable poscion in the temple of God. For  
 glorious is the frute of good laboure / and the  
 rote of wyldome shall neuer fade awaye. As  
 for the chyldeyn of aboumentes / they shall come  
 to an ende / and yf seke of an vngodlyous bed  
 shalbe rosed out. And though they lyue longe /  
 yet shall they be norynge regarded / and their  
 last age shalbe without honoure. If they dye  
 haylly / they haue no hope / neyther shall they  
 be spoken to in the Raye of knowlege. For hor-  
 rible is the death and ende of the vngod-  
 lyous.

## The III. Chapter.

**H**ow faire is a chastyt generation with  
 vertue: The memoriall thereof is immor-  
 tal for it is knowen with God and men. Whe-  
 re it is present / men take example there at: and if  
 it go awaye / yet they desyre it. It is alwaye  
 crouned and holden in honour / and requyred  
 the reward of the vnderflesh barayl. But the  
 multitude of vngodly chyldeyn is vnproffytable /  
 and the thynges that are plantyd with whor-  
 domes / shall take no deperose / nor laye any fast  
 foundation. † Though they be grene in the  
 braunches for a tyme / yet shall they be shaken  
 with the wynde: for they stande not fast / and  
 shoue the vnderflesh of the wynd they shalbe  
 rosed out. For the vnperfect braunches shalbe  
 dyen / their frute shalbe vnproffytable a soure  
 to cate / see / mee / for norynging. And why: all  
 the chyldeyn that are borne of the wicked / must  
 beare recorde of the wickednesse against theyr  
 fathers and mothers / when they be aged. But  
 though the righteous be ouertake with death /  
 yet shall he be in rest.

**A**ge is an honorable thyng: neuer theles /  
 it standeth not only in the lough of tyme / nor  
 in the multitude of yeares: but a mans wyld-  
 dome is the graye here / a vnunderflesh lyfe

is the olde age. He pleased God / and was be-  
 loued of him: so that wher eue he lyued and  
 synnere / he translated him. † Yet / so delyerly was  
 he taken awaye / to the iument that wickednesse  
 shoulde not autler his vnderstandinge / a thar  
 spoyryse shoulde not begyle his soule. For the  
 crafty be weryng of lyes make good thynges  
 vayne / the vnunderfleshnesse also and wicked-  
 nesse of voluptuous desyre / turne asyde the vnder-  
 standinge of the synple. Though he was  
 soone dead / yet fulfilled he much tyme. For his  
 soule pleased God / therefore hastid he to take  
 hym awaye from amonge the wicked. Thus  
 the people se / and vnderstande it not: they laye  
 not vp such thynges in their hertes / how that  
 the loughng fauour and meepe of God is vpon  
 pouer his sayntes / and that he hath respecte  
 vnto his chosen.

Thus the righteous that is dead / condem-  
 neth the vngodly which are lyuinge: and the  
 youth that is soone brought to an ende / yf lyste  
 lyfe of the vngodlyous. For they se the ende of  
 the wyse / but they vnderstande not what God  
 hath chaused for him / and wherfore the Lord  
 hath taken hym awaye. And wher they se him  
 a despyse hym / therefore shall God also laugh  
 them to scorne: So that they them selues shall  
 dye here after (but without honoure) yet / in  
 shame amonge the dead for enemie. For  
 without any voyce shall he burst those that be  
 putt vp / and remove them from the founda-  
 cions / so that they shalbe layd wyrt vnto the  
 Arghest. They shal mourne / and their memo-  
 riall shall remembre their synnes / a thar owne  
 wickednesse shall beuerye them.

## The V. Chapter.

**T**hen shall the righteous stande in greate  
 stedfastnesse against such as haue deat Nat. sig. a  
 extremely with them / and taken awaye theyr  
 laboure. When they se it / they shalbe weryd  
 with horrible feare / and shall wonder at the  
 hastynesse of the sodane health: growninge for  
 very distress of mynde / and shall saye wryth  
 them selues / hauninge in wardes for a mourn-  
 ninge for very angulsh of mynde.

These are they / whome we sonyntyme had in  
 venison / and resked vps. † We sonyntyme thought  
 theyr lyfe very madnesse / and their ende to  
 be without honoure. But lo / how they are  
 counted amonge the chyldeyn of God / a thar

## The booke of Wylsosome.

porcion is amonge the sayntes. Therefore we haue erred from the waye of trouth / the lyght of righteousnesse hath not shyned vnto vs / and the Sunne of vnderstandinge rose not vpon vs. We haue weryed our selues in the waye of wyldeynesse and destruction. Tedyous wayes haue we gone / but as for the waye of the Lorde / we haue not knowen it.

**B** What good hath cure pyde done vnto vs? **O** what profit hath the pompe of ryche brought vs? All these thynges are passed awaye lyke a shadowe / as a messenger runninge before a hyppre that passeth ouer the wayes of the water / which whan it is gone by the trace thereof can not be founde / neyther the path of it in the foudes. **O** as a byrde that flyeth thowse the ayre / and no man can see any token where she is flowne / but onely heareth the noise of her wynges / bearyng the lyght wynde / partynge the ayre thowse by vehemence of her goynge / a flyer on shalyng ber wynges / where as afterwarde no token of her waye can be founde. O lyke as when an arrowe is shot at a mark / it parteth the ayre / which immediately commeth together agayne / so that a man can not knowe where it wente thowse.

Ente so we in lyfe maner as soone as we were done / begonne immediately to drawe to our ende / and haue shewed no token of verue / but are consumed in oure owne wyldeynesse.

**E** Such wodes shall they that haue sinned / speake in the hell: for the hope of the vngodly to lyke a dyce thysel flour / or duste / that is blowen awaye wyth the wynde: lyke as thynne soome that is scattered aboade wyth a floome: lyke as the sinne which is disperseed here and there wyth the wynde / and as remembrance of a stranger that targeth for a vayne / and then departeth.

**B**ut the righteous shall lyue for euer more: they rewarde also is with the Lorde / and their remembrance with the Highest. There fore shall they receaue a glorious kyngdome: a deuisfull crowne of the Lordes hande: for wyth his right hande shall he couer them / and wyth his owne arme shall he defende them. **R**io they also shall take awaye the harness / and he shall wrappe the creature to be auenged of the enemies. **H**e shall put vnrighthousnes for a bysplaye / and take sure iudgement in stead of

an helme. The inuincible spide of enmie shall he take / this cruell warre shall he sharpe for a speare / and the whole compass of the world shall fyght with him against the vnyuers.

**T**hen shall the thunder bolto go out of the lightninges / and come out of the raynbowes of the cloudes to the place appointed: out of the hard stony indignation there shall fall thyrt hyles / and the water of the see shall be wroth against the: / a the foudes shall runne roughly together. **Y**e / a myghty wynde shall stande vp against them / and a storme shall scatter the aboade. Thus the vnrighthousnes of them shall bringe all the lide to a wildernes / and wyldeynes shall ouerthowse the dwellinges of the myghty.

### The VI. Chapter.

**W**ylsosome better than strength / and a man of vnderstandinge is more worth then one that is stronge. **H**eare therefore of the iudges of the endes of the earth. **W**here are ye that rule the multitudes / and dwelpe in much people. **F**or the power is geuen you of the Lorde / and the strength from the Highest: which shall trye your woorkes / and search out your immaginations. **H**ow that ye byng of officers of his kyngdome / haue not executed true iudgement / haue not kepte the lawe of righteousness / no: walked after his will. **H**owibly a that righte soone shall he appere vnto you: for an herde iudgement shall they haue that beare rule. **T**hey is graunted vnto the simple / but they shall be in auctourie: halbe for punysshed. **F**or God which is Lorde ouer all / shall excepte no mans person / neyther shall he stande in awe of any mans greatness: for he hath made the final and greates / and curch for all a life. **B**ut the myghty shall haue the force punysshment.

**V**nto you therefore o ye kynges. **D**o I speake / that ye maye learne to: soome a no go anylfe: for they that hope righteousnesse / shall righteously iudged: a they that are learned in righteous thynges / shall fynde to make iustifere. **W**herfore set your lust upon my wodes / and loue them / so shall ye come by nouerous / wylsosome is a noble thyng / and neuer sayd: as was sayd / the is calyfyne of them that loue her / and founde of such as seke her. **E**the pe-

1 Par. xxx. c  
Esa. l. b

Pio. xxx. b

Job vii. a  
Psal. l. b  
Prou. d  
and xi. a  
Iaco. j. b

Pf. xxx. a

Ephes. v. b

Eccl. ii  
Psal. lvi

Rom. vi

Eccl. vi

Ethe pe-  
uentib



## The booke of Wyfdom.

B. 61. a

standings/theynge cleane and sharpe. for wyfdom to nymblyc then all nymblyc thynge: for she geeth thoroze / and anayneth to all thynges/ because of her clemens. for she is the surp of the power of God/ and a pure cleane expressing of the clearenes of almyghty God. Therefore can no vnderfeld thyng come in to her. for she is the brightnesse of the everlastinge lyght/ the vnderfeld myroure of the mayesty of God / and the ymage of his goodnesse. And for so much as she is one/ she maye do all thynges: and beinge stedfast her selfe/ she remueth all/ and among the people conuertye she her selfe into the holy soules. She maketh Gods frendes and Diapheres: for God loueth no man/ but hym in whome wyfdom dwelleth. for she is more beautifull then the Sunne/ and greatly more lyghte then the starres/ and the daye is not to be compared vnto her/ for vnto daye cometh night. But wickedynges can not ouercome wyfdom / and folyshenes maye not be with her. The. VIII. Chapter.

**W**yfdom reacheth fro one ende to another myghte/ and louingly doeth she ende at thynges. I haue loued her/ and laboured for her euen fro my youth vp: for by my Diligence to marry my selfe with her/ such loue had I vnto her beautye. Who so hath the company of God/ commendeth her noblyte/ yett the Lord of all thynges hym selfe loueth her. for she is the shepemaistrice of the nurroze of God/ and the doctour out of his woordes. If a man wolde desyre ryche in this lyfe / what is ryche then wyfdom that woerth al thynges: Thou wilt saye: vnderstandinge woerth. What is it amonge al thynges/ that woerth more then wyfdom? If a ma loue vertue and ryghteousnesse/ let hym laboure for wyfdom/ for she hath greate vertues. And why: for the readye sobrenesse and prudence/ righteousnesse and strenght/ which are suche thynges as men can haue nothinge more profitable in their lyfe. If a man desire muche knowlege/ she can tel the thynges that are passyng and discreete thynges/ for to come/ she knoweth the folies of woordes/ and can expounde vayne sentences. She can tell of tofens and wonderous thynges: so: euer they come to passe/ and the endes of all rynges and agree-

So I purposed after this maner: I wyll take her vnto my company / and comon loouingly with her: no doute she shall geue me good counsell/ and speake remsouably vnto me in my carefulnes and greffe. for her sake shall I be wel and honestly taken amonge the common / and lordes of the counsell. Though I be yong: yett shall I haue sharpe vnderstandings/ that I shall be maruylous in the sight of greate men / and the faces of prynces/ shal wonder at me. I when I hold Jobb. I speake/ they shall abyde my lesure: when I speake/ they shall loke vpon me: and if I talke much/ they shall laye theye handes vpon theye mouth. Moreover/ by the meanes of her I shall obtayne immortalyte/ and leaue behynde me an everlastinge memoriall / amonge them that come after me. I shall see the people in orde / and the nationes shall subdued vnto me. Horrible tyrannies shall be afraid/ whā theye do thus heare of me: amonge the multitude I shall be coured good / and myghty in battail. When I come home/ I shall fynd rest with her: for her companye hath no bytternes/ and her felowship hath no reidousnesse/ but merr and ioye.

Now when I considered these thynges / by my selfe/ and pondered the in my hert/ howe that to be ioyned vnto wyfdom/ is immortall: and greate pleasure to haue her frendes/ shipp: howe that in the woordes of her bandes are infinite ryche: howe that who so frendes company with her shall wyse: and that be which talketh with her/ shall come to honoure: I wente aboute sekinge to get her vnto me. for I was a lad of a rypp wyse/ had a good vnderstandinge.

But when I grewe to more vnderstandinge/ I came to an vnderfeld bodye. Neuertheles/ when I perceived that I could not kepe my selfe chaste/ excepte God gaue it me / (and that was a poynte of wyfdom also) to knowe whose gyfte it was. I flepte vnto the Lordes/ and soughte him/ and with my wpaile hert/ I saide after this maner.

The. IX. Chapter.

**G**od of my fathers/ and Lord of mercies: thou that haste made all thynges / with thy woerde/ and ordeyned man to be wyllyng thy wyfdom/ that he shoulde haue Dominion ouer

auer the creature which thou hast made: that he shoulde obide the woilde accordinge to con-  
 quyte and righteousnesse/and execute iudg-  
 ment with a new hea: geue me wyfdom/  
 which is euer about thy seide/and put me not

**14. 17. b** oute from amonge thy chailden: for I thy ser-  
 uant/ and sonne of thy handmaiden/ am a  
 feble person of a shote tyme/ as to yonge to the  
 vnderstandinge of iudgment and the lawes.  
 And though a man be neuer so perfecte  
 amonge the chailden of men/ yet if thy wyfdom  
 be not wth him/ he shall be nothinge re-  
 garded. But thou hast chosen me to be a kynge  
**14. 18. b** vnto thy people/ and the iudge of thy sonnes  
 and daughters.

**B** Thou hast commaunded me to buyde a  
 temple vpon thy holy mount/ as an altar in  
 syene wherin thou dwellest: a lense of thy  
 holy tabernacle/ which thou hast prepared fro  
 the beginninge/ and thy wyfdom with it/  
 which knoweth thy woike: which also was  
 with the whan thou madest the woilde/ and  
 knew what was acceptable in thy syght/ and  
 right in thy commaundementes. O sende her  
 oure of thy holy beauen: and from the throne  
 of thy maiesty/ that she maye be wth me/  
 and labour wth me: that I maye knowe/  
 what is acceptable in thy syghte. For she  
 knoweth and vnderstandeth al thinges: and  
 she shall lode me soberly in my woike/ and  
 persure me in her power. So shall my woike  
 be acceptable/ and then shall I gouerne  
 thy people rightously/ and be worthy to sit  
 in my fathers seate. For what man is he/  
**14. 19. b** that maye knowe the counsaill of God: Or  
 who can thinke what the will of God is:  
 For the thoughtes of mortall men are mys-  
 table/ and oure forcastles are but vnera-  
 ync.

**14. 20. a** And why: a mortall and corruptible body is  
 decay vnto the soule/ and the carthy mans-  
 hearte soune the vnderstandinge that mu-  
 steth vpon many thinges. Very hardly can  
 we discerne the thinges that are vpon carth/  
 and greate labour haue we: so we can sende  
 the thinges which are before oure eyes: Who  
 wil then seke oute the grounde of the thinges  
 that are thone in heauen: Oh Loorde/ who  
 can haue knowlege of thy vnderstandinge  
 and meaninge/ except thou geue wyfdom/  
 and sende thy holy spooill from aboue: that

the wayes of them / whiche are vpon carth  
 maye be resourmed: that men maye learne the  
 thinges that are pleasaunte vnto the / and be  
 persured thowt wyfdom.

## The X. Chapter.

**W**yfdom persured the first man/ whom I  
 God made a father of the woilde/ wha  
 he was created alone/ thoughte him oute of  
 his offense/ toke him oute of the moule of the  
 carthy/ a gaue him power to rule all thinges.  
 Whan the vnrighuous reyns were in his  
 warsh from this wyfdom/ the brother dede  
 persued thowt the warsh of murbur. **1. 2. b**  
 gane/ whan the water destroyed the whole vii.  
 woilde/ wyfdom persured the righuous  
 thowt a poxe tree/ whereof she was gouer-  
 ner her self. **1. 3. b** For ouer/ wha wickednes had  
 gotten the vpper hande/ so that the nations  
 were putt vp wth payde/ she knewe the righ-  
 tous/ persured him faultlesse vnto God/ and  
 layd vp sure mercy for his chailden. **1. 4. b**  
 persured the righuous/ whan he fled from  
 the vngodly that persued/ what tyme as the  
 fyre kill doune vpon the fruce cyne: **1. 5. b**  
 as yet this voye the vnrighuous/ wast and sines  
 kynges/ and geueh testimony of they: wy-  
 lednesse/ the vnrighuous/ and vnrighuous frutes  
 that growe vpon the trece.

And for a token of a remembrance of the  
 vnrighuous soule/ there standeth a pylle of  
 salt. For all suche as regarded not wyfdom/  
 gat not onely this hurte/ that they knewe not  
 the thinges which were good/ but also left be-  
 hinde them vnto men/ a memorial of their fol-  
 lynges: so that in the thinges wherin they  
 sinned/ they coulde not be byd. But as for  
 such as take hebe vnto wyfdom/ she shal de-  
 liuer them from sorrowe.

**1** Whan the righuous fledde because of  
 his brotheres warsh/ wyfdom led hym the  
 righthe waye/ shewed hym the kyngdome of  
 God/ gaue him knowlege of holy thinges/  
 made him rich in his laboures/ a thoughte to  
 passe thinges that he werte aboue. In the  
 deceitfulness of suche as defrauded him/ she  
 stode by him/ and made hym ryche. She  
 saued hym from the enemies/ and defended  
 hym from the decauers. She made hym  
 stronge in battayll/ and gane hym the victory  
 that he nryght knowe/ how that wyfdom is  
 stronge





How might any thing endure / if it were not thy will: Or howe could any thinge be preserved / excepte it were called of thee: But thou sparest all / for all are thine / O Lord / thou lovest of soules.

The XII. Chapter.

**L**ord howe gracious and sweete is thy spirit in all thinges: Therefore chastened thou them measurably that go wronge / and warnest them / concerninge the thynges wherein they offende: thou speakest vnto the Lordes / and sponest them to leaue their wickednes / and to put their trust in thee. ¶ He for those olde inhabitants of thy holy lande / thou mightest not awaye with them / for they committed abhominable workes against thee: as witchcraft / soecry / and Idolatry: they slew their owne children without mercy: they dyd eat the mens bowels / and deuoured the bloud: For because of such abhominacions / misbeliefs and offeringes / thou slewest the fathers of the desolate soules by the handes of oure fathers: that the lande whiche thou lovest / as thou hast a father / might be a dwellinge for the children of God.

**N**euertheless / thou sparedest them also / as men / and sendest the forerunners of thyne host / euen honorettes to destroye them out by little and litle. Nor that thou wast vnable to subdue the engebodie vnto the righteous in Haman / or with cruell beasts / or with one rough wood to destroye them together: But thy minde was to destroye them out by litle and litle / geauinge them tyme and place to amende / knowinge well that it was an vnrightheous reason and wicked of nature / and that theye theught might neuer be altered. For it was a curid side from the beginninge / and feared no man: For haste thou pardoned their synnes / for who wilt saye vnto thee: why haste thou vnto that: Or who wilt stande against thy iudgement: or who will come before thy face an euenger of vnrightheous mēts: Or who will blame thee / if the people perishe whome thou hast made: for there is none o thee God durshou that careth for all thinges: that thou mayest declare howe that the iudgement is not vnrighthe. There were neuer synge / nor offence in thy sight require aedpotion of them / whome thou hast destroyed.

For so muche then as thou art rightheous thy selfe / thou ostendest all thinges rightheously / and punished euen him that hath not deserued to be punished / as thou hast him for a stranger and an alenun in the land of thy power. For thy power is the beginninge of rightheousnes: and because thou art Lord of all thinges / therefore art thou gracious vnto all. When men thinke theye not to be of full strenght / thou declarest thy power: and boldly beleeuest thou them euer that knowe thee not. But thou Lord of power iudgest quickly / and ostendest vs with great wisshipp / for thou mayest do as thou wilt.

By such workes nowe hast thou taughte thy people / that a man also should be iust and louinge: and haste made thy children to be of a good hope: for eue when thou iudgest / thou giueth tyme to amende from synnes. For in so much as thou hast punished / and with such diligencie bestrued the enemies of thy seruantes / which were worthy to die / where whome thou gauest them tyme and place of amendment: that they mighte turne from theye wickednes: with howe great diligencie thou punishest thou thyne owne children / vnto whose fathers thou haste sworne: and made conuauentes of good promyses: So where as thou dost but chasten vs / thou punishest oure enemies by such wayes: to the intente that when we punished / we should remember thy goodnes: and when we oure selves are punished / to put our trust in thy mercy.

Wherefor where as men haue spued ignominans and vnrightheously / thou hast punished them fast / euen thowoe the same thinges that theye worshipped. For theye wente as strays very longe in the waye of crooute / and helde the deities / whiche euen their enemies despyred / for goddes / giuinge as children of no vnderstandinge. Therefore haste thou sente a scornful punishment amonge them / as amonge the chyldeyn of ignorance. So for such as wold not be reformed by thes leuonnes and rebukes / theye felt the worthy punishment of God. For the thynges that theye iustified / theye bare them vnpenitentlye: beinge not content in them / but unwilling. And when theye perished by the same thinges that theye worshipped.

Job. ix.

Sap. xi. c  
Rom. i. c

Job. ix.

Sap. xi. c  
Rom. i. c

Job. ix.

## The boke of Wyfdom.

holke for goddes / they knowledg then / that  
there was but one true God / whome afove  
they wolde not knowe / therefore came the ende  
of their vmparacion upon them.

The XLII. Chapter.

**Rom. i. b** **W**ysne are all men / whiche haue not the  
knowlege of Gods / as wer they that out  
of the good thynges whiche are sene / knewe  
not hym / that of hym selfe is euerlastinge.

**Deut. iii. c** **W**hyther toke they so much regarde of the wo-  
rke that are made / as to knowe / who was the  
crafter / man of them : But some toke the fyre /  
some the wynde / or aye / some the cause of the  
flamme / some the water / some toke Sūne and  
Moone / or the lightes of heauen whiche rule  
the earth for goddes. But though they had  
such pleasure in their deuyty / that they thought  
the to haue ben goddey / yet should they haue  
knowen / how much more faster he is / made  
them. for the maker of deuyty had ordeyned al  
these thynges : if they marvelled at the pow-  
er and wyfdom of them / they should haue  
perceaued thereby / that he whiche made these  
thynges / is mightier then they.

**B** For by the greatnes a deuyty of the creature  
the maker therof maye playnly be knowen.  
For what standinge / they are the lesse to be bla-  
med / that sought God and wold haue found  
hym / yet myssed. And why : for so muche as  
they wente aboute in his workes and sought  
after them / it is a token that they regarded it  
hath much of his wyfdom that are sene / howe  
beutyfull they are not wholy to be excused. For if  
they wnderstand a knowlege was so great  
that they coulde discernen / howe a the crea-  
tures / why did they not rather fynde oute the  
Lorde thereof.

**2. sa. iiii. b** **B**ut vnhappy are they / and amonge the  
dead is they hope / that cal them god whiche  
are but the workes of menos handes : golde /  
siluer and the thynges that is founde oute by  
cunninge / the similitude of scalles / or any  
vaine thynge that hath ben made by hande of  
olde. For as when a carpenter cutteth doune  
a tree out of the wood / a parcell of the barke  
of it cunningly : and so with the one parte ma-  
keth a vessel to the vsyd / and righted meate  
with the restyde. As for the other parte that  
is left / whiche is profitlesse for noryng / for  
it is a crooked peece of wood / and full of knob-

**2. sa. iiii. b** **B**ut he carueth it diligently / that one his wa-  
nne / and accordinge to the knowlege of his  
cunninge / he getteth it some proporsion / for  
his ioyne / it after the similitude of a man / or  
maketh it lyke some best / that he at ouer word  
read and paineth it / as he wold what soule  
is in it / he casteth some coloure vpon it. Then  
maketh he a conuement tabernacle for it / ser-  
ueth it in the wal / a maketh it full with vni-  
uersall / so for it / it shall happen to fall : for  
it is well knowen / that it can not helpe it selfe.  
And why : it is but an ymage / and mulle of  
necessite / he helped.

**Then goeth he and offereth of his goodnes  
vnto it for his children and for his wyfe / he se-  
keth helpe at it / he seeth counsyll as he is  
not ascribed to speake vnto it / that hath no  
soule / for health he maketh his petition vnto  
him that is sicke / for lyfe he prayeth vnto him  
that is dead : he called vpon him for helpe  
that is not able to helpe him selfe / and to sende  
him a good iourney / he prayeth him that may  
not goe / and in al the thynges that he taketh  
in hande / whether it be to open / or to close  
or to worke / he prayeth vnto / in that can be  
no maner of good.**

The XLIII. Chapter.

**W**ayne / another man purposing to falle /  
vnto the beginninge to take his iourney / that  
row the rage / see / calleth for helpe vnto a  
stocke that is farre weaker then the tree / that  
beareth him. For as for it / the conuention of many  
hath founde it / and the craftisman maketh  
with his cunninge. But thy prouidence / O  
father / gouernest all thynges from the be-  
gynninge / for thou hast made a waye in the  
see / a sure path in the myddest of the waues /  
Declaringe thereby that thou hast power to  
helpe in al thynges / yet though a man wente  
to the see without thyppes. Accurthelless / that  
the workes of thy wyfdom shoulde not be  
vaine / thou hast caused an Ark to be made :  
and thereto do men committe their liues to  
a smal peece of wood / passinge ouer the see in  
a shippe : and are saued.

**For in the olde tyme also when the prouide  
granted perished / therein whome the hope was  
left / so increace the wood / trentments / thyppes  
which was gouerned thow / thy hande / and  
so lest / he binde hym vnto the wylde. For**

happy is the man/where shewy ryghteous-  
ness commeth: But cursed is the ymage of  
wood/that is made with handes/yecc/both it a  
be it made in hee/Beccause he made it/ and  
it is/Beccause it was called god/ where as it is  
but a frayle thyng. For the vngodly and  
his vngodlines are both like abhominable vn-  
to God. When so the worke and he that made  
it also / shalbe punished together. Therefore  
shall there a plague come vpon the ymages  
of the heathen/so out of the creature of God  
they are become an abhominacion/a tempta-  
cion vnto the soules of men / and a snare for  
the site of the onnyse. And why: the schinge  
out of ymages is the beginninge of vngod-  
dome/and the dunginge vp of them is de-  
struction of lyfe. For they were not from the  
beginninge/ neither shal they continue for-  
euer. The wealthy ydelnes of men hath founde  
them out vpon earth: therefore shal they come  
spedyly to an ende. When a father mourned  
for his sonne that was taken away from him/  
he made him an ymage/ in al the basyl of his  
head sonner a fy begganne to worshipp: hym  
as God/ which was but a dead ma / a vngodly  
ned his seruantes to offere vnto him. Thus  
by proccesse of tyme/ as thowome large custome/  
this erreour was receyued as a law/ a ryne co-  
pelled men by violence to honour ymages. As  
for those that were so farr off / men myght  
not worshipp them presently / their picture  
was thought for farr (like the ymage of a  
kyng/ whome they wolde honour. So the in-  
uent that is great diligence they might wor-  
shipp him which was farr off/ as though he  
had bene present. Againe/ the singularite coun-  
tinge of the crastisman gane the ignorantie  
also a greete occasion to worshipp ymages.  
For the workeman willinge to do him a pleas-  
ur that for him a worke/ laboured with al his  
cunninge to make the ymage of the best fa-  
shion. And so / shewy the cury of the world/  
the commo people was deceaued/ in so much  
they toke him no we for a god / which a litle  
afte was but honoured as a man. And this  
was the erreour of mannyse/ when men/ sye  
ther for so ferre ther owne affection/ as to  
do some pleasure vnto kinges/ ascribed vnto  
honour and hecree the name of God / which  
ought to be geuen vnto no man.

Moreover/ this was not ynough for them  
that they erred in the knowlege of God: but  
where as they liued in the greete warres of  
ignorance/ those many and greete plagues  
called they peare. For cyther / they stee: they  
owne children a offred ther/ or they sacrific in  
h night season/ or els doth vnrasonable was-  
tes: so they septe neither lyfe nor marriage  
clean: but cyther one sture another to vnto  
malicious/ or els greued his neyghbour to  
adourity. And thus were all thynges murte  
together: bloud/ mans laughter/ the/ distri-  
bulacion/ vngodly on/ vncharity/ vnjuste/ vn-  
purity/ vnquynge of good men / vn-  
thankfulnes/ despyng of soules/ chaunging  
of wyth/ vnstedfastnesse of marriage/ vn-  
faythfulnes/ vnclennesse. And why: the  
honouringe of abhominable ymages/ is the  
cause of the beginninge/ and ende of al euil. For  
they that worshipp Idols/ cyther they are  
made when they be merry/ or els propheteies/  
or lyue vngodly/ or els lightly forserue them  
selues. For in so much as they truste in the  
Idols/ which haue neyther soule nor vnder-  
standinge/ though they sweare falsly/ yet they  
thinke it shal not hurte them.

Therefore commeth a greete plague vpon  
them/ and that worthy: for they haue an euil  
opinion of God/ geuyng hede vnto Idols/  
swearinge vnjustly to deceaue/ and dyspy-  
singe ryghteousnesse. For they swearinge  
is no verue / but a plague of them that  
synne/ and goeth euer with the offense of the  
vngodly.

## The XV. Chapter.

Behoudeoure God/ art swete/ longe  
suffering and true/ and in mercy iudiceth  
thou al thynges. Though we synners are we  
thine/ for we knowe thy strengthe. If we synne  
not/ then are we sure that thou regardst na-  
fey to knowe the / is perfecte ryghteousnesse.  
Yeete knowe thy ryghteousnes and power/ as  
the rote of immortallite. As for the thing that  
men haue found out thow their euilnesse  
is but not deceaued vnto the paynting of  
the picture (and vnprofitable labour) and  
sarch ymages/ with dyuerse colours / whose  
syghenrysch the ignorant: so that he haue  
nourishd cleueth the picture of a dead image  
that hath no soule.

Neuyn

## The booke of Wisdome.

**B** Neertheleffe / they that loue such euill thynges are worthy of death / they that truste in them / they that make them / they that loue them / and they that honoure them. The poete also saith a temperate soft earth / labourerth us / and giveth the fruite of a vessel / wherofour frucht for our vice / and so of one peece of claye he maketh some cleane vessel for seruys / and some contrary. But where to eury vessel serueth / that knoweth the poete hym selfe. So with his vaine labour he maketh a god of his same claye : this doeth euen he / whiche a little afore was made of earthe hym selfe / and within a litle while after / when he dyeth / turneth to earth againe.

**C** Wherwith standinge / he careth not the more because he shal labour / nor because his life is shorte : but he stryeth to exact goldsmithes / the floure / and cuppers / and saith it for an honour to make wayne thynges : for his herte is assured / his hope is but wayne earth / and his life is more vyle then claye : for so much so he travaileth nor his owne nether / that gauē him his soule to worke / and stered in hym the death of life. They counte our life but a payme / and oure conuersion to be but a market / and they men shoulde euer be gettinge / yet / and that by euill meanes. Nowe the part of earth maketh fragile vessel / and ymagineth / to truste hym selfe to offende aboute all other.

**D** All the enemies of thy people / and that holde them in subiection / are vnwise / vnhappy / and exceedinge proude vnto their owne soules : for they iudge all the Tolles of the Aegypten to be gubbes / whiche neyther haue eyes / sight / to see / nor noses / to smell / nor eares / to heare / nor fingers / of handes / for to gripe / and so for their sake / they are to slowe to go. For man made them / and he that hath but a borrowed spere / fashioned them. But no man can make a god lyfe vnto him : for seynge he is but mortal him selfe / it is but mortal that he maketh with vniuersall handes. He him selfe is better then they whome he worshipeth / for he lyueth / though he was mortal / but so they dyed neuer they. Yet / they worshippe scales also / whiche are moost miserable : for compare thynges that can not fele vnto them / and they are wiser then those. Yet is there none one

of these bestes / that with his synge can behold any good thyng / neyther haue they great pleasure / than he vnto God.

The .XVI. Chapter.

**O** these and such other thynges haue they suffered worthy punyshment / and therefore the multitude of bestes are theye rodded out. In stead of the which punishment thou hast graciouslye iudged thine owne people / and given them their wisye / that they shoulde for a newe and straunge taste / preparing them quayles to be their measure the intente that / by the thynges which were shewed / and sent vnto them / they that were so greedy of meate / mighte be withhelden euen from the bestes that was necessary. But these vnto whome some were brought vnto power / and wailed a newe meate. For it was requisite that / withoute any excuse / they shoulde come vpon those which used tyranny / and to shewe onely vnto the other / whome their enemyes were destroyed. For when the cruell humyewoodnesse of the bestes came vpon them / they perished throu the synge of the cruell serpentes.

**W**herwith standinge / they wretched endured not perpetually / but they were put in feare / for a litle season / that they mighte be reformed / hauyng a token of saluacion to remember the commaundment of thy lawe. For he that conuerted / was not healed by the thyng that he sawe / but by the saluacion of al. So in this thou shouldest see thine enemies / that it is thou / whiche shouldest from all euill. So thou / when they were byten with greasypoppers / and they / they dyed / for they were worthy to perish by such. But neyther the death of the gonat / nor of vnyuersall wmmes ouercame thy children / for thy mercy was euer by them / and helped them. Therefore were they punished to remember thy wordes / but happily were they healed agayne / lest / they shouldest fall into so depe forgetfulnesse / that they mighte not use thy helpe.

**I**t was neyther herbe / nor plaster that restored them to health / but thy wordes / Lord / whiche healeth al ailgees. It is thou / Lord / that hast the power of lyfe / death / thou hast vnto thynges / that they mighte not use thy helpe.

Psal. cxiij. b

Exod. xij. b

Reg. i. b

¶ one soule / and when hya spiere goeth forth /  
it turneth not agayne / neyther maye he call a-  
gayne the soule that is taken awaye: It is not  
possible to escape thy hande. For the vngodly  
that weld not knowe the / were punysshed by  
the strength of thyne arme: ¶ With straunge  
waters / hartes / and raynes were they persecu-  
tid / and thow fyre were they consumed. For  
it was a wonderous thinge / that fyre might  
do more then water / which quencherth al thyn-  
ges: but the wolde is the auenger of vngod-  
dous. Some tyme was the fyre so tame / that  
the bestles which were sent to punyssh the vn-  
godly: went not and that because they shoulde  
and knowe / that they were persecuted with the  
punysshment of God. And somtyme burns the  
fyre in the water on euery syde / that it myght  
destroye the vngodly nation of the earth.

¶ Agayne the vngodly shall see thynne owne people  
with aungels / and sinte the bread ready  
for beeing / without their labour: theyng  
very pleasaunt and well gustid. And to see  
thy rythes / and frentesse vnto thy chyliden /  
thou gaust euery one their desire / so / euery  
man myghte take what leked him best. But the  
snoter and yfe abede the violence of the fyre /  
and melted not: that they myght knowe / that  
the fyre burninge in the harte and raine / des-  
troyed the frute of the cencire: the fyre also  
forget his strenght agayne / that the righteous  
myghte knowe: For the creature that ser-  
ueth the which art the maker / is feare in pun-  
ysshing: the vngodly / but it is easy and  
gentle to do good / vnto such as put their trust  
in the. Therefore thyd all thynges alre at the  
same tyme / and were all obedient vnto thy  
grace / which is the noyse of all thynges / accor-  
dinge to the desire of the that had neede the-  
reof: that thy chyliden (¶ Lord) whome  
a thoulouht myght knowe / That it is not na-  
ture / and the growinge of frutes that sedeth  
me / but that is in thy word: which preferueth  
the that put their trust in the. For loke what  
myght not be destroyed with the fyre / as soone  
as it was warmed with a litle Sunne beame /  
it melted: that all me myght knowe / that thow  
thou ought to be geue vnto the before ¶ Sunne  
ryse / and that thou oughtest to be wo: shipped  
before the verye springe. For the hope of the  
vngodly shall melt awaye as the winter yse /

and perise as water that is not necessary.

The XVII. Chapter.

¶ Neare are the iudgements of the Lord: /  
And thy countsayle can not be expysshed: Non-  
theles men do erre / that will not be reforme-  
d with thy wyfdom. ¶ For when the vngodly  
righteous / they were haue thy holy peoples  
subiectiō / they were bound with the bandes  
of darkenes and longe nyghts / but vnder the  
roste / theyng to escape the euillastinge wyf-  
dome. And whyle they thought to be hyd in  
the darkenesse of their synnes / they were scarr-  
red aboade in the very myddell of the dark-  
roueryng of forgetfulnes / put to horrible feare  
and wonderously wred. For the corner where  
they where / myght not kepe them from feare:  
because the founde came vnto a wred them:  
ye / many terribil and straunge visions made  
them afrayed.

¶ No power of the fyre myght geue the light: /  
Neyther myght the clere flammes of the stars  
lighten that horrible nyght. For there ap-  
peared vnto them a sodane fyre / verye dydeful  
As the which when they sawe nothinge / they  
were so afrayed / that they thought the thinge  
which they sawe / to be the more fearefull. ¶  
For the feare / and enchailement that they do-  
sed / it came to derision / and the proude wyf-  
dome was brought to shame. For they that  
promysed to dyue awaye the fearefulnes / and  
biede from the weak soules / wher they feare  
them selves / and that with sore. And  
though none of the wonderes feare them / yet  
were they afrayed at the bestles which came  
vpon them / and at the byssing of the spre-  
tes: ¶ In so much that with trembling they  
frouined / and sayde: they sawe not the aspe /  
whiche no man yet maye escape.

¶ For it is an heauy thinge / when a mans  
owne conscience beartye recorde of his wic-  
kednes / and condempneth him. And why / a  
wred and wounded conscience / taketh euery  
cruel thynges in hande. ¶ Fearefulnes is not  
thynges clo: but a declaryng that a man self  
helpe and defence / to auersure for him self.  
And loke how much lesse the hope is within  
the: noicis the vncertaintye of the matter / for  
the which he is punysshid. But they that cause  
in the nyght / sleep the feare: that led  
vpon them from vnder and from aboue / some

## The booke of Wysdome.

time were they afrayed thoro the feare of the  
wonders / and somtyme they were so weake /  
that they suomed withall: for an hayssly and  
sodayne fearfullene came vpon the. Afterwarde  
ffany of the had fa len: he was kepte and shut  
in prison / but without chaimes. But if any  
dwelt in a yllage / if he had ben an hynd or  
household ma: he suffred intolerable necessities  
for they were all bounde with one chaime of  
darkenesse.

**B** Whether it were a blasinge wind / or a furete  
songe of the byrds amonge the thicke broun-  
dies of the trees / or the vehemence of heu-  
stie runninge water / or greate noyse of the fallinge  
founde of stones / or the playinge and rininge  
of beastes whom they sawe not / or the myghty  
noyse of roaringe beastes / or the sounde that  
auntwerch agayne in the hye mountaynes:  
it made them tremble for very feare. For all the  
earth shined with cleare light / and no man  
was hindered in his labour. Onely vpon  
them there fell a heauy nyght / and image of  
darkenesse that was to come vpon the. Yet  
they were vnto them selfes the most heauy  
and horrible darkenesse.

### The XVIII. Chapter.

**I** Heretofore cleauly shewen had a very great  
light: and the enemies herde their voyces /  
but they sawe not the figure of the. And be-  
cause they suffred not the same thinges / they  
magnified the: and they that were vexed afore  
(because they were not hurte now) thanked  
the: as be sought the (O God) that they might  
be a difference.

**J**od. xij. a **I** Heretofore had they a burninge  
pyller offire to lede them in the vnknowne  
waye: and thou gauest the the Sunne for a fire  
gift without any hurte. Reason it was / y they  
shoulde want light: as to be put in the prison  
of darkenesse: which kepte thy chyldren in capti-  
uety: by whome the vninterrupte light of lawe

**J**od. i. c **I** Whi they thought too slaye the babes of the righteous  
come beynge laced out: and yet pickeured to be  
lede vnto the other: y thou broughtest out  
the whole multitude of the chyldren / a destroyedest  
the in y mighty watre. Of y nyghts were oure  
fathers receyued afore: y they knowinge vnto  
whi: desies they had receyued: might be  
of good weare. Thus thy people receyued the  
lawe of freyght: but the vngodly were de-

**J**od. xij. b **I** Whi they thought too slaye the babes of the righteous  
come beynge laced out: and yet pickeured to be  
lede vnto the other: y thou broughtest out  
the whole multitude of the chyldren / a destroyedest  
the in y mighty watre. Of y nyghts were oure  
fathers receyued afore: y they knowinge vnto  
whi: desies they had receyued: might be  
of good weare. Thus thy people receyued the  
lawe of freyght: but the vngodly were de-

stroyed. For like as thou hast hurt oure enemies /  
so hast thou promoted vs whome thou callest  
best afore. For the righteous dulness of y good  
men offered secretly / a odred the lawe of righte-  
uousnes vnto vnto: that the iust shoulde re-  
ceiue good and euell in lyke maner / synninge  
payse vnto the father of all men. Agayne  
there was herde an vnconuenient voyce of  
the enemies / and a pitous crye for chyldren  
that were betrayed. The master and the ser-  
uaunt were punished a lyke / the meane man  
and the kinge suffred in lyke maner. For they  
altogether had innumerable that dyed one  
death.

**B** Whether were the lyuinge sufficient to Ephe-  
bury the dead: for in the ruinge of an eye /  
the noblest nation of them was destroyed. As  
oft as God helped the afore: y yet wolde it not  
make the delect: but in the destruction of the  
first boone they knowledged: that it was the  
people of God. For whyle all thinges were  
still: and when the nyght was in the myddell  
of her course: thy Almighty wrode: O Lord  
scape Dauide from heauen out of thy rayll  
trouce: as a rough man of warre / in the myd-  
dell of the lande that was destroyed: and the  
sheep strayed: put foummed thy straighte: the  
mainement standinge: and synninge all thin-  
ges with death: yet it fode vpon the earth  
reached the heauen. The synners of the ead: be-  
came vexed the sodenly / and fearfullest: came  
vpon them vnwete.

Then laye there one here / another there: half  
dead / half quicke / and shewed the cause of his  
deathe. For the visions that vexed the / thewed  
them the cause of their synnes: that they were not  
ignorant: wherfore they perished.

The effects of death toucheth the righteous  
also: and amonge the multitude in the wilder-  
nesse there was infurrection / but thy wrath  
endured not longe. For the blamelesse man  
wrote in all the hayssly: and toke the battayl  
vpon him: brought forth the weapon of his mi-  
nistracion: conuen prayer and the censur of re-  
conuilinge: set him self agaynst the warre: and  
so brought the infery to an ende: Declaringe  
the by that he was thy seruant. For he over-  
came not the multitude with bodily power:  
nor with weapons of myght: but with the  
word he subdued him: that vexed him / y  
synge

nyge the in remembrance of the oath / and conuenaunt made vnto the father. for when the head were fallen doune by beaues one vpon another / he stode in the myddell / pacified the wrath / and purged the waye vnto the yung. And why / in his longe garment was all the beauty / and in the foure corners of the stones was the glory of the fathers graue / and thy manly was written in the crone of his head. Vnto these the Destroyer gaue place / a was afrayed of them: for it was onely a trauaile worthy of weath.

## The XIX. Chapter.

**A**S for the vngodly / the wrath came vpon them without mercy vnto the ende. For he knewe before what shoulde happen vnto them / wher they had consented to let them go / and had sent the sun with greace vnto them. they wolde repente / and folowe vpon them. For when they were yet mourning and making lamentacion by the graues of the dead / they vngodly / they sayd / why shal we not: so that they persecuted them in their flings / whome they had call & callid with prayer. Worthy necessity also brought them vnto this ende / for they had cleane forgotten the thynges that happened vnto them afore. But the thyng that was wantinge of their punishment / was requisite for to be fulfilled vpon them with touniers: that thy people might haue a maruailous passage thow / a that they might fynde a straunge year.

**T**hen was euery creature fashioned againe of the new according to the will of their maker / obeynges thy commandement / that thy children might be kept without hurte. for the cloude overbadowed their tentes / and the drye earth appeared / wherof as yet was water: so that in the read see there was a waye without impediment / and the greates dept became a grene fild: wher thow all the people were that were defended with thy hande / serge thy wonderous and maruailous woikes. for as the horses / so were they fed / and leape life lambe / passinge thy Lo:de / which had best deliuered them. And why: they were yet vngodly of thy thynges / that happened whye

they dwelt in the lande: how the grounde brought forth theye in steade of carell / and pouer the ryer scauled with the multitude of frogs in steade of fyshes.

**B**ut at the last they sawe a new creation of bydes / whar ryng as they were becaued of Job xxi. 6 with lust / and besyde delicate meates. for Ham xi. 8 when they were speakinge of their appetit / the queyles came vpon them from the sea / and punishmentes came vpon the synners / not without the tokens which came to passe: as for the vngodly / they were suffred with theye according to their wickednes / they dwelt so abhominably and churlyly with straungers. Some receaued no onknewen gestes / some brought the straungers into bondage: that theyd them good. For as all these thynges / there were some that not only receaued no straungers with their wyll / but persecuted those also / and theyd the much euill. iq. Joan. 8 that receaued them goodly. Therefore were they punished with blindnesse / & life as they that were covered with dyane darkness: at the dyces of thynges: so that euery one sought the trauaile of his dyce.

**T**hus the elements turned into their selfe / life as whar one tyme is chaunged vpon an instrumente of myght / and yet all the residue kept their melody: which maye easily be perceaued / by the sight of the thynges that are come to passe. The drye lande was turned into a watery / a the thyng that was swamine in the water / wente now vpo the drye ground. The fyre had power in the water (contrary to his owne vermic) and the water sought his owne kinde to quench. Againe the flammes of the noysome beastes hurte not the feth of them that wente with them / neither meted they the yf / which do in drech lightly. In all thynges hast thou promoted thy people (Lo:de) and broughte the to honoure: thou hast not despysed them / but alwaye and in all places hast thou stande by them.

The ende of the boke of  
Wyfdom.

The booke of Iesus the sonne  
of Syrach / whiche is called in  
Latyne Ecclesiasticus.

The prologe of Iesus the sonne of  
Syrach vnto his booke.

**M**any and greate men haue declared wysdome vnto vs out of the lawe / out of the prophetes / and out of other that folowed the: In the whiche thynges Israel ought to be comended / by the reason of doctrine a wysdome: Therfore they that haue it and reade it / shoulde not onely them selves be wyse there thorow / but serue other also with teachinge and wyynnge.

After that my ground father Iesus had geuen diligent labour to reade the lawe / the prophetes and other booke that were left vs of oure fathers / and had wel exercised him self therein: he purposed also to wyte some thynges of wysdome and good maners / to the intent that they which were willinge to learne and to be wyse / myght haue the more vnderstandinge / and be the more apte to leade a good conuersation.

Wherefore I exhorte you to receaue it louynghly / to reade it with diligence / and to take it in good troube / though oure wordes be not so eloquent as the famous orators. for the thyng that is wyiten in the Hebrue tynge / foundeth not so well vban it is translated into another speache. Nor onely this booke of syrach / but also the lawe / the prophetes / and other booke founde faere other wyse then they do / vban they are spoken in their owne language.

Now in the xxxviij. yere vban I came into Egypte in the tyme of Ptolome Euergetes / and continued there all my life / I gat liberty to reade and wyte many good thynges. Wherefore I thought it good and necessary / to bestowe my diligence and traualse to interpret this booke. And consideringe that I had tyme / I laboured and byd my best to persourme this booke / and to bringe it vnto light: that the straungers also whiche are disposed to learne / myght applye the selues vnto good maners / and lyue accordinge to the lawe of the Lord.



# Ecclesiasticus. The boke of Iesus/the sonne of Syrach. Jo. CCCCXLV

## The first Chapter.

Re. d. b  
a. d. c.  
b. p. m. d.  
a. d. i. a



u. p. b.

**A**ll wysdome cometh of God the Lord / and hath bene euer with him / and is before all tyme. Who hath numbred the sande of the see / droppes of the rayne / a the dayes of tyme / Who hath measured the height of heauen / the breadth of the earth / and the depthe of the see / Who hath sought out the grounde of Gods wysdome / whiche hath bene before all thinges / and the understandinge of pudence from euerlastinge. (Gods woude in the height is the wellle of wysdome / and the euerlastinge commaundementis are the intrance of her.) Vnto whome hath the rote of wysdome bene declared / vnto who hath knowne her wys / vnto whome hath the doctrine of wysdome bene disclosed / and who hath vnderstande the many folde entrance of her.

**B** There is one euen the Highest / the maker of all thinges / the almyghty / the kinge of power / of whome me ought to stande greatly in awe / whiche sitteth vpon his throne / beyng a God of Dominion. He hath created her thowrow the holy ghaost / he hath sene her / nūbered her / and measured her. He hath poured her out vpon all his wothes / and vpon all flesh accordinge to his gift / he geueh her richely vnto them that loue hym. The feare of the Lord is wysdome and triumphe / gladnesse / and a ioyfull crowne. The feare of the Lord maketh a merry herte / geueh gladnesse / ioye and longe lyfe. Who so feareth the Lord / it shall go well with hym at the last / and in the daye of his death he shalbe blessed.

Re. d. b  
u. p. b.

**C** The loue of God is honorable wysdome: like vnto whome it appeareth / they loue it / for they se what woderous thinges it doeth. The feare of the Lord is the beginninge of wysdome / and was made with the faithfull in the mothers wombe: it shall go with the chosyn woman / a shalbe knowen of the righteous a faithfull. The feare of the Lord is the right Gods seruice / what ptesimeth and iustifieth the hert / and geueh mysh and gladnesse. Who so feareth the Lord / shalbe happy: a what

he hath neede of comforte / he shalbe blessed. To feare God / is the wysdome that maketh mysh / and bringeth all good with her. She fyssheth the whole house with her giftes / and the garners with her measure. The feare of the Lord is the crowne of wysdome / and geueh plentifulous peare and health. He hath sene her and numbred her / knowledge and vnderstandinge of wysdome hath be poured out as rayne / and she that helde her fast / hath be brought to boynour.

**D** The feare of the Lord is the rote of wysdome / and her binaunces are longe lyfe. In the treasures of wysdome is vnderstandinge and deuotion of knowlge / but wysdome is abhorred of synners. The feare of the Lord dyueth out synne / for he that is without feare / can not be made righteous / and his wysful boldnes is his owne destruction. A patient man wil suffice vnto the ryme / and then shall he haue the rewarde of ioye. A good vnderstandinge wyl hyde his wothes / for a time / and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaration of doctrine / but the synner abhorreth the worship of God. His synne if thou desire wysdome / kepe the commaundementis / a God shall geue her vnto the / for the feare of the Lord is wysdome and nurture / he hath pleasure in sayth and lousynge mekenesse / and he shall fill the treasures therof. Be not dishoneste and vnfaithfull to the feare of the Lord / and come not vnto synners with a Duble hert. Be not an spyocyte in the sight of men / a tale good hede what thou speakest. Wlartd well these thynges / lest / thou happen to fall and brynge thy soule to dishonoure / and so God disouer thy secretes / and cast the blame in the myddel of the congregation: because thou woldest not receaue the feare of God / and because thy herte is full of synnedesse and deccates.

## The II. Chapter.

**W**isdomme / if thou wilt come into the ser. A uice of God / stude fast in righteousness. Mat. iij. a and feare / and arme thy soule to tentacion: it Tu. i. b sake thyne herte / and be patient: borne Doune & De. iij. b thine care / receaue the woices of vnderstandinge / and shenke not away when thou are entysed. Holde the fast vpon God / ioyne thy

## Ecclesiasticus.

set vnto hym and suffre / that thy lyfe maye  
 encrease at the last. Whatsoeuer happeneth  
 vnto thee / receaue it / suffre in heauynesse / and  
 be patient in thy trouble. For like as golde  
 and siluer are tryed in the fyre / euen so are ac-  
 ceptable men in the furnace of aduersite. Be-  
 lieue in God / and he shall helpe the: orde thy  
 waye a ryght / and put thy trust in him. Holde  
 fast his feare / and growe thereon. O ye that  
 feare the Lord / take sure holde of his mercy:  
 shynke not awaye from hym that ye fall not.  
 O ye that feare the Lord / beloue hym / and  
 youre reward shall not be emptye. O ye that  
 feare the Lord / put youre trust in hym / and  
 mercy shall come vnto you for pleasure. O ye  
 that feare the Lord / set youre loue vpon him /  
 and youre heeres shall be lightened.

**B** Confyde the olde generations of men Co  
 Dial. 111. a ye children Jand marke the well: For there  
 Efa. 33. 1. a euer any one foundeth that put his trust in  
 the Lord: Who euer continued in his feare /  
 and was forsaken: O whome shd he euer de-  
 spise / that called faythfully vpon him. For God  
 is gracious and mercyfull / he forgiveth syn-  
 nes in the tyme of trouble / and is a Defender  
 for all them that seke hym in the truely. Wo be  
 vnto him that hath a vublic heere / tryed lips  
 / and euil occupied handes / and to the syn-  
 ner that goeth two maner of wayes. Wo be  
 vnto them that are loue of here / which put  
 not their trust in God / and therefore shall they  
 not be defended of him. Wo be vnto the  
 that haue lost patience / forsaken the right waye /  
 and are turned back into frowarde wayes.  
 What will they do / when the Lord shall  
 begynne to visyte them?

**C** They that feare the Lord / will not mistrust  
 302. 1. 1. b hys woide: And they that loue him / will kepe  
 his commaundment. They that feare the Lord  
 / will seke out the thynges that are pleasure  
 vnto him: For and they that loue hym / shall ful-  
 fill his lawe. They that feare the Lord / will  
 prepare they: heeres / and humble their soules  
 in his sight. They that feare the Lord / kepe his  
 commaundmentes / and will be patient / till  
 they see him self sayinge: For better is it for vs to  
 fall into the handes of the Lord / then into  
 the handes of men: for his mercy is so greate  
 as him self.

Lec. 33. 1. c  
 Susan. d

**D** The children of wysdome are a congrega-  
 tion of the righteous / as their exercise  
 is obedience and loue. Heare me youre father  
 to my deare children: I go therefore / that ye  
 maye be wise. For the Lord will haue the fa-  
 ther honoured of the children / and soke wher a  
 mother commaundeth her children to do: he  
 will haue it kepte. Wo so honoureth his fa-  
 ther / hys synnes shall be forgotten him: and he  
 that honoureth his mother / to like one that  
 gathereth treasure together. Wo so honou-  
 reth his father: shall haue ioye of his owne chil-  
 dren: I when he maketh his prayer / he shall  
 be heard. He that honoureth his father / shall haue  
 a longe life: as he that is obedient for his  
 father sake / his mother shall haue ioye of hym.

He that feareth the Lord / honoureth his  
 father and mother: and doth them service: as  
 it were vnto the Lord him self. Honoure thy  
 father in the Lord / and in all patience:  
 that thou mayest haue his blessinge: For the  
 blessinge of the father buyrdeth vpon the soules  
 of the children / but the mother curseth vpon  
 the foundations. Reioyce not when thy  
 father is reproued / for it is no honoure vnto  
 thee: for a shame. For the wisshippe of a mans  
 father is his owne wisshippe / and where the  
 father is without honoure / it is his dishonour  
 of the sonne. My sonne make much of thy fa-  
 ther in his age / and greue him not as longe  
 as he liueth. And if his vnderstandinge fayle / haue  
 patience with him / and despyse him not in his  
 strength. For the good word that thou bestest  
 vnto thy father / shall not be forgotten: and  
 when thou thy selfe wantest / it shall be re-  
 membered the: and for thy mothers offences / thou  
 shalt be recompensed with good: for it shall be  
 founded for the in righteousness / and in the  
 daye of trouble thou shalt be remembered: thy  
 synnes also shall melt awaye / life as the fire  
 in the saye warme weber.

He that forsaketh his father / shall come to  
 shame: and he that despyse his mother / is cur-  
 sed of God. My sonne perfume thy wo-  
 kes with louinge meeknesse / so shalt thou be  
 beloued above other men. The greater thou  
 art / the more humble thy selfe / in all thynges:  
 and thou shalt fynde fauour in the sight of  
 God. For great power belongeth only vnto  
 God / and he is honoured of the lowly.



## Ecclesiasticus.

agaynst the woide of truth; but be ashamed of the lyce of thyne owne ignorance. Shame not to confesse thyne erreuor; and submitte not thy self vnto currey mal' because of synne. Withstande not the face of the myghty; and stryue not agaynst the stream. But for the truth stryue thou vnto death; and God shall fyghe for the agaynst thyne enemies. Be not haisty in thy iudge; neyther slacke and negligent in thy woike. Be not as a Lyon in thyne owne house; Destroyinge thy householde folkes; and oppressing them that are vnder the. Let not thyne hande be stretched out to receaue; and but whan thou shalt best geue.

Eccl. xx. c

### The V. Chapter.

**R**ust not vnto thy rydes / Tand saye not: myde; I haue ynough for my lyfe. For it shall not helpe in the tyme of vengeance and temptacion. Followe not the lust of thyne owe; herte in thy strength; and saye not: thus; howe should I / or who wyll cast me downe because of my weake? for doubtles God shall aunge it. And saye not: I haue commited no synne; but what euil hath happened me: for the almyghty is a pacient rewarder. Because thy synne is forgiven the / be not therefore without feare; neyther beape one synne vpon another. And saye not: thus; the mercy of the Lo:de is greates / he shall forgieue my synnes; be they neuer so many. For lyke as he is mercifull; so goyth wrath from hym also; and hye indignacion commeth downe vpon synners.

Eccl. xxi. a

Eccl. xxi. b

**M**ake no taryenge to turne vnto the Lo:de; and put not of from daye to daye; for so folkes shall his wrath come; and in tyme of vengeance he shall Destroye the. Trust not in weaked rydes; for they shall not helpe in the daye of punishment and weath. Be not caried aboue to currey wynde; and go not into currey waye; for so each synner that hath a bubble tynge. Stand fast in the waye of Lo:de; be lestfast in thy vnderstandinge; abyde by thy woide; and folowe the woide of peace a rightousnes. Be geile to heare the woide of God; that thou mayst vnderstande; and make a true aunswere with wysdome. Be swete to heare; but slowe and pacient in geuynge aunswere. If thou hast vnderstandinge; shewe thyne nghbour an aunswere: If no / laye thyne hande

Pro. x. a

and xi. a

Eccl. v. 8.

Euph. i. c

Jaco. i. b

upon thy mouth: lest / thou be trapped in an vndiscete woide; and so confounded. Honour and washippe is in a mans wysel' synge; but the tynge of the vndiscete is his owne destruction. Be not a pety accusar as longe as thou lyest; / a vs; no / stander with thy tynge. For shame and fame goyth ouer the these; and an euil name ouer hym that a bubble tynge; but be that is a pety accusar of other men / shalbe hard; nayed; and confounded. Se that thou iustifie final and greue a lyfe.

### The VI. Chapter.

**W**e not thyne nghbours enemye for: thy frendes sake; for who so is euil; shalbe the helye of rebuke and dishonoure; / a who for euil beareth enyue and a bubble tynge; offendeth. Be not proude in the deuicy; of thyne owne vnderstandynge; lest / thy leaues wither; and thy frute be destroyed; and so thou be left as a drye tree. For a wretched soule destroyed by hym; hath it; maye hym to be laughed to scoine of his enemyes; and bringeth him to the portion of the vngodly. Trustee woide multipliyeth frenches; and pacifieth them that be in vauiance; and a thankfyll tynge will be plentifulous in a good man. Holde frendshippe with many; neuerthelso; haue but one counsailer of a thousande.

Leup

Kon

Ed

If thou gettest a frende; / t pence him first; Be and be not haughty to greue him rebence. For some man is a frende but for a tyme; and will not abyde in the daye of trouble. And there is some frende that turneth to enemye; and taryeth parte agaynst the; and if he knowe any hurte by the; he relleth it out. Agayne; some frende is but a companion at the table; and in the daye of neede he contraryeth not. But a sure frende will be vnto the euen as thyne owne self; and deale faythfully with the householde folke. If thou suffre trouble and aduersite; be in with the; and byde thy self from the. Departe from thyne enemyes; and beware of thy frendes.

A faythfull frende is a stryge defence; who syndeh such one; syndeh a noble treasure. A faythfull frende hath no peare; / the weyght of golde and syluer is not to be compared to the goodnesse of hye fayth. A faythfull frende is a medecine of lyfe; and they that feare the

Eccl.

Eccl.

Lo:de

Lord/shal fynde hym. Who so feareth the  
 Lord/ shall prosper with frendes: and as  
 he is him selfe/so shal his frende be also. My  
 sonne/receaue doctrine from thy youth vp/so  
 shalt thou fynde wysdome tyl thou be olde.  
 Go to her as one that ploweth/and  
 waite patiently for her good frutes. For thou  
 shalt haue thy lylde labour in her wo:rk/ but  
 thou shalt care of her frutes right soone. O  
 howe/ regarding sharpe is wysdome to vn-  
 learned men: an vnwisd fall body wil not re-  
 maine in her. Vnto such she is as it were a  
 ruyne/and her castles her from him in al  
 the haust: for wysdome is with him but in name/  
 there she but seeth that haue knowlege of her.  
 (But truly them that knowe her/ she abydeth  
 euen vnto the appearinge of God.)

☞ Wee care my sonne/receaue my doctrine/  
 and refuse not my counsaill. Put thy foote into  
 her lynckes/ and take her yocke vpon thy  
 necke: for wee voucht thy shoulde vnder her/  
 sheare her patiently/and be not reuery of her  
 bandes. Come vnto her with thy reboule/ber/  
 and kepe her wayes with al thy power. Seke  
 after her/and she shal be seene: shee and whā  
 thou hast her/for sake her not. For at the laste  
 thou shalt fynde rest in her/ and that shal be  
 turned to thy great ioye. Thei shal her fetters  
 be a stronge defence for the/ and her yocke a  
 glorious rayment. For the scourge of lyc is in  
 her/and her bandes are the couplinge toge-  
 ther of saluation. See / a glorious rayment is  
 it/ thou shalt put it on/ and the same crowne  
 of ioye shalst thou weare.

☞ My sonne/ if thou wilt take hede/ thou  
 shalt haue vnderstandinge: and if thou wilt  
 applye thy mynde/ thou shalt be wyse. If  
 thou wilt forre voucht my care/ thou shalt  
 receaue doctrine: and if thou desyre in pray-  
 syng/ thou shalt be wyse. Stande with the  
 multitude of iudges elders/ as haue vnderstan-  
 dyng/ and consente vnto thery wysdome  
 with thine here: For that thou mayest heare all  
 goodly sermons/ and that the worthy senten-  
 ces of sepe men. And if thou seest a man  
 of vnderstandinge/ get the soone  
 vnto him/ and let thy fite/ made vpon the  
 steps of his doore. Let thy meade be  
 vpon the commaundement of God/ and be  
 carefull occupyd in his lawes: so shal he

stably sturthy here/ and geue the wysdome at  
 thine owne desyre.

The VII. Chapter.

☞ No euill/so shal there no harme hap-  
 pen vnto the. Departe awaye from the  
 thynge that is wyse/ and no myfortune  
 shal meete with the. My sonne/ forre no euill  
 thynge in the forrewe of vngrateousnesse/  
 so shalt thou not receiue them seuen foldes. La-  
 bour not vnto man for any loide/shippe/ ney-  
 ther vnto the kynge for the feare of dishoure.  
 Justifye not thy selfe before God/ for he knoweth  
 the herte/ and desyre not to be reputed  
 wyse in the pikeness of the kynge. Make no  
 labour to be made a iudge/ excepte it so were  
 that thou couldest mightily put vnto  
 wickednesse: for if thou shouldest stande in awe  
 of the presence of the mighty/ thou shouldest  
 sayle in geuynge sentence. Offende not in the  
 multitude of the cene/ and put not thy selfe  
 amonge the people. Thynde not two synnes  
 to gether/ so: in one synne shalt thou not be  
 punished. Say not: wylde. God wil loke vpon  
 the multitude of my oblationes/ a whā I of-  
 fre to the highest God/ he wil accepte it.

☞ Be not saynt hered whā thou maifest  
 thy prayer/ neyther sleepe in geuynge of alme-  
 ough no man to come in the beautyesse of  
 his soule/ for God (whiche seeth al thynge)  
 is he that can bringe vnto/ and set vp at  
 Reg. 8. b  
 gaine. Accepte no lisyng againste thy bo-  
 oder/ neyther do ysame againste thy frid. Use  
 not to make any manner of lyc/ for the custome  
 thereof is not good. Make not many wordes/  
 whā thou art amonge the elders/ and whā  
 thou prayest/ make not muche babylng. \* Let  
 no labours worke be tedious vnto the/ ney-  
 ther the houghbandrye/ whiche the almighty  
 hath created/ make not thy boaste in  
 the multitude of thy we:ldynesse/ but humble  
 thy selfe/ euen from thine here: and remem-  
 ber that the we:ch shal not be lsg in taryng/  
 and that the vengeance of the she:be of the  
 vngydly is a very fyre and trome. Wee not  
 ouer thy frende for any good/ ne: thy feythful  
 brother for the best golde.

☞ Departe not from a discrete and good  
 woman/ thā is fallen vnto the for thy peccati-  
 on in the feare of the Lord/ for the gyfte of  
 her chastity is aboute golde. \* Where as thy  
 Eccl. 1. c. c.

id. 1. b

hab. 1. b

id. 1. a

id. 1. a

Psal. cxli. a  
 Eccl. vi. c  
 Job. 1. a c  
 Luc. 11. b

Eccl. 1. c

Mat. 23. b  
 \* Ro. 11. b



a playe and dauncer/and heare her not/left/ thou perthe thowme her enyfyng. Beholde not a maiden / that thou be not hurte in her beautye.† Call not thy minde upon harlots in any maner of thing/left/ thou destroy both thy selfe and thine heritage. We not aboute gayfyng in euery lane of cyte/neither man die thou abyade in the stretes therof.† Turne away thy face from a beutyful woman/ and loke not upon the faynes of other.

¶ Many a man hath cryed that we the chrystia Scap of women / for thowme ite the veyn is kyng. It is fynded as it were a fyre. (An aduourous woman shalbe troden vnder foote as myle/ of euery one that goeth by the waye. Many a mā weddeth the beautye of a straunge woman/ haue bene call out/ for her wordes fynde as a fyre.) Why not with another mans wyfe by any meanes/ sye not with her vpo the bedde/ make no wydes witth her at the wyne / lest/ thine here consente vnto her / and so thou with thy bloude fall into destruction. For sake not an olde frende/ for the newe shall not be lyfe byni.

A new frende is new wyne: let him be olde/ and thou shalt drinke him with pleasure. Desyre not the honoure/ and ryche of a synner/ for thou knowest not what destruction is for to come vpon him. Desyre not thou in the thinge that the vngodlye haue pleasure in/ beynge sure that the vngodly shall not be accepted vnyl their graue.

¶ Take the from the men that hath power to slay/ so nedest thou not to be afraied of death. And if thou comest vnto him make no saule/ lest/ he happen to take away thy life. Remember that thou goest in the myddest of strates/ and vpon the bulwokes of the cite. Beware of thy neighbour as nye as thou canst/ and medle with suche as be wyse and haue vnderstandinge. Lett rust men be thy geills/ let thy myght be in the feare of God / let the remembraunce of God be in thy minde/ and let all thy talyngge be in the common benewome of the hyghest. In the handes of craftismen shal the woordes be commended: so shal the prynces of the people in the wisdom of their talyngge. A man full of woordes is perillous in this cyte: and he that is murmurous/ and putt harte in his talyngge/

is to be abheered.

## The. X. Chapter.

¶ Wyse iudge will orde his people with discretion/ and where a man of vnderstandinge beareth rule/ there goeth it well. To the iudge of the people is hym selfe/ euen so are his officers: and loke what maner of man the ruler of the cyte is/ such are they that dwell therein also. An vnwyse iudge destroyeth his people/ but where they that be in auctorite/ are men of vnderstandinge/ there the cyte prospereth.

The power of the earth is in the hande of God/ and whan his wille is/ he shal set a prouyde ruler vpon it. In the hande of God is the power of man/ and vpon the scrybes shal be laye his honoure.† Remember not wronge of thy neighbour/ and medle thou with no vngyuous wyfte. Pude is hateful before God and men/ and all wickednes/ if of the cyte then is to be abbeered.† Cause of vnyggyt diuerse because/ a realme shalbe translated fr one people to another.

There is nothinge worse then a couetous man. What auanest thou thou/ thou earth a sallowe/ there is not a moie wicked thinge then to loue money. And why? such one hath his soule to sell: yet to be suretylthy souage while he lyueth.

And though the phisician seewe his hope neuer so longe/ yet in conclusyon it goeth after this maner: to daye a fringe/ to morowe dead. For whan a man dyeth/ he is the heire of serpente/ bestles and wommes. The beginninge of mans pryde / is to fall awaye from God: why? his hert is gone fro his maister/ for pryde is the original of all synne. Who so saith holde therof/ shalbe filled with cursynges/ and at the last it shal ouerthowe him. Therefore hath the Lord brought the sonnyng gacions of the wicked to his honoure/ and destroyed them vnto the ende.

¶ God hath destroyed the scates of proude prynces / and set vp the meke in their stead. God hath withered the roces of the proude / and heuen/ and planted the lowly amonge the earth. God hath ouertrowen the landes of the earth/ and destroyed them out of ground. He hath caused them to wyther awaye by

u o a

lu r c

e p m a

ky n a

15 11 14

24.

16 11 c

17 11 d b

18 11 b

19 c

20 g ii

Dio. m. b

15. 14. a

Lciii. p. r

Ter. x. d. a

Dan. iii. c

B

Cap. 17. b

Lc. 13

p. 18. v. b

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

\* G. 22. c

## Ecclesiasticus.

hath broughte ite to naughte/ a made the me-  
moriall of ite in to easse fro out of the earth.  
(God hath destroyed the name of the proud/  
and left the name of the humble of mynde.)  
Pride was not made for mā neither twofold  
nes for mens chylden. The fyde of men that  
feareth God/shalbe broughte to honoure: but  
the fyde which trasgresseth the commaunde-  
mentes of the Lozde/shalbe shamed. He that  
is the ruler amonge brethren is holden in ho-  
nour amonge them/and he regardeth such as  
feare the Lozde:

The glory of the ryche/of the honorable and  
of the poore is the feare of God.

Despyse not thou the iust poore man/ and  
magnifie not the ryche on godly. Greater is the  
iudge and mighte in honour/ yet is there no-  
ne greater then he that feareth God.

¶ Into the seruicant that is discrete / shall  
the fre be discrete. ¶ He that is wise and wel  
nourished/ will not grudge when he is re-  
spected/ and an ignorant body shal not com-  
e to honour. Be not proude to do thy worke  
and dyspar not in the tyme of aduersyte.

¶ Better is he that laboureth/ and hath plenty  
of soules of all thynges/ then he that is gori-  
ous/ and wauereth bread.

¶ My sonne/ kepe thy soule in mekenesse/ and  
goue her byr due honoure. Who shall iustifie  
hym / that synneth agaynst hym self? Who  
will honour hym / that dishonoureth his  
owne lyfe? The poore is honoured for his  
faithfulness and trust/ but the ryche is had in  
reputacion because of his gooddes. He that or-  
dieth hymself honestly in pouerte/ how much  
more shall he bechaue hymself honestly in ry-  
che? And who so ordieth hymself dishonestly  
in his ryche/ how much more shal he bechaue  
hym self dishonestly in pouerte.

The .xl. Chapter.

¶ He that wysdome of hym that is broughte  
to lorde / shall lyfe vp bys heade/ and shall  
make hym to lye amonge great men. Comen-  
de not a man in his beutyce/ neyther despyse a  
man in his vntw appareauce. The key is but  
a small beall amonge the sooles/ yete heer frute  
is exceeding grete. Be not proude of thy ray-  
ment/ and exalte not thyself in the daye of  
thy honoure: for the workes of the highest one-  
ly are woderful/ yete glorious/ secret and vno-

knowne are his workes. Many straunges  
haue bene sayne to lye doune upon the earth/  
and the vnlychly hath wrome the croune.  
Many myghtye men haue bene thoughte  
lowe/ and the honorable haue bene dys-  
serued into other mens handes. Take con-  
demne no man/ before thou haue tryed out the mat-  
ter/ and when thou hast made inquisition/  
then reforme righteously. ¶ Weic no sentence an-  
tye before/ thou hast herde the cause/ but syt like  
men will out theyr tales.

¶ Striue not for a matter that toucheth not  
thy self/ and stande not in the iudgement of syn-  
ners. My sonne/ medle not with many mat-  
ters: ¶ If thou wylt be ryche/ thou shalt not  
be vnglyt/ and though thou folow after/ yet  
shalt thou not gete it: and though thou run-  
nest thy waye afoze/ yet shalt thou not scape.  
¶ There is some man that laboureth/ and  
the more he wretched hym self / the lesse he hath.  
Zygane / some man is slouthish/ hath nyde of  
helpes/ wanteth strenght/ and hath greate pa-  
uertes/ a Gods eye logeth vpon hym to good/  
stretch hym vp/ yete bys lowe estate/ and lyste  
red vp bys heade: so that many man mar-  
uyl at hym/ and geue honoure vnto hys.

¶ Prosperite and aduersyte/ lyfe and deathe/  
pouerte and ryche are made of the Lozde/  
(Wysdome/ nurture and knowlege of the  
lawe are with God: loue and the wayes of  
good are with hym. ¶ Erroure and vberences  
are made for synners/ and they that exalte the  
selues in euyl/ wase olde in euyl.) The gyfte of  
God remaineth for the ryche/ and his  
good will shal geue prosperite for euer. So-  
man is ryche bys lyngynge narydly/ and that  
is the poysoun of his reward/ in that he sicht  
to more haue / I gouen reste / and nowe wyl  
I cate and drynke of my goodes my selfe al-  
one. And yet he considereth not/ that the  
tyme diaweth nye/ that he must leaue al these  
thynges vnto other men/ and bye hym selfe.  
¶ Stande thou stille in thy conuenaunce/ and  
exerce thy self therein/ and remain in thy  
wofe vnto the age. Continue not in the workes of  
synners/ but put thy trust in God / and bye  
in thine estate: for it is but an easy thyng  
in the syghte of God / to make a poore man  
ryche/ and that suddenly. The blessing of God  
basyeth

Deo. xij. a

¶ a. Re. xl. c

Deo. xij. b

Gene. xij. f

San. vij. a

Act. xij. b

Reg. 11.  
Gal. 13.

Deu. 21.  
Zal. 11.  
1. 16. c

Mat. 23.  
Tim. 2.  
1. 16. c

Job. 11.  
Job. 31.

Job. 11.  
Job. 11.

Luce. 14.

1. 16. c



hasteth to the reward of the righteous/and  
maketh his frutes sonc to flourish and pro-  
spere. Say not what helpeth me: and what  
shall I haue the while: Againe saye not: I  
haue ynough: how can I wante: What  
thou art in wisdome: forget not aduersite: and  
what it doeth not well with the: haue a good  
hope: for it is halbe better. For it is but a small  
thing vnto God: in the daye of death too re-  
warde every man accordinge to his wayes.  
The aduersite of an houre maketh one to for-  
gett all pleasure: and when a man dyeth / his  
wayes are discouered. Dreyfe no body before  
his death: for a man shalbe knowne in his  
synden.

**¶** Bring not every man into thine house: for  
the deerefull layeth waye diuersly. Like as a  
parted in a mound: for the hirt of fpyoud:  
and like as a spyer that loketh vpon the fall of  
his neyghboure. For he turneth good vnto  
ruell: and sleauneth f chosen. Of one part  
is made a gratefye: and an vngodlye man  
layeth waye for bloude. Beware of the de-  
ceafull: for he ymagineth trycked thynges / to  
bunge the to a perpetual shame. If thou  
takest an alleaie vnto the: he shal destroye the  
in vniueresse: / and vyue the from thine  
owne wayes.

## The. XLII. Chapter.

**¶** As thou wilt: do good: know to whom  
thou doest it: and so shalte thou be great-  
ly thanked for thy benefytes. Do good vnto  
the righteous: and thou shalte synde grete  
rewards: though not of hym: yet (no doubt)  
the Lorde him selfe shal rewarde the. He  
standeth more in a good case: that is alwaye oc-  
cupied in euell: and greeth no alme: for the  
Hygell hateth the synners: and hath mercy  
vpon them that shew the workes of repen-  
taunce. Bewe thou vnto such as feare God:  
and receaue not a synner: As for the vngodly  
and synners: he shal recompence vengeance  
vnto them: and fepe the to the Daye of wrath.  
Bewe thou vnto the good: / and receaue not  
the synner: do well vnto hym that is lowly:  
but geue not to vngodly. Keepe not thy head  
beauen hym: that he be not myghty: then  
the selfe therein. For so shalte thou receaue  
trise: as much euill: in all the good that thou  
doest vnto hym: And why: the Hygell hateth

synners: and shal rewarde vengeance  
to the vngodly.

In prosperite a frende shal not be knowne: /  
In aduersite an enemye shal not be hid.  
For when a man is in wealth: greeth his  
enemies: but in beautye and trouble a ma  
shal knowe his frende. Truste neuer thine  
enemye: for lyke as an yon rusteth / so doeth  
his tryckednes. And though he make much  
crouchinge and felyng: yet kepe well thy  
mynde: and beware of hym. See hym not  
by the neyther: let him sit at thy right hand:  
lest he turne hym: get into thy place: take thy  
roume: and seth thy seate: and so thou at the  
last remembre my wordes: and be trycked at  
my saynges.

Bynde not two synnes together: for there  
shal not one be vnpunished. Who wyl haue  
pyne of the charme: that is synged of the se-  
pent: or of such as come nye the scalfice: Lo-  
uen so is it with him that sepek company  
with a wicked man: and sepek hym selfe in  
his synnes. For a season wil he syde with the:  
but if thou stombe: he tarieth not. In an enemye  
is swete in his lippes: he can make many  
wordes: / a speke many good thynges: yet he  
can wepe with his eyes: / but in his herte he  
imagineth how to throwe the into the pyre:  
and if he maye synde oportunitie: he wil not  
be satisfied with bloude. If aduersite come  
vnto the: thou shalt synde him there fyrr: and  
though he pretende to helpe the: yet shall he  
undermyne the. He shal thafe thy head: and  
clap his handes ouer the for very gladnes: a  
while he maketh many wordes: / he shal dis-  
guse his countenance.

## The. XLIII. Chapter.

So so toucheth pryde shal be fylled with A  
proude: shall clothe hym selfe with pryde.  
He taketh a surthen vpon hym: ther accom-  
panied a more honorable man then him self.  
Therfore kepe not familiarite with one that is  
rycher than thy selfe. Howe agre the ketrell  
and the por together: so: if the one be smitten  
against the other: it shalbe broken. The ryche  
dealeth vniuersally: and the other: receaue  
all the poore beinge oppressed: and wronge-  
ously dealt vnto: / suffereth fear: care: / and  
gaurth saye wordes. If thou before his poore

Eccle. vii. 4

Iere. xli. b

Deut. vi. 8



remnant of the graue is shewed vnto the: for the remnant of this worlde shall see the death. ¶ Do good vnto thy frende before thou dyest/and according to thy habylite reach out thine hande/and graue vnto the poore. Be not despoyned of the good daye/and let not the poyson of the good daye ouerpasse the. Shalt thou not leaue thy traualles/and labours vnto other men? In the decaynginge of the heretage graue and take/and sanctifye thy soule. Woe fe thou rghteousnesse before thy death/for in the hell there is no meate to fynde.

¶ All flesh shall fade awaye like grasse/a lyfe flourishinge leaf in a grene tree. Some growe: some are cast downe: euen so is the generation of flesh and bloud: one cometh to an ende/another is borne.

All traytours rthynges shall fayle at the last/and the woefe thereof shall goe withall. Whery chosyn wyfe shall be iustified/and he that malyth wythall/shal haue honoure therein. Blessed is the man that feareth hym in wysdomde/and erreth selfe bym selfe in vnderstandinge/and with discrecion shall be thynke vpon the soeften wysdome of God. Which consisteth the wayes of wysdome in his heare/both vnderstandinge in her secretes/goeth after her/ (as one that seeketh her out) and cometh in her wayes. He looketh in at her windowes/and herkeneth at her doore: He taketh his rest besyde her house/and fasteneth his staffe in her walles: He shall pryck his tent nye vnto her hande/and in his tent shall good thynges rest for euermore: He shall set his children vnder her couerynge/and shall dwell vnder her shaynshon. Vnder her couerynge shall he be defended from the heate/and in her glorye shall he rest.

## The .XV. Chapter. ¶

¶ He that feareth God/wyl do good/and who so feareth the lawe/ shall prayne wysdome. To an honourable mother shall be mercie hym/and as a vyrgyne shall she receaite a hym. ¶ With the bread of lyfe and vnderstandynge shall she fede hym/and she geue him the meate of the wydsome wysdome to dynte. If she be collan in her/ he shall not be moude: and if he haue hym faste by her/ he shall not come to confusyon. She shall bringe him to

honoure amonge his neighbors/and in the myddest of the congregacion shall he opene his mouth. With the spere of wysdome a vnderstandynge shall he fyll hym/and clothe hym with the garment of glory. She shall heape treasure of myrthe/and wyse vpon hym/and geue him an euerslastynge name to heritage. Foolyshe men wyl not take holde vpon her/ but such as haue vnderstandynge will mete her/for she is fayne from pryde and deceate. Men that goe aboute with lyces/will not remember her: (But men of trouth shall be found in her/ euen vnto the beholdinge of God.) Wyse is not felmy in the mouth of the vngodly/for he is not sent of the Lorde. For of God cometh wysdome/and the payse shall please by the wysdome of God/and shall be plentiful in a faithfull mouth/and the Lorde shall geue her vnto hym.

Saye not thou: It is the Lordes faulte that I am gone by/ for thou shalt not do the thyng that God hateth. Saye not thou be hath caused me to goe wronge/for he hath no mende of the vngodly. God hateth all abhominacions of erreure/and they that feare God/wyl loue none such. ¶ God made man from the beginninge/a lyfe hym in the bande of his counsaill. He gaue hym his commaundmentes and preceptes: if thou wilt obserue the commaundmentes/and kepe acceptable faythfulnessse for euery thyng that thou shalt do: thou shalt see water and sye before the/ reache oute thine hande vnto which thou wilt. Before man is lyfe and death/ good and euell/ like what hym lyfeth/shal be geuen hym: for the wysdome of God is greate and inmyghe in power/and beholdeth all men continually. ¶ The eyes of the Lorde are vpon them that feare hym/and he knoweth all the wayes of man. He hath commaunded noman to be vngodly/never he hath geuen any man lawe to synne: for he desireth no multitude of vnfaythfull and vnproffytable children.

## The .XVI. Chapter.

¶ He feare not them in the multitude of vngodly children/and haue no pleasure in them/ if they feare not God. Truste not thou to thy lyfe/and regarde not thyng: labour for one sonne that feareth God/ it is better the a thousande vngodly. And better it is for a

the. iii. 4  
x. 4. 4  
x. 17. 4

the. xvi. 4  
the. xv. 4  
the. xiv. 4

Gene. i. 4

1. 8. 3. 4. 4

Ps. 112. 4

## Ecclesiasticus.

Man to dye without children, then to leaue behynde hym such children as are vngodly. For by one that hath vnderstandings / maye a whole cync be vpholdeu, but through the vngodly be many / yet shal it be waisted thow the manye such thynges hath myne eye sene / and greater thynges then these haue I herde with myne eare. ¶ In the congregation of the vngodly shall a fyre burne / and amonge vnysayfull people shall the warth be kindled.

Eccle. xxi. b

Gen. vi. a

Gen. xix.

Lu. xiii. c

and xxv. c

Eccle. v. c

**B** The olde gyauntes oplyned no grace for theyr synnes / whiche were destroyed / trustinge to theyr owne strength. Neither spared he them / amonge whome Loth was a straunger: I but smote them / and abhorred them / because of the pyde of theyr wordes. He had no pyne upon them / but destroyed all the people / that were so slowe in synne.

¶ And for so muche as he pynded not the fyxe hundred thousande / that gathered them selfe together in the hardnesse of their herte: it were maruailly if one beinge hardnedded / shoulde be free. ¶ For mercy and warth is with hym: he is both myghty to forgive / and to poure out displeasure. Lyke as his mercy is greate / euen so his punishment also / he iudged a man accordinge to his workes. The vngodly shall not escape in his spoile / and the longe paciencce of him that sheweth mercy / shal not abyde behynde. ¶ All mercy shall make place vnto euery man / accordinge to the bestrewing of his workes / (and after the vnderstandinge of his pilgrimage.)

**C** Saye not thou: I wyl hyde my selfe from God / for who wyl thinke vpon me from aboue: I shal not be knowen in so greate a heape of people / for what is my soule amonge so many creatures? Beholde / the heauen / yee / the heauen of heauens / the Depe / the carthe / a / all that therein is / shal be moued at his presence: the mountaines / the hylles / and the foundations of the earth shall shake for feare / when God wyl rebre them. These thinges werch no herte vnderstande / but he vnderstandeth euery herte / and who vnderstandeth his wayes: No man syth his storme / and the most part of his workes are secreete. Who wyl declare the workes of his righteousness: Who shalbe able to abyde them: for the

ceuenement is forte from some / a the trienge out of men to in the fulfylling. He that is humble of herte / thyngeth vpon such thinges / but an vnwise and erroneous man / casteth his mynde vnto foalt / things.

**M**y soue / desen thou vnto me / and learne vnderstandinge / and marke my wordes with thine herte: I wyl geue thee a sure doctrine / a playnly shall I enstruete the. God hath set his workes in good order from the begynninge / and parte of them hath he sundered from the other. He hath garnysed his workes from euerlasting / and theyr begynnings accordinge to their generations. None of the bynderech another / neyther was any of them disobedient vnto his woode. After this / God looked vpon the earth / and fylled it with his goodes. With all manner of luyunge / trees he couered the grounde / and they all shalbe mirned vnto earth againe.

The. XXVII. Chapter.

**G**od I byd the space of the earth / and turned hym vnto earth againe. He geue hym the numbrie of dayes / and certayne tyme / yee / and geue hym power of the thynges that are vpon the carthe. He clothed him with strength / and made hym after his owne lykenesse. He made all flesch to stande in awe of hym / so that he had the Formid of all bestes and soules. He made out of him an helper lyke vnto hym selfe / and geue them discrecion and iudgement / and carce / and a herte to vnderstande / and fylled them with instruction and vnderstandinge. He created for them also the knowlege of the spere / fylled their herte with vnderstandinge / and strewed them good and euell. He set his eyes vpon theyr hertes / declaringe vnto them his greate and noble workes: (that they shoulde praise his holy name together / reioyce of his wonders / be tellinge of his noble actes.) Besydes this / he gaue them instruction / and the lawe of life / for an heritage. He made an euerlastinge conuenant with them / and strewed them his righteousness and iudgements. They sawe his glory with their eyes / a their eares herde the maiesty of his voyce. And he sayde vnto them: Beware of al vnrigheteuoues thinges. He gaue euery man also a commaundement / to correcte his neighbour.

The. c.



# Ecclesiastico.

**Luce. xij. a.** uerfaycon. † Let not to praye alwaye / and  
**L. Chiff. v. c.** fidee not in feare to be reformed vnto deathe  
 for the reward of God endureth for euer. Be  
 foie thou prayest/prepare thy soule/ and be not  
 as one that tempteth God. Thynke vpon the  
 wrathful indignation that shalbe at the ende/  
 and the houre of vengeance/ when he shall  
 wrecke awaye his face. †: When thou hast y  
 enough/remember the tyme of hunger: a when  
 thou art ryche/thynke vpon the tyme of pouerte  
 and scarcenesse.

**Ecclesi. j. d**

From the morninge vntill the euenyng  
 the tyme is chaunged/and all such thinges are  
 done in the sight of God. A wyse man  
 feareth God in all thinges / and in the daye  
 of transgression he feareth hym self fro synne.  
 A discrete man hath pleasure in wysdome/and  
 he that feareth hym/ maketh much of her. They  
 that haue had vnderstandinge / haue dealt mys  
 self in wordes/ haue vnderstande the truth a  
 ygreuousnes/ and haue sought out wyse sen  
 tences and iudgements. † Folowe not thy lu  
 rice/ but turne the from thyne owne wilk. For  
 if thou trust thy soule her desires/ it shall  
 make thyne enemies to laugh f to foine. Take  
 not thy pleasure in greate voluptuousnes/ and  
 medle not to much withal. Make not to great  
 chere of the thynges that thou hast wonne by  
 auarice/ lest/ thou fall into pouerte / a haue  
 nothinge in thy purse: (and so shalt thou be  
 enuyous to thine owne lyfe.)

**Rom. vi. h**  
**and vij. b**

## The. XIX. Chapter.

**2** If Labouringe men y is geuen vnto diuer  
 ty founes/ shall not be ryche/ and he that mak  
 eth not much of small thinges/ shall fall by lye  
 and lyde. † Wyne and women make wyse  
 men reuogate/ a put men of vnderstandinge  
 to repose/ and he that accompanieth aduor  
 teres/ shall become a wretched man. Mothes  
 and womes shall haue hym to heritage/ yet/  
 he shall be set vpon a greater example/ and his  
 soule shall be rased out of the numbre. † Be that  
 is haile to geue credence/ is light mynde:  
 shall be mynde/ (a he that offendeth against  
 his owne soule/ shall be hard the more.) Who  
 so receybeth in wretchednesse/ shall be punished: he  
 y hateth to be reformed / his lyfe shall be  
 tured/ and he that abhorreth babylinge of  
 wretchednesse: wretchednesse. (He that offendeth  
 against his owne soule/ shall repent: it/ and he

**Sent. Fr. j.**  
**iq. R. c. j. a**

**Jofu. vij. c**

† reu. greth in wickednesse / shall be punished.)  
 Reuerce not a wretched and churlysh wyde  
 rayse/ and thou shalt not be hindered. When  
 not thy secretes/ neyther to frend nor foe/ and if  
 thou hast offended / tell it not our. For he that  
 berken vnto the and maketh the: and when he  
 fyndeth oportunitie/ he shall bare the. † If thou  
 hast harde a word against thy neyghboure/ let  
 it be dead within the: and be sure / thou shalt  
 haue no harme thereby. A soule trayleth with  
 a worde/ lyfe as a woma that is paynted with  
 bearinge of dyble. Lyfe as an arrowe shot in a  
 dyges the: / so is a word in a soules her.  
 † Tell thy frende his faute/ lest he be ignorant/  
 and saye: I haue not done it: or if he haue done  
 it / that he do it no more. Repente thy neygh  
 bour: that he fepe his wronge/ and if he haue  
 spo: for/ that he saye it no more.

**Ent. j.**  
**and**

**Luce. i.**  
**and**

**Jed. i.**  
**and**

All thy neyghboure shal faute/ for oft times  
 an offence is made / and geue no credence to  
 euery wyde. A man filchly sommitte with his  
 tongue/ but not with his will. † For what is he  
 that hath not offended in his sight: Geue the  
 neyghboure warninge: / before thou thurst  
 him/ a geue place vnto y laue of the Lorde.  
 The feare of God is all wysdome/ a he that is  
 a rightrayse man feareth the lawe. So for the  
 doctrine of wickednesse/ is no wysdome/ and  
 y prudence of synners is no good vnderstand  
 inge: it is but wickednesse/ a abominacion/  
 and a blaspheminge of wysdome. A simple  
 man of small vnderstandinge y feareth God/  
 is better then one that hath much wysdome/  
 and transgresseth the lawe of the Gyghst.

A crafty fural man can be wyse / but he is  
 vnrighteous/ and with gifts he willeth the  
 open and manifestt lawe. A wretched man can  
 behaue hym self humbly/ and can souke with  
 his heade/ yet is he but a Deceauer withyn.  
 † He hydeh his face/ and dysgysfeth it: and  
 because he shoulde not be knowen/ he persuad  
 eth the.

And though he be so weak: that he can do  
 the no harme/ yet when he maye fynde oport  
 unitie/ he shall do some euil. A man maye be  
 honore by his face/ and one that hath vnder  
 standinge / maye be persecuted by the losse  
 of his countenance. † A mans garmente/ laugh  
 ter and goyng/ declare what he is.

**Ent. j.**

## The. XX. Chapter.

Some

**S**ome man <sup>†</sup>reproacheth his neyghbour  
of synne/ but not in due season: Againe/  
some man holdeth his tongue/ and he is wyse  
and discrete. It is much better to geue warn-  
inge and to reprove/ then to beare euell wyl-  
le for that knowlegeth him self openly / shalbe  
puffed from hurt and destruction. Like as  
whan a chamberlayne sheweth vnto a lust  
desireth a mayden/ euen so is it with him that  
speaketh violence/ a vnrightheousnes in the lawe:  
O how good a thyngge is it/ a man that is re-  
proued/ to shewe openly his repentance: for  
so shal he scape wysefull synne.

Some man keepeth silence / and is founde  
wyse: but he that is not ashamed what he  
sayeth/ is hateful. Some man holdeth hy-  
sunge/ because he hath not the vnderstandinge  
of the language: and some man keepeth silence/  
waynge a conuenient myne. <sup>†</sup>A wyse man  
wyl holde his tongue/ yll he se dooturne/ but  
a wanton and an vn discrete body shal re-  
garde no myne. He that speaketh many wordes / shal  
hure his owne soule: and he that taketh auer-  
sion vpon him vnrightheously shalbe hated.

Some man hath of synne opiofertie in wis-  
ed thynges: Againe/ some man getteth much  
and hath harme and losse. There is some gift  
that is no thyngge worth: Againe/ there is some  
gift/ whos reward is vubble. Some man ge-  
teth a sal for beynge to proude/ and some com-  
meth to worshippe from lowe estate. Some  
man buyeth much for a litle price/ and mu-  
ll paye for it scuenfoldes.

**A** wyse man with his wordes maketh  
him self to be laud / but the fauours of soules  
shalbe poured out. The gift of the vnwyse  
shall go to the no good / for his eyes are scuen-  
fold. <sup>†</sup> He shall geue lye / and saye he gaue  
much: he openeth his mouth and erich out/  
as it were one that erich out wyne. To day  
he knderth to morrow he ascheth agayne/ and such  
a man is to be hated. The soule sayeth: I haue  
no frende / I haue no thanke for all my good  
deede: euen they that eate my bread/ speake  
no good of me. O how oft / and of how many  
shal be laughid to scorn: He taketh a more  
pride/ and fall by such wordes/ as then if he fell vpon  
the ground: euen so shal the faller of wis-  
ed men come harshly. In the mouth of him  
that is vntaught / are many vncouenient and

vnmete wordes. A wyse sentence shall not be  
slowd at the mouth of the soule / for he spea-  
keth it not in due season.

Some man synneth not / because he hath  
not wherewithal / in his rest he shalbe syn-  
ged. Some man there is that destroyeth his  
owne soule with shame / and for an vnwyse  
bodys sake destroyeth he it / (and with accep-  
tion of persons shal be vnde him self.)  
Some man promyseth hys frende a gyft for  
very shame/ and getteth an enemye of a man/  
yet shal it be euer in the mouth of the vnwyse.  
A chese is better then a man that is accus-  
ned to synne/ but they both shal haue destruc-  
tion to heritage. The condicions of heare are  
vn honest/ and theyr shame is euer with them.

A wyse man shall brynge him self to ho-  
nour with his wordes / and he that hath bot  
vnderstandinge shalbe set by amonge great  
men. <sup>†</sup> He that sylleth his lande / shal increase  
his heape of scoone: he that wasteth righteous-  
nes / shalbe exalted / and he that pleaseth greue  
men / shal escape much euell. <sup>†</sup> A rewarder and  
gyfte / blinde eyes of the wyl man theyr  
hym domme / that he can not tell men theyr  
sanctite. <sup>†</sup> Wyse dome that is hyd/ and trea-  
sure that is hoided vp / that profyie in the bairde  
better is he that keepeth his ignoraunce secreet /  
then a man that bydeth his wyldome.

The XXI. Chapter.

**W**ysnesse / if thou hast synned / do it no  
more / <sup>†</sup> but praye for thy forsynnes / <sup>†</sup> Ecl. vi. a  
that they maye be forgotten the. <sup>†</sup> fleye from vs. a. vi. c  
synne/ euen as from a serpent: for if thou com-  
est nyr to her / she will bite thee. The teeth  
Luce. xi. c  
therof are as the teeth of a Lyon/ so slayeth  
the soules of men. The wickednes of man is as a  
sharpe two edged swerde/ which maketh such  
woundes that they can not be heald.

Stryfe a wrongeous dealinge shall wayte  
awape a mans goodes / a thoteur pride a ryth  
house shalbe brought to naught / thus the ry-  
dnes of y proude shalbe rored out. <sup>†</sup> The prayer  
Ecc. x. b  
of the poore goeth out of y mouth/ and cometh  
and xxx. c  
vnto the carce/ and his vengeance / (so his sentence)  
shal come/ and that hastily. Who so hateth  
is reformed / is a token of an vngodly per-  
son: but he that feareth God / wyl remembre  
him self. A myghty man is knowen a farre  
Ecc. 4. of

of by his tounge / but he that hath vnderstand-  
ing / perceaueth that he shall haue a fall.

**B** Who so buildeth his house with other mens  
coss / is lyke that gathereth stones in wynter  
Eccle. xij. a

Eccl. xij. a  
The congregation of the vngodly is lyke  
stubble gathered together / their ende is a  
flamme of fyre. The wyse of the vngodly is set  
with stones / but in their ende is hell / darkness /  
and pynnes. He that keepeth the lawes / will  
holde fast the vnderstandings thereof / and the  
ende of the feare of God is wysdome. He that  
is not wyse / will not be taught in good / but  
the vntwyse man aboundeth in wickednesse: a  
where hyttenes is / there is no vnderstand-  
ing. The knowledge of the wyse shall flowe  
lyke water that riseth ouer / and his counsaill  
is lyke a fountayne of lyfe.

**C** The bere of a soule is lyke a broken vessel / he  
can kepe no wysdome. When a man of vnder-  
standinge heareth a wyse woide / he shall  
commend it / and make much of it. But if a  
voluptuous man heare it / he shall haue no plea-  
sure therein / but call it behinde his back. The  
talking of a soule is lyke an heauy burthen by  
the wyse / but to heare a wyse man speake / it is  
a pleasure. Where a doubt is in the congrega-  
tion / it is ended at the mouth of the wyse / a  
they shall ponder his wordes in their hertes.  
Lyke as a house that is destroyed / euen so is  
wysdome vnto a soule: As for the knowledge  
of the vntwyse / it is but vnto these wordes. Doct-  
ryne is vnto him that hath no vnderstand-  
ing: euen as a scelerous aboute his fere / and lyke  
many dees vpon his right hande. A soule lyeth  
rest by his wyse / laugheth / but a wyse  
man shall feare / laugh secretly.

Eccle. xij. b

**D** Learning is vnto a wyse man a Jewel of  
golde / and lyke an armie vnto his right arme.  
A foolys man feare is soone in his neygh-  
bours house / but one that hath experyence /  
shall be ashamed at the persone of the mygthy.  
A soule will peipe in at the wyndow into the  
house / but he that is well nouroured / will  
stande without. A foolys man standeth here  
kenning at the doore / but he that is wyse / will be  
ashamed.

The lypes of the vntwyse wyre tellingg  
foolys thinges / but the wordes of such as haue  
vnderstandinge / shall be tryed in the baliaunce.  
The bere of soules is in their mouth / but the

mouth of the wyse is in their hert. When the  
vngodly curseth the blasphemour / he curseth  
his owne soule. A pryncy accuser of other men  
shall desyre his owne soule / and be hared of eu-  
ery man: But he that keepeth his tounge / and  
is discrete / shall come to honoure.

The XXII. Chapter.

**S** Blousfull body is moulded of a stone /  
Whof claye: he y toucheth him / must traue he  
habe again. A mynouroured soule is the dis-  
honoure of his father. A foolys daughter shall be  
lyric regarded. A wyse daughter is an herita-  
ge vnto her housbande: but she that com-  
meth to dishonely / buyngeth her father in  
heauyns. A daughter that is past shame / dis-  
honoureth both her father and her housbande  
the vngodly shall regarde her / but they bady  
shall despyse her. The playing of musick is not  
necie where beaunyng / euen so is the correc-  
cion / and Doctryne of wysdome euer vnplea-  
sant vnto soules.

**W**ho so kathereth a soule / euen as one that  
gleweyth a portherde together: as one that tel-  
leth a tale to hym that heareth hym not / and  
as one that rayseth a man out of an heauy  
sleepe. Who so telleth a soule of wysdome: is  
euen as a man / which tolde to one that is a  
sleepe. When he hath told his tale / he saith:  
what is the matter: When one vnto a famous  
racion is made for hym / because the lyght say-  
leth him: euen so let men mourne ouer a soule /  
for he wanteth vnderstandinge. Make by  
lyte wepyng / because of the dead. Soules is  
come to rest: but lyfe of the soule is worse than  
the death: Euen vnto men mourne for  
Eccle. xij. c  
hym that is dead / but the lamentacion ouer  
the vntwyse and vngodly / shoulde endure all  
the dayes of their lyfe.

**T**alke not much with a soule / and go not  
with hym that hath no vnderstandinge. Be-  
ware of hym / lest it turne the to manys / and  
thou shalt not be desyred with his synne. De-  
part from hym / and thou shalt fynde rest / and  
shalt not be traueyn back into his foolshenes.  
Whare is heauer than leede: And wher shoulde  
a soule be called clo but leade: Sand / sile and  
a lombe of syon to easer to beare / when an vn-  
wyse / foolys / and vngodly man. Lyke as the  
bande of wood bounde together in the founda-  
cion of the house can not be loued / euen so is it  
with



with the hart that is stablished in the thought  
of counsaill. He that thought of the wyse / shall  
neither feare: nor be offended at any tyme.

**D** Like as a fayre playsted wall in a wynter  
hause/and an hie buyldinge / maye not abyde  
the wynde and storm: euen so is a soules hart  
arrayed in his imaginacion: he searcheth at euery  
thinge / & can not endure. He that nyppeth a  
mans eyebryngeth forth teares: the that puc-  
keth the hart / bringeth forth the meangynge of  
a thought. Who so casteth a stone at the bysde/  
sweepeth them awaye: and be that blasphemeth  
his frende/breaketh his frendsshippe/though thou  
desirest a swerd at thy frend / yet despayr not/  
for thou mayest come agayne to thy frend. If  
he speake fouly / feare not/for ye maye be  
agreed together agayne: except it be so / yf thou  
blasphemest hym / 9th daync hym / open his se-  
cretes/ and wound him traytourously: for all  
such thinges shall wyse awaye a frende.

**E** Be saythful vnto thy neyghbour in hys po-  
uerie / that thou mayest receiue with him also  
in his prosperite. Abye standfast vnto him in  
the tyme of his trouble/ that thou mayest be  
heere with him in his heretage. Like as the  
vapour and smok goeth out at the oven before  
the fyre/ euen so euil wordes/rebukes / a thier  
teyngeas go before bloudsheddyng. Be not  
abandoned to defende thy frende: so for me / I  
will not byde my face from hym / though he  
shoulde do me harme. Who soeuer heareth it  
shall beware of him. ¶ Who shall see a watch  
before my mouth / and a sure scale vpon my  
lyppes/that I fall not with them/ and that my  
tunge destroye me not?

The. XXIII. Chapter.

**F** Lord / farther a gouernour of my lyfe/  
leau me not in their imaginacion a coun-  
saill. Wh let me not fall in such reposit. Who  
will kepe my thought in the scourge / a yf boe  
tyme of mysdome in myne heret/ that he spare  
not myne ignorauces/ that I fall not with thes/  
lest myne ignorauces increace/ that myne of-  
fences be not many in numbrie / and that my  
finnes ceade not: lest I fall before myne ene-  
mies/ and so my aduersary receiue. ¶ Lord/  
thou seker and God of my lyfe/ leau me not  
in their imaginacion. ¶ O let me not haue a  
proude lere/ but turne awaye all voluptuous-  
nes from me. Take fro me the lustes of my body/

let not the desires of entences take holde vpon  
me/ and geue me not ouer into an vniuersal  
messall and oblutinate mynde.

**G** Meare me so ye chyldeyn / I wil geue you a  
doctrin/ how ye shal orde youre mouth: who  
so kepeth it / shall not perishe: who so wyshippes/  
not be hurt thereto: wised wyse. As for the  
synner/ he shalbe taken in his owne nauyghte:  
that is proude and cursed / shall fall therein.  
¶ Let not thy mouth be accustomed to swea-  
ringe / for in it there are many falles. Let not  
the naminge of God be continually in thy  
mouth: for like as a seruaunt which is of spu-  
nyshed/ can not be without some sore / euen so  
whatsoeuer he be that sweareth and nameth  
God / shall not be cleane poured from synne.  
A man that vseth much swearinge/ shalbe  
sted with wisednes / a the plague shall neuer  
goe from his house. If he begyle his brother/  
his faulte shalbe vpon him: if he knowlege not  
his synne/ he maketh a dubble offence: a if he  
swear in wayne / he shall not be founde righ-  
teous/ for his house shalbe full of plague.

**H** The wordes of y sweaer bringeth deathe. ¶  
God graunte that it be not founde in y house  
of Jacob. But they that sweare Godd / shal  
all such and lye not welmyng in synne. ¶ Vt not  
thy mouth to vnbonest and falslye talkinge/  
for in it is the woide of synne. Remember thy  
father a thy moether/ when thou art set amonge  
greate men: lest / God forget the in their gyfte  
and lest / thou doynge in their custome / suffer  
rebuke/ a wyse not to haue bene boync/ and so  
curse the Baye of thy nauite. ¶ The man that  
is accustomed with the wordes of blasphemy/  
will neuer be reformed all the dayes of his  
lyfe. To synne wyse is to much/ but the ryde  
bringeth warth and destruction. In a wode  
stomack can not be quenched/ euen like a burn-  
ninge fyre / yll it haue swallowed vpon some  
thinge/ euen so an vnchaste man hath no rest  
in his flesh/ yll he haue finded a fyre.

All dead is swete to an whoremonger / he  
wil not leaue of/ till he haue his purpose. ¶ In  
that breadeth rebuke / and regardeth not his  
soule/ but sayeth: ¶ Custome/ who seyth me? ¶ I  
compassid aboute with vartuouses/ the walkes  
compe me/ a body seyth me: whome nede I  
to feare. The best will not remembre my syn-  
nes. He vnderstandeth not that his eyes se all  
¶ L ii thinges/

## Ecclesiasticus.

things/for all such feare of me by which awaye  
the feare of God from him: for he feareth onely  
the eyes of men / and considereth not that the  
eyes of the Lord are clearer then the Sunne/  
beholdinge all thy wayes of me / and thy grounde  
of the hepe / and loosinge euery man hereto  
in secret places. The Lord God purue all  
thynges / or euer they were made / as after they  
be brought to passe / also be looked upon them  
all. ¶ The same man shall be openly punished  
in the streete of the cite / and shall be chased  
abroade lyke a yonge horse foale: and when he  
shrinketh least upon it / he shall be taken. Thus  
shall he be put to shame of euery man / because  
he wolde not vnderstande the feare of the Lord.  
¶ And thus shall it go also with euery wyfe  
that leaueh her housbande / and getteth en-  
heritance by a straunge marriage. ¶ First /  
the hath ben vnfaithfull vnto the lawe of the  
High Priest: Secondly / she hath forsake her owne  
housbande. Thirdly / she hath played the whoie  
in aduoury / and gotten her chyldren by ano-  
ther man. She shall be brought out of the con-  
gregation / and her chyldren shall be loosed vpon  
her. Her chyldren shall not take rote: and as  
for frute / her brynches shall bringe forth none.  
¶ Whome all reports shall she leaue behinde her /  
and her dishonoure shall not be put out. And  
they that remaine / shall knowe that there is  
nothinge better then the feare of God: a that  
there is nothinge sweeter / then to take hede vnto  
the commandementes of the Lord. ¶ A greate  
messhippe is it to followe the Lord: /  
for longe lyfe shall be receaued of him.

### The XXXIII. Chapter.

¶ **W**hosome shall praysie her self / and be ho-  
noured in God / and respect in the myd-  
dest of his people: In the congregacions of  
the High Priest shall she open her mouth / a triumphe  
in the beholdinge of his power: In the myd-  
dest of her people shall she be exalted / a won-  
dered at in the holy synesse: In the multitude  
of the chosen she shall be recommended / and a-  
monge such as be blessed she shall be praised /  
and shall saye: I am come out of the mouth  
of the High Priest first borne before al creatur. ¶  
I reuiled the hyght that sayeth not to ays in  
the heauens covered all the earth as a cloude:  
¶ My dwellinge is aboue in the hyght / and my

scate is in the pyller of the cloude. ¶ My self  
alone haue gone rounde aboute the compass  
of heauen / and peared the grounde of the  
hepe: I haue walked in the floudes of the sea /  
and haue stande in all landes: my Dominion  
is in euery people and in euery nation / a with  
my power haue I troben downe the herres of  
all / both hyght and lowe.

¶ In all these thynges also I sought rest /  
and a dwellinge in some entraince. So the  
creator of all thynges gaue me a commaunde-  
ment: and he that made me / appointed me a  
tabernacle / and sayde vnto me: Let thy dwel-  
linge be in Jacob / and thy inheritance in Is-  
rael / and rote thy self amonge my Chosen. ¶  
So was created from the beginninge and before  
the world: and shall not leaue of vnto the  
world to come. ¶ In the holy habitacione haue I  
I serued before hym / and so was I established  
in Syon. ¶ In the holy cite resied in lyke man-  
ner / and in Jerusalem was my power. I rote  
rote in an honourable people / euen in the por-  
cion of the Lord: and in his heritage / and  
kepe me in the fulnes of the sayntes. I am  
set vp an hye lyke a Cedar vpon Libanus / and  
as a Cyprus tree vpon the mount Hermon: I  
am created lyke a palm tree in Cedus / and as  
a rose plante in Iericho: As a fyre olue tree in  
the felde / and am called lyke as a plantayne  
tree by the water syde. I haue gotten a smell in  
the streete as a Cinamon a Palme: that hath  
so good a sauoure: yea / a sweete odoure haue I  
gotten / as it were Myrrour of the best.

¶ I haue made my dwellinge so smell as it  
were of rosyn / Galbanū / of Cloves and In-  
cence / and as Libanus when it is not beuen  
downe / a myne odoure is as the pure Balme.  
As the Cherubyns haue I stretched out my  
bandes / and my brynches are the bryn-  
ches of honour and louinge sauoure. ¶ As  
the vyne haue I broughte forth frute of a sweete  
sauoure / and my floures are as the frute of bruy-  
se / and ryche. I am the mother of bruyse /  
of loue / of feare / of knowlege and of holy hope.  
¶ In me is all grace of life and reuer: In me is  
all hope of life a vertue. Come vnto me /  
all that be desyrous of me / and fill your  
selves with my frute: for my frute is sweeter  
then hony / and so is my inheritance more  
then the hony combe: the remembrance of me  
endureth

Leuit. xx. b  
Deut. xx. c

Exod. xx. c

2

The booke of Iesus/the sonne of Syrach. Fo. CCCCLIII

endureth for evermore. They that care me/shal have the more hunger: and they that thinke me/shall thurst the more. Who so berkeneth unto me/shall not come to edification: and they that worke in me/shall not offend. They that make me to be knowne/shall have everlasting life. ¶

All these thinges are the booke of lyfe/the edification of the Hyghests/a the knowlege of a truth. ¶ These commaunded the lawe in the preceptes of righteousnes/for an heritage vnto the house of Jacob / a admitted the promysse vnto Israel. ¶ Out of Dauid his seruau/ he ordayned to raise vp a moost myghy kinge: springe in the feare of honour for euermore. ¶ This ysleth vsy dome lyfe as a floude of Phison/ and as the floude of Egrus/ when the new frutes are a growinge.

This bingeth a pleurouis understandinge lyfe Euphrates: and ysleth it vp/ as Jordan in the rye of baruch. This maketh nurture to breake forth as the light / and as the water Gibon in the baruch. The syrt hath not knowen her perfectly / no more shall the fall see out the ground of her. For her thought is fuller than the see / and her counsayll is profounder than the great depe.

I vsy dome haue cast out floudes. I am as a greate waterdriete out of the ryuer. I am as the ryer Euphrat: and as a water conduyte am I come out of the garden of pleasure. I saide: I wyll water the garden of my yonge plates/ and fill the frute of my bryth. So my water boke became: cspreadinge greate / and my ryer appoched vnto the see. For I make doctrine to be vnto all me as lyght as I saie mourninge/ and I shall make it to be euer the cleare. (I wyll pleasee thow all the lower partes of the earth. I wyll loke vpon all such as be a slepe/ and lighten all them that put their trust in the Loude.) I shall yet poure out doctrine like as prophery / and leaue it vnto such as see after vsy dome/ and their generations shall I neuer faste vnto the holy euerlastinge worde. ¶ Beholde/ howe that I haue not laboured for my self alone / but for all them that see after the truth.

The XXX. Chapter.

These thinges here are / that my speere fauouret / which be also allowed before

God and men. ¶ The wyte of baruch / the Gen. xij. b. soue of neyghboure/ and man and wyfe that agree well together. ¶ Ro. xij. a. ¶ Ecl. xl. d.

The thinges here be which my soule hateth / and I utterly abhorre: the lyfe of the: A poore man that is proude. A rych man that is a lyar: ¶ And an olde body that eateth and is vndrayste. ¶ Ge. xviij. b.

If thou hast gathered nothyng in thy youth/ what wilt thou fynde when in thine age? How pleasaunt a thinge is it / when grage headed men are discrete/ a whā the elders can geue good counsaill: ¶ How comly a thinge is vsy dome vnto aged men: yet/ vnderstandinge and counsaill is a gloudis thinge. The crowne of olde me is to haue much experiences/ and the feare of God is their wysshipe.

There be it thinges/ which I haue iudged B in my heart to be happy / and the tenth wyll I tell forth vnto men with my tounge. A mā that ysyle the lytch/ hath ioye of bye children/ and feyth the fall of his enemyes. Well is hym/ that dwelleth in an houserise of vnderstandinge / and that hath not fallen with his tounge/ and that hath not bene fayne to ferue such as are and vsy a vantage for hym. Well to hym / that synketh a saythfull seide/ and well to hym / which telleth of vsy dome to an eare that heareth hym. ¶ How greate is her that synketh vsy dome a knowlege: Yet is he not aboue hym / I feareth the Loude. The feare of God hath feyt it self aboue all thinges. Blessed is the man / vnto whome it is graunted to haue a feare of God. Vnto whome shall he be lykned that feyth it fall: The feare of God is the begynninge of his loue/ a the begynninge of faid is to claue fast vnto it. The heauynes of the heert is all the punishment/ and the wickednes of a woman goeth aboue all. All punishment and plague is nothyng in coparsion of the plague of the heert/ euen for all wickednes is nothyng to the wickednes of a woman.

Wharsoeuer happeneth vnto a mā / is no thinge in comparison of it / that his euil wylers do vnto hym/ and all vengeance is nothyng to the vengeance of a enemye. There is not a more wicked heade then the heade of the serpent / and there is no warth aboue the warth of a woman. ¶ I wyll rather dwell with a Lyon and diggon / then to kepe house with

**a wicked wyfe.** The wickednesse of a woman chaungeth her face / she shall moule her countenance as it were a Beer / and as a sack shall she steeve it amonge the neyghbours. Her housbande is broughte to shame amonge his neyghbours / and when he heareth / it maketh him to syghe. All wickednes is but litle to the wickednes of a woman / the poison of the vngodly shall fall vpon her.

**Ecclesi. xlii b**  
**ii. Ro. xi. a**  
**and xli. a**

**S** Like as to chymme vp a sandy waye is to 3 sete of 3 aged / eue so is a wyfe full of woordes to a still quiete man. 2. Lefe not to narrowly vpon the beuerye of a woman / lest / thou be prouoked in Desyre to worde her. The wrath of a woman is dishonoure and greake confusion. If a woman get the mastery / then is she contrary to her housbande. 2. A wicked wyfe maketh a sovy hert / an heauy countenance and a dead wounde (weake hande and rable fnesse / is a woman that enuioiseth not her housbande.) 3. Of the woman came the begynnynge of synne / a thorn her we all are dead. Beuie thy water no passage / no / not alyke / neyther geue a wicked woman her wele. If she walke not after thy hande / she shall confounde 3 in the syght of thyne enemies. Cumber of them from thy fleshy that she do not alway abuse the.

**Gen. iii. 2**  
**1. Tim. ii. b**

The XXXVI. Chapter.

**21** **H**appy is the man that hath a vertuous wyfe / for the number of his yeares shalbe vnbible. An honest woman maketh her housbande a joyfull man / and she shall fill the yeares of his life in peace. 2. A vertuous woman is a noble gift / which shalbe geue for a good portion vnto such as feare God. Whether a man be rich or poore / he maye haue cure a merry hert / and dearefull countenance. There be thre thynges that my hert seareth / and my face is affected of the fourth. Treason in a citie / a seditious people / and wysonne tongue / all these are heauier then the death. But when one is gealous ouer his wyfe / it bringeth payne and sorrow vnto the herte: and a woman that telleth out all thynges is a scourge of the ryge. Whā one hath an euil wyfe / it is euill as when an vnlike pore of eken must shewe together: The shee getteth her / getteth a scorpion. A drunken woman is a greake plague / for she can not couer her ony shame.

**Judic. xxi.**

**B** The whoredom of a woman maye be knowe

in 3 pryde of her eyes and cyclyddes. 4. If thy daughter be not shamefast / holde her straitly / lest she abuse her selfe thow ouer much liberte. Beware of all the dishonors of her eyes / and maruail not if she do againste the. Lefe as one that goeth by the waye and is thyrstye / so shal she open her mouth / and vntike of euery neyge water that she maye get.

By every hedgē shall she set her bounde / and open her quyner against euery arrowe. 2. Lofing wyfe reuoyceh her housbande: and so doth her bones with her wyfdom. 2. A woman of few woordes is a gift of God / and to a well nurtoured mynde maye nothing be eopeded.

An honest and manerly woman / is a gyfte aboute other gyftes / for there is no waight to be compared / vnto a mynde that can rule it selfe. Like as the Sunne when it ariseth / is an ornament in the hie beaue of the Lord: / so is a vertuous wyfe the beaue of al her house. Like as the cleare light vpon the holy candle / like so is the beuerye of the face vpon an honest body. Like as the golden pillers are vpon the feete of iherosolyme / so are the fayre legges vpon a woman that hath a constanc mynde. (Perpetual are the foundations that be layed vpon a whole stoney rocke / so are the commaundmentes of God vpon an holy woman.)

There be two thynges that greue my hert / and in the thirde is a displeasure come vpon me. Whan an excrete man of weare suffreth scarcenes and pouerte. Whan men of vnderstandinge and wyfdom are not se by: And whan one departeth from righteousnesse vnto synne: Who so doth subscribe the Lord: he hath prepared him vnto the sweade. There be two maner of thynges / which me thynke to be harde and peryllous: 2. marchant can not lightly kepe him fro wronge / neyther a tauerne hym selfe from synne.

The XXXVII. Chapter.

**B**ecause of pouerte haue many one offend / dedde be that seketh to be ryche / turneth his eyes asyde. Like as a nayle in the wall thefeth fast betwixte two stones / euen so doth synne thefeth betwixte the hie and the seller. If he holde him not vntilgently in the feare of the Lord: his house shall soone be ouerthrowen. Like as whā one sitheth / the sybthynge remynerth in the syuoc remynerth thare some vnto diene

**C**leane thinge in the thought of man. The ouen proueth the porters we sell / I so worth temptation of trouble trye ryghteous men. The tree of the felde is knowne by his fruite / so is the thought of man here knowne by his woodes. Prayse no man excepte thou haue harde him / for a man is knowne by his woodes. If thou followest righteousnesse / thou shalt get her / as put her upon the as a saye garnet. (And thou shalt dwell with her / as the deal defende the euer / and in the daye of knowledge thou shalt fynde stedfastnesse.) The bydes referte vnto theur / lyke so doeth the trouth turne vnto them that be occupied withall. The Lyon mayeth for the praye / so do the synners lurke vpon the workers of wickednesse. The ralynges of hym that feareth God / is nothinge but wysdom: as for a foule he chaungeth as the Moone. If thou be among the vnbelifers / kepe thy woide to a conuenient tyme / but amonge such as be wyse / C

**E**spake on hardy. The ralynges of soules is abominacion / a their spoure is voluptuousnesse and misnouriture. Much swearinge maketh the beer to stande vp / and to styue with such / stoppeth the eeres.

The selfe of the proude is bloudshedding / and their blasphemynge is heavy to heare. **D** Who so vscovereth secretes / leseth his credence / and fyndeth no frende after his wyll. Loue thy frende / and hynde thy selfe in faultfulnessse with hym: but if thou be wayest his secretes / thou shalt not get hym agayne. For lyke as the man is that bestroeth his enemy / so is he also that dealeth falsly in the frendship of his neighbour.

**E** Lyke as one that leeteth a byde go out of his hande / can not take her agayne: Euen so thou / if thou geue ouer thy frende / thou canst not get hym agayne. Yee / thou canst not come by hym / for he is to farr of. He is vnto the as a Koo / escaped oute of the snare / for his foule is wounded. As for woodes / they may be bounde vp agayne / and an euell woide may be reconyld: but who so be wayeth the secretes of a frende / there is no more hope to be had vnto him.

**I** If that wynterh with the cyes / ymagineth some euill / and no man shall take hym from it. Wha thou ar present / be thou highly

commende and prayse thy woide: but at the last he shall turne his tayle / and sclander thy sayinge. Many bynges haue I heard / but nothinge so euill as the Lord: which selfe also abhorreth such one.

**W**ho so casteth a stone on hye / it shall fall vpon his owne heade: and he that smyterh with gyle / woundeth hym selfe. Who so diggeth a snare / shall be taken in it hym selfe. Who so greuteth a wicked noyforme counsayll / it shall come vpon hym selfe / and he shall not knowe from whence. The proude blasphemere and are fonesfull / but vengeance lurketh for them as a Lyon. They that reioyce at the fall of the ryghteous / shalbe taken in the snare / anguish of herte shall consume them before they dye. Anger and righteousnesse are two abhominable thinges / and the vngodly hath them both vpon hym.

The XXVIII. Chapter.

**H**e that feareth vengeance / shall fynde vengeance of the Lord: which shall surely kepe him his synnes. \* For geue thy neyghboure the hurt that he hath done thee / and so shall thy synnes be forgiven the also / when thou prayest. A man that beareth hatred against another / howe darre he desireth forgiveness of God: He that sweareth no mercy to a man whiche is lyke hym selfe / howe darre he praye: forgiveness of his synnes: If he that is but selfe / beareth hatred and feareth it / who wyll intreat for his synnes:

Remember the ende / and let cunctite passe / which feareth deathe and destitucion / and abide about in the commaundementes. Remember the commaundement / so shalt thou be ryghteous ouer thy neyghboure. Thinke vpon the conuincement of the Synners / and forgeue thy neyghboure ignorance: Beware of stryfe: and thou shalt make the synnes sweeter. For an angry man fyndeth variance / and the vngodly vsquiterh frendes / and purteth vscode amonge them that beare peace: The more woode there is / the more vchement is the fyre: and the mightyer that men be / the greater is the war: and the longer the synne endureth / the more it burneth.

**I**n hasty banalyngge kinderh a fyre / and C an hasty stryfe bedderh bloude. If thou

qu. i. a  
ca. i. b  
ca. v. b

ca. vi. c

ca. vi. b

ca. vi. d

ca. vi. b

ca. vi. b

ca. vi. b  
ca. vi. c  
ca. vi. d

ca. vi. c  
ca. vi. d  
ca. vi. e

ca. vi. e  
ca. vi. f

Eccle. xij. b

Blowe the sparke: it shall burne: If thou spit upon it: it shall goe forthe / and both these goe out of thy mouth. The seclauderer and double tynge is curs'd / for many one that be frends stretch he at variance. The thirde tynge hath disquieted many one / and dyuen them from one lande to another. Stronge eyes hath it blowne doune / and ouerthrowe the house of great men. The thirde tynge hath call out many an honest woman / and robbed them of their laboure. Who so barreth ones mouth / shall neuer synde reske / and neuer dwell safely. The stroke of the rod maketh vedderas / but the stroke of the tynge smyteth the bones in sunder. There be many that haue persued with the swerde / but many more with the tynge.

Will it hym that is kepte from an euell tynge / and cometh not in the anger therof / whiche barreth not the yock of synne / and is not bounde in the bandes of it. For the yocke therof is of yron / and the bande of it of stele. The deatht therof is a very euell deatht: Well were better for one then synne a tynge. But the sye of it may not oppresse them that feare God / and the flame therof may not burne them. Suche as so: sake the Lorde / shall sal be retre: and it shall burne them / and no man shall be able to quenche it. It shall fall upon them as a Lyon / and deuour them as a Leopard. Thou bestest thy goddes with roines why best thou not rather make voyce and barre for thy mouth: Thou weyest thy golde and siluer: why best thou not weye thy woe also vpon the balancet: Beware that thou speke not in thy tynge / and so fall before thyne enemies that laye waye for the.

Ecc. XXIX. Chapter.

Eccle. xij. b

So so will shewe mercy / let hym lende vnto his neyghboure: and he that is able / let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his need: and paye thou thy neyghboure agayne in due season. Kepe thy woide: a Scale faithfully weyeth him / and thou shalt alwaie synde the thing that is necessary for the. There haue bene many that when a thinge was lent the / rekind it to be founde: and made them traueyle and laboure / that had helped them.

Whyte they receiue any thinge / they hyffe the handes of suche as geue them / and for theys neyghbours good they humble theys voyce. But when they shoulde paye agayne / they kepe it hecke / and geue euill woordes / and make many excuses / by reason of tyme: and though he be able / yet feareth he scarce the halfe agayne / and rekindeth the othe to be founde. And yf he withholde not his money / yet hath be an enemye of hym / and that onbe serued.

He payeth him with cursinge and rebuke / and geueth him euill woordes for his good dede. There be many one whiche are not glad for to lende / not because of euill / but they feare to lese the thinge if they lende. Yet haue thou patience with the symple / and withhold not mercy from him. Helpe the poore for the commaundementes sake / let him not goe empty from the because of his necessite. Lese thy money for thy brother and neyghbours sake / and burie it not under a stone / where it rusteth a coruupter. Take thy treasure after the commaundement of the Higheste / and so shalt it lende bringe the more profyt then golde. Laye vp iustice thy almes in the hand of the poore: and it shall kepe the from al euill. A mans almes is as a lamp purf with him / and that kepe a mans sauour as the apple of an eye: and afterwarde shall it be a crye / and paye euery man his rewarde vpon his heade. It shall fight for the against thine enemies: better then the styde of a gaunic / or speare of the myghtye.

A good honest man is suretye for his neyghboure: but a wicked person leteyth him come to shame. Forget not the frendshippe of thy suretye / for he hath geuen his soule for the. The vngodly despyseth the good dede of his suretye / and the vnthankful and ignorant leteyth his suretye in daunger. Some man promyseth for his neyghboure: and when he hath lost his honestye / he shall forsake him. Suretyshippe hath destroyed many a ryght man / and reuourd them as the water in the see. Myghtye people hath it dyuen awaye / and caused them to wandre in straunge countre. An vngodly man / transgressinge the commaundement of the Lorde / shall fall into an euell suretyshippe: and though he be force hym selfe to get out / yet shall he fall into daunger.

gemen. Helpe thy neighbour out after thy  
power/and beware/that thou thy selfe sal not  
in such dete? The chiefe thinge that keepeth in  
the lyfelye water and bread / clothyng a lod-  
ginge to couer the shame.

**B**etter is it to haue a poore hyunge in a  
mans owne house/then Velicite saye among  
the straunge. \* Be it litle or muche that thou  
hast/holde the cōrent worthall/and thou shalt  
not be blamed as a wagabounde:) for a my-  
scrable lyfe is it to goe from house to house:  
and where a man is fremde / he varre not o-  
pen his mouth. Though one be logged / and  
haue meate and drinke/ yet shall he be taken  
as an vnwarlike / and heare many byrre  
rough wordes/ namely thus: Wo thy waye  
thou straunger/ and prepare a table/ for thy  
self/ and seke me also of that thou hast. Away  
thou straunger/ for that he regardeth his ho-  
nour more:) my brother cometh into  
my house/ and so he telleth him the necessitye  
of his house. These thinges are heauy to a  
man that hath vnderstandinge: namely / the  
forbiddinge of the house/ and that the lender  
callet him in the teeth.

The. XXX. Chapter.

**W**ho so touch his chyld / holdeth hym  
vnder correccion/that he may haue  
ioye of hym after warde (and that he grieve  
not after his neighbours doers.) \* Serthar tea-  
deth his sone/that haue ioye in him/ and not  
be ashamed of hym amonge his aquaintaice.  
Who so enfeimeth and reacheth his sonne/  
groweth the enemye / and before his frendes  
he maye haue ioye of hym. Though the far-  
ther yee/ yet is he as though he were not  
dead: for he hath left one behynde him that  
is lyfe in hym. In his lyfe be sawe hym/and had  
ioye in him / and was not fowre in his death/  
(neither was he ashamed before his frendes.)  
For he left behynde hym an enfeiger agaynste  
his enemyes/and a good booe vnto the frendes.  
For the lyfe of childe shal bynde the wou-  
des together and his herte is greued at euery  
eye. A vntamed hofe wyl be harde/ and  
a vntan childe wyl be wyful. If thou bring  
vp thy sonne delicately / he shall make the a-  
ffreyde/and if thou playe with hym / he shall  
byngre be to beauntyffe. Laugh not with  
him/lest thou tresp with him/also / and lesse

thy teeth be set on edge at the last.

**W**ear him not libere in his youth / and  
gryue not his soly. Dure vnto his necke  
whyle he is yonge / byt hym vpon the syde  
whyle he is yett a chyld/lest he wepe/like  
burne/a greue nomore force of f / and so shalte  
thou haue beauntyffe of soule. Each thy shal  
and be diligent therein/lest it be to thy shame.  
Better is the poore byngre whole and strage/  
then a man to be ryche / and not to haue his  
healyth. Health and welfare is aboute all gold/  
and an whole bodye aboute all treasure.  
There is no ryche aboute a sounde bodye/and  
no ioye aboute the ioye of the herte. Death  
is better then a wretched lyfe / or continuall  
syttenesse. The good thynges that are put vp in  
a close mouth/are lyfe as whan meate is laide  
vpon the graue.

**W**hat god doth the offeringe vnto an  
Idoll. For he can neither care/tyst no  
sinele. Euen so is it also with the ryche / whome  
God maketh syde: he seith it with his yre/  
and groweth thereafter / and is euen as a gel-  
ded man / that lyeth with a virgine and sy-  
gheth. \* Wee not euer thy mysde into dea-  
mytynesse/and weere not thy selfe in thine owne  
counsayl. \* The ioye and cheerfulness of the  
herte is the lyfe of man/ and a mans glabrie  
is the prolonginge of his dayes. Loue thine  
owne soule/ and comfote thine herte: so for  
sorrowe and becauntyffe / vnto it farre from  
the / For beauntyffe hath / saye many a man/  
and byngreth no profyt. Zele and anger slow-  
ten the dayes of the lyfe: carefulnesse and so-  
rom byngre age before the tyme. Vnto a merry  
herte/ euery thinge hath a good rayst that he  
catcheth.

The. XXXI. Chapter.

**W**haunyle and carefulnesse/ for ryche  
taketh awaye the slepe / and maketh the  
selfe consume. Whan one leeth and re-  
sisth care/ he waketh euer vp / like as a greate  
syttenesse breaketh the slepe. The ryche hath  
greate labour in gatheringe his ryches to-  
gether/and then with the pleasure of his ry-  
ches he taketh his rest/and is refreshed. But  
who so laboureth and prospereth not / he  
is poore: and though he leaue off / yet is he  
better. He that toucheth ryche/ shall not be  
wyslysed: and who so solowely conuoyen/  
shall





make not thou many wordes therein. Beside the thunder goeth lightninge / and beside nature and thamefastnesse goeth loue and fauour. Stande vpon thy nines / and be not the last / but get the home soone / and there take thy possession / and do what thou wilt : so that thou do no euill / and defye no man. But afore al thinges geue thanks vnto him that hath made thee / and replenished the world with his goodes.

¶ Who so feareth the Lord / will receaue his blessinge / and they that get them to hym by nines / shall fynde grace. He that seeketh the lame / shall be fylled withall : As for hym that is but fayned / he will be offended therat. They that feare the Lord / shall fynde the iugement / their righteousnesse shall be founde as a lighte. An engodly man will not be returned / but can helpe him selfe with the example of other in his purpose. A man of vnderstandinge & spyeth no good counsaill / but a wylde and proude body hath no feare. My sonne / do nothinge without aduise / so shalt thou not repent the after the dede. Go not in the waye where thou mayest fall : where thou mayest stumbe againste the stone. Geue nether selfe into a labourous / slyppery waye / and beware of thine owne children. In all thy woorkes put thy trust in God from thy whole heart / for that is the keepinge of the commaundementes. Who so beleueth Godes word : taketh hede to the commaundementes : and he that purmeth his trust in the Lord / shall wante nothinge.

## The XXXIIII. Chapter.

¶ Here shall no euill happen vnto hym that feareth God : but when he is in temptation / the Lord shall helpe him. A wyse man hath not the lame / but an hypocrite is as a styp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God / as the lame is faithfull vnto him. Be sure of the matter / when talke thereof : Be synnelesse / instructe the masse / thou geue unto the deede of the foolish is like a cartwheele / a hee thoughte runne aboute like the yel tree. Like as a wilde horse that neyeth vnder everye that he seeth : upon him / so is it vnto a scornfull frende. Why doeth one haue excel another / saunge al the daies of the yeare come of

the Sunne : The wisdom of the Lord hath parted them asunder / as so hath he ordeined the tyme and solemne feastes. Some of the hath he chosen a halowed before other haue. And al men are made of the grounde / and out of the earth of Adam.

In the multitude of science hath the Lord devided them / and made their wayes of diuerse fashions. Some of them hath he blessed / made much of them / halowed them / and clamed them to him self. But some of them hath he cursed / brought them lowe / and put the out of their estate. Like as the claye is in the Rom. of c porters hande / and all the ordinge thereof at his pleasure : so are men also in the hande of him that made them / so that he may geue the as it lyeth hym best. ¶ Against euill is good / as againste wrath is lyfe : so is the goodlye againste such as feare God. Behold / and thus are al the woorkes of the Highis / and there are euer two againste two / and one set againste some reare another. I am awaked vpon last of all / as one that gaileteth after in haruill. In the giftes gainst one of God and in his blessinge I am inuereced / and haue fylled my wynepess / lyfe a grape gether. Behold / he we I haue not laboured onely for my selfe / but for all such as loue nature and wysdome.

¶ Beare me O ye greate men of the people / and heken truly youre cares & trauels of the congregation. Geue nether forme and wiseth / neither and frende power ouer the while thou liuest / and geue not awaye thy subtilitee and good to another / lest thou repent the / as thou be sayne to begge thereofe the selfe. No linge as thou liuest and faste heareth / let no man chaunge the : for better is it that thy children do praye the / then that thou shouldst be sayne to lose in their handes. In all thy woorkes be excellent / that thine honour be neuer stained. At the nme when thou shalt ende thy daye / an synis thy life / still thou shalt be inuereced. The fodder / the whey / and the burden be lought vnto the diste / heate / rececion / and weete vnto the seruante.

¶ If thou set thy seruante to labour / thou shalt fynde rest. But if thou let him go / yde he shall seke lybertie. The ycke and the wheypp bowe wounde the necke / but same thou thy euill seruante truly bandes and

Some reare another.  
as one that gaileteth after in haruill.  
In the giftes gainst one of God and in his blessinge I am inuereced / and haue fylled my wynepess / lyfe a grape gether.  
Behold / he we I haue not laboured onely for my selfe / but for all such as loue nature and wysdome.  
Ecclesiasticus.  
prij d

¶

## Ecclesiasticus.

and correction. Sende him to labour / that he goe not ydle: for idleness bringeth much euil. See him to worke / so that he bringeth vnto him / and becōmmer him wel. If he be not obedient / sende his fetter: but do not to much vnto him in any wise / and without discreed do nothing. If thou haue a (faithfull) seruante / see him be vnto the as thine owne soule / for in bloude hast thou gotten hym. If thou haue a seruante / holde him as thy selfe / for thou hast neede of hym as thy selfe. If thou trustest him euell / and keepest him harde / and makest him to be proud: and to reane awaie from the / thou canst not tell what waye thou shalt see hym.

### Ecc. XXXIII. Chapter.

**M**any people begyle them selves with vayne and deceaful hope / a soules trust in vicames. Who so regardeth vicames / to life vnto him / will take holde of a shadowe / a folowe after the winde: Euen so is it with the apparenyng of vicames. Before the face is the lykenesse of a face / Who can be clenfed of the vncleane? Of what much can be spoken of a lyar? Of what sayyng / witchcraft / soecry and vicamynge is that vayne: lyke as when a woman trausleth with chylde / and hath many fantasies in her herte. Where as such visyons come not of God / set not thyne herte vpon the: for vicames haue deceaied many a man: and they sayled tharput theyr truste thercin.

**T**he lawe shall be fulfilled without lyes / a wysdome is sufficient to a saythfull mouthe. A wise man that is well instructe / vnderstandeth much: and he that hath good experyence / can make of wysdome. He that hath no experyence / knoweth little: and he that erreth / causeth much wretchednes. When I was yet in error / I learned much also: yee / I was learned / that I coulde not expresse it all / and came oft in perill of death thereby: in I was deliuered from it. Now I see that they which seere God / haue the right spere: for their hope standeth in him / that can helpe them. Who so feareth the Lord / standeth in awe of no man / and is not afrayed / for the Lord is his hope and comfort.

**B**lessed is the soule of him that feareth the Lord: In whome purtyeth be his trust: who

is his strength: for the eyes of the Lord haue respect vnto them that loue hym. He is their mighty protection / a strong ground: A defence for the heate / a refuge for the hote noone daye / a succoure for stumblinge / and an helpe for fallinge. He setteth vp the soule / and lighteneth the eyes: He giveth health life and blessing. He that giveth an offeringe of vngiftuous good / his offeringe is refused: and the scornfull dealinge of the vngiftuous please not God. God hath no delite in the offeringe of the vngodly / neither maye synne be reconcyled in the multitude of oblations. Who so bringeth an offeringe oute of the goodes of the poore / doeth euen as one that kylleth the sonne before the fathers eyes.

**T**he bread of the needfull is the life of the poore: he that defraudeth him thereof / is a man of blood. Who so robberth his neyghbour of his luying / doeth as great a synne / as though he slew him to death. He that defraudeth the labourer of his hire / is a blood shedder. Who killeth one / killeth / and another dieketh vnto: what profit haue they then but labour? When one payeth / a another curseth / whose voyce wyl the Lord heare? He that wyl killeth hym selfe: because of a dead body / and then toucheth the dead again / what doeth his rushinge? So is it with a man that fasteth: for his synne / and doeth them agayne: for who wyl heare his prayer? Of what doeth his fastyng helpe hym?

### Ecc. XXXV. Chapter.

**W**ho so feareth the lawe / bringeth offeringe of his ynght. He that holdeth false the commandment / offereth the righte healthy offeringe. He that is thankfull / and recompeneth / offereth synne flour. Who so is merciful / and giveth almes / that is the righte thankfull offeringe / God hath pleasure whā one departeth from synne: and so his true vngiftuousnes redoubteth vs with hym. Thou shalt not appere empty before the Lord: for a such is done because of the commandment. The offeringe of the righteous is better than the sweete smell is it before the Highest. The offeringe of the righteous is acceptable vnto God / and shall neuer be forgotten. Wee hum his honoure with a heart full

ful eyes/a hope not backe the fillinges of thy  
 balnes. In al thy graces shew a merry con-  
 stantnes/a balme thy rythes vnto God with  
 gladnes. Beauen vnto God accordinge as he  
 hath enriched and prospered h: † a loke what  
 thine hande is able to do: that geue with a deareful  
 rhyne for the Lord recompenseth/and geueth  
 the seven tymes as much againe.

**B** Beauen vnto goddeous graces/for such wil  
 not be reuenge. Beware of wrengeous offer-  
 ynges/for the Lord is a righteous iudge/  
 and he regardeth no mans person: He accept-  
 eth not the person of the poore / \* but he  
 heareth the prayer of the oppressed. He heepp-  
 eth not the besyche of the fatherlesse / nor the  
 wyddow when she poureth out her prayer  
 vnto him. Doe h: not God h: † reare h: rine  
 soune the chere of the wyddow: Or heere: th:  
 be not the complaine ouer sude as make her  
 to wepe: Who so serueth God after his  
 pleasure / shall be accepted/and his prayer reas-  
 deth vnto the cloudes. The prayer of him  
 that humblyeth hym selfe geueth thowme the  
 cloudes/tyll he come nye. She will not be  
 comforted/nor go her waye/tyll the hyghest  
 God haue respecte vnto her / geue true sen-  
 tence/and performe the iudgement. And h:  
 Lord be will not be slack in commynge / no  
 tary longe: tyl he haue synners in soder the  
 barres of the vnneryfull/and auenged him  
 selfe of the Heythen: tyll he haue taken away  
 the multitude of the cruell/and broken the  
 ceper of the vnrighitous: tyl he geue eery  
 man after his worth/and rewarde them as  
 they haue deserued/tyll he haue helyered his  
 people/mayntened theyr cause / and reoy-  
 ced them in his mercy. O howe saie a thing  
 is mercy/in the name of anguish and trouble:  
 It is lyke a cloude of rayne/that cometh  
 in the tyme of a drought.

**L** That humblyeth hym selfe geueth thowme the  
 cloudes/tyll he come nye. She will not be  
 comforted/nor go her waye/tyll the hyghest  
 God haue respecte vnto her / geue true sen-  
 tence/and performe the iudgement. And h:  
 Lord be will not be slack in commynge / no  
 tary longe: tyl he haue synners in soder the  
 barres of the vnneryfull/and auenged him  
 selfe of the Heythen: tyll he haue taken away  
 the multitude of the cruell/and broken the  
 ceper of the vnrighitous: tyl he geue eery  
 man after his worth/and rewarde them as  
 they haue deserued/tyll he haue helyered his  
 people/mayntened theyr cause / and reoy-  
 ced them in his mercy. O howe saie a thing  
 is mercy/in the name of anguish and trouble:  
 It is lyke a cloude of rayne/that cometh  
 in the tyme of a drought.

The XXXVLE chapter.

**H**is mercy vpon vs O Lord/whon  
 God of all thynges haue respecte vnto  
 vs: because vs the light of thy mercies/a sene  
 thy feare amonge the Scithen/a straungers/  
 which selfe not after the: that they may knowe  
 how h: there is no God but thou: that maye  
 thow thy wonderous woefes. Lift up thine  
 hande ouer the outlandis Scithen/that they  
 maye learne to knowe thy might and power.

Like as thou art halowed in vs before thine/  
 so thynge to passe h: thou mayest be magnified  
 also in the before vs: h: they maye knowe h: h: h:  
 as we knowe. For there is none other God/  
 but only thou O Lord. Renew the wemens/a  
 chaunge h: wonderous woefes. Swere thine  
 hande and thy right arme gloriously. Rayse  
 thy indignacion / and poure out thy wrath.  
 Take away the aduersary / and smite the e-  
 nemy. Make the nime soute / remember thy  
 cōuertant: that thy wonderous woefes may  
 be payed. Let the wrath of the fyre consume  
 them/that theye so carde: and let them perishe/  
 that do thy people hurte. Swere in thine  
 heade of the pynnes that be ouer enemies / a  
 saie there is none or: or but we.

**B** Gather al the rythes of Iacob together a  
 gaine: that they maye knowe how that there  
 is none other God: but only thou / that they  
 maye shewe thy wonderous woefes / and be  
 thy people and heretage/like as from the be-  
 gynnynge. O Lord be mercy vpon the  
 people that hath thy name: and vpon Israel/  
 to whome thou haste loked to a fyre boine  
 soune. O be merciful vnto Jerusalem \* the ce-  
 ntre of thy Sanctuary/the cene of thy rest. Tyll  
 Zion with thy vnspeakable vertuous / and  
 thy people with thy glory. Geue reuices vnto  
 thy creatur / whome thou madest from the  
 begynnyng/and raise vp the prophetes that  
 haue bene sowed in thy name. Awarde the  
 that waye for the / that thy prophetes maye  
 be founde faithful. O Lord beare the prayer  
 of thy seruantes/accordinge to the blessinge  
 of Aaron ouer thy people / that al they which  
 dwell vpon earth/maye knowe/that thou art  
 the Lord the eternal God / which is from  
 euerlastynge.

**C** The belly vntoureth all meares/ yet is one  
 meate better then another. Like as the ruge  
 tasteth venison: so doeth an herbe of vnder-  
 standinge marre false wordes. A froward be-  
 geueth braynes/ but a man of experience lif-  
 teth him vp againe. The woman receaureth e-  
 uery man/ yet is one daughter better the ano-  
 ther. A saie wyfe reioyceth her deir/ hande/  
 and a man loueth no thynge better. If she be  
 louynge a vertuous wyff/ then in not her  
 husbande like other men. Be that hath gatte  
 a vertuous womā/hath a goodly possyssi-  
 on.

Eccl. iij. f.  
 i. P. v. g.

Num. vj. d.

1 Cor. 13

## Ecclesiasticus.

he is vnto him an helpe and pillar whereupon he reth. Where no hedge is / there the goods are spoyle: and where no husband is / there the friends be mourneth. Lyfe as there is no credence given to a robber / that goeth from one cite to another. So is not the man beloued that hath no nest / and must turne in / where he make abye in the night.

The. XXX. X. V. Chapter.

**A** Very frende sayeth: I will be frendly vnto hym also. But there is some frend / whiche is onely a frende in name. Remayne there not heauinesse vnto death / when a companion and frende is turned to an enemy? O moost wretched presumption: from whence art thou sprung vp / so couer the earth with fallshede and deceate? There is some companion / whiche in prosperitie reioiceth with his frende: but in the tyme of trouble / he taketh parte against him. There is some companio / that mourneth with his frende for the belly sake: but when trouble cometh / he taketh holde of the hyde. Forget not thy frende in thy mynde / thyne upon him in thy ryche.

Eccle. vi. b.

Eccle. viii. c. and ix. c.

Every counsaill singeth forth his counsaill. Pleurable is heere is some that counsaileth but for his owne profit. Beware of the counsailler / and be aduised afore wherto thou wote of him / before thou geue counsaill for him selfe. If he be called the lord upon the / and saye vnto thee: Thy waie and purpos is good / and afterwarde he stande against the / aloke what shal become of the.

**B** There no counsaill at him / that suspecteth the for an enemy / and hyde thy counsaill fro such as hate the. There no counsaill at a woman concerninge thinges that she longeth for: nor at a fearfull & saynt heret body / in matters of warre: nor at a marriage / howe deare he will deape thy warre towards his: or at a hyer of sellinge: Or at an enuyous man of thanksgouinge: Or at the vnnecessfull of louinge: Or at an heuyling which hath no house / of profyte or wealth. An ydle bodye wolde not gladly heare speake of muche labour. Take no sidge folkes to counsaill / but be diligent to seeke counsaill at a veruous man that feareth God / such one as thou knowest to be a keeper of the commaundement / which

hath a minde after thine owne minde / and is soe for the whan thou stomberest.

And holde thy counsaill fast in thine berte / for there is no man more faithfull to kepe it / then thou thy selfe. For a mans mynde is some tyme more disposed to tell oute / then his warden that ste about in an hye place / lookinge aboute them. And aboute at this paye: Hyghest / that he will lede thy waye in faithfulness and trouth. Before all thy wycke are counsaill friste: and o euer thou doest any thinge / be well aduised. There be foure thinges that declare a chaunged herte / whereof there sprungeth euell and good / death and life / and a masterfull tounge that babbleth muche. Some man is apte and well instructe in many thinges / and yet very vnprofitable vnto him selfe. Some man there is that can geue wyse and prudent counsaill / and yet is he hated / and continueth a begger: for that grace is not geuen him of God to be accepted. Another is robbed of all myddome / yet is he wyse vnto him selfe / and the fruite of vnderstandinge is saythfull in his mouth.

A wyse man maketh his people wyse / and the fruite of his wysdome sayle not. A wyse man shalbe pleneuously blessed of God: and all they that se him / shall speake good of hym. The wyse of man standeth in the numbre of the daye / but the daye of Israel are innumerable. A wyse man shal prayne saythfulness and credence amonge his people / and his name shalbe perpetual. Whyls some geue thy soule in thy lyfe: and if thou se any euell thinge / geue it not vnto her. For all thinges are not profitable for all men: neither hath vnyuersally pleasure in euery thinge. Be not greedy in euery caninge / and be not to haile vnto all meares. For excess of meates bringeth syckenes / and gloryng cometh at the last to an vmeasurable heate. Thowse gloryng haue many one perished: but be that dyceyth hym selfe temperately / prolongeth his lyfe.

The. XXX. V. Chapter.

**H**onoure the Physician / honoure him for a cause of necessity. God hath created him / for the Hyghest cometh medicine / and he shal recoure gyfte of the kyng. The wisdom of the Physician singeth hym to great

wisdom

workshippe / and in the sight of the great men  
of this worlde: he shalbe honorably taken. The  
Lorde hath created medicine of the earth / &  
he that is wise / will not abhorre it. Was not  
the bitter water made sweete with a tree? that  
men might learne to knowe the verue therof.  
The Lorde hath geuen men wysdome and  
vnderstandinge / that he myght be honoured  
in his wondrous woikes. With such woeth  
he healeth men / and taketh awaye their paynes.  
Of such woeth the Apothecary make a consec-  
cion / yet can no man persourme all his woer-  
kes. For of the Lorde commeth prosperous  
wealth ouer all the earth.

**D** My sonne / Despyse not this in thy sickness  
but praye vnto the Lorde / and he shall make  
the whole leaue of thy synne / as oide thy ban-  
des aright: cleanse thyne here from all wicked-  
nes. Geue a sure savioured offeringe / and the  
fine flour for a toke of remembrance: make  
thy offeringe fast / as one that geueth the first frutes /  
and geue rounde to the Physician. For the Lorde  
hath created him: let him not go from thee /  
for thou hast neede of him. The houre maye  
come / that thy selfe maye be helped throughe  
when they praye vnto the Lorde / that he maye  
reuerend get health to lye longer. He that  
synneth before his maker / shall fall in the ban-  
des of the Physician.

**E** My sonne / I charge forth thy teares ouer  
the dead: and beginne to mourne / as if thou  
haddest suffred great harme thy self: and the  
ouer his body after a conuenient maner / and  
despyse not his buryall. Enforce thy selfe to  
wepe / and prouoke thy selfe to mourne / and  
make lamentacion expediently / and that a daye  
or two / as thou be euil spoken of: and the ed-  
fite thy selfe because of the beautyes. For of  
beautyes commeth death / & beautyes of the  
earth beareth strenght. Beautyes a powerte  
groweth the here in temptation & offence. Take  
no beautyes to herd / & yue it awaye / as remem-  
ber the last thinges. Forget it not / for there is  
no turninge agayne. Thou shalt do hym no  
good / but hurte thy selfe. Remembre his iud-  
gement / thine also shalbe lyke wyse: vnto me  
beauer of the dead ceaseth in his rest / and com-  
fore thy selfe againe ouer him / seinge his spere  
is departed from him.

The wisdom of the scribe ceaseth at conuement  
tyme of rest: and he that ceaseth from exercise  
and labour / shalbe wyse. He that holdeth the  
plough / and hath pleasure in ploddinge and  
digginge the open / a geeth aboute with such  
woikes / he kan speake of open. He seeth his  
herd to make fotwoes / and is diligent to geue  
the fyne fodder. So is euery carpenter also  
and workemaster that labourerth shill night &  
daye: be caruerth / grauerth and curbeth out / and  
his desyre is in sondy cunninge thinges /  
and hys here ymagineth / howe he maye cun-  
ningly cast an ymage / his diligencce also and  
watchinge persourmeth the woike. The yon-  
smyth in lyke maner bideth by his stynde / and  
doeth his diligencce to labour the yon-  
the vapoure of the fyre burneth his flesch / and he  
must fyght with the heate of the sinace. The  
nose of the hammer solideth nether in his eares /  
a hys eyes leke styll upon the thinge that he  
maketh. He hath set his mynde thereupon  
that he will make out his woike / and therefore  
he watcheth howe he maye set it out / a bunge  
it to an ende.

So doeth the potter set by his woike: he  
turneth the whele aboute with his fete / he is  
diligent and carefull in all hys doynge / and  
his labour and woike is without numbic.  
He fashioneth the claye with his arme / and  
with his fete he tempereth it. He here yma-  
gineth howe he maye make it pleasaunt / and  
his diligencce is to cleanse the ouen. All these  
hope in their handes / and cursy one thynketh  
to be cunninge in his woike. Without these  
maye not the cities be manteyned / inhabited  
not occupied: yet come they not by in the con-  
gregacion: they vnderstande not the conue-  
nant of the lawe: they can not declare equite  
a iudgement: they can not fynde out the var-  
sentence: but thow they shall the creature  
of the worlde be manteyned: they praye  
concerneth onely the woike and labour of  
cunninge.

## The. XXXIX. Chapter.

**D** Where that aplyeth his mynde to vnto  
vnderstande the lawe of God / doeth vni-  
genitly seke out the wysdome of the olde  
tyme / a exerceyth him selfe in the prophetes.  
He keepeth the saynges of famous men / and  
preateth to the vnderstandinge of darked sen-  
M III scno

urers of wysdome. He seeketh out the mystery  
of secreete sayings; and euer seeketh him self re-  
uen continually. He doeth seruite amonge  
greate men / and appeareth before the prince.  
He goeth into a strange countrie / and irau-  
a; keth thowto it: hee what good or euill is  
amonge men / he proueth it / and siterh it out.  
He purpofeth in his heart / to reforme early on-  
to the Lozde that made hym / and to praye  
before the highest God. He openeth his mouth  
in prayer; and prayeth for his synnes.

**B** When the greate Lozde will hee shall be fil-  
led with the spere of vnderstandinge / that he  
maye then poure out wyse sentences / a geue  
thar: kes vnto the Lozde in his prayer. He shall  
eade his deuice / a lorde bys knowlege a right  
a geue him vnderstandinge of secreete thinges.  
He shall them feele the fruite of his learninge /  
a reioyce in the conuention of the lawe of the  
Lozde. The whole congregation shall come  
to be his wysdome / and it shall neuer be put  
out. The remembrance of him shall neuer be  
forgotten / and his name shall continue from  
one generation to another. His wysdome  
shall speake of / a the whole cōgregatione shall  
openly declare him his prayse. Whyle he lyueth he  
hath a greater name the a thousand beside / a  
after his deat; the same name remaineth vnto  
to him. Yet wil I speake of iud men of vnder-  
standinge / for I am fill as the Moone.

Ecc.  
iij. b

**C**arken vnto me (ye holy vertuous childre)  
hinge forth frute / as the rose that is planted  
by the biocke of the silde / and geue ye a swete  
snel as Libanus. Flowe as the rose garden /  
singe a souge of praise. O geue thankes vnto  
God ouer all his workes. Geue glory and hon-  
our vnto the Lozde / shew his prayse with  
your lyppes. Doe not the souge of youre  
lyppes with harpes a playinge / a in geuinge  
thankes vnto him / saye after this maner. All  
the workes of the Lozde are exceedinge good /  
and all bys commaundmentes are met / and  
conuient in this season.

Gen. i. d

**D** A man neede not to saye what is this? what  
is that? at anye conuention they shall all be  
sought. It is his commaundment the water  
reioyce as a wall stand at the woide of his mouth  
the water shall flowe. In his commaundment  
is euery thinge acceptible / and receiued / and  
his healt; can not be mysified. The woices

Gen. vi. d

of all flesh are before him / a there is nothinge  
hid from his eyes. He setteth from euery thinge  
to euery thinge / and there is nothinge to won-  
derfull or byge vnto him. A man neede not  
to saye the / what is this? or that? For he hath  
made all thinges to so good vnto man. His  
blesinge shall renne ouer as the streame / and  
moysture the earth lyke a floude of water. Life  
as he maketh the water for thowto / so shall his  
woyth fall vpon the Egiptien.

His woices are playne / and right vnto the  
iust / but vngodly stombe at them. For the  
good are good thinges created from the be-  
gynninge / a euill thinges for the vngodly. All  
thinges necessary for the life of man are crea-  
ted from the beginninge: water / fyre / iron / a  
sile / inel / wheate / and hony / milke and wyne /  
eyle / a clothinge. All these thinges are crea-  
ted for the best to the faryhill. But to that vngodly  
that all these thinges are turned to harme  
and darne. There be spores that are created  
for vengeance / and in their rigourousnes haue  
they fallen their vintment. In the tyme  
of the ende they shall poure out their strenght  
and pacifie the woith of him that made it. Im-  
fyre / hayle / hunger / and death / these thinges  
are created for vengeance.

The rooth of wilde norse / me bestles / the scou-  
pions / serpentes / and the iwarde are created  
also for vengeance / to the destruction of the  
vngodly. They shall be glad to so his com-  
maundmentes: and whan neede is they shall  
ready vpon earth: and whan their houre is  
come / they shall not ouerpass the commaun-  
dement of the Lozde.

Therefore haue I taken a good courage vnto  
to me from the beginninge / and thought to  
put these thinges in wyngge / a to leaue them  
behinde me. All the woices of the Lozde  
are good / and he geueth euery one in due ses-  
son / and whan neede is. So that a man neede  
not to saye: this is worse than that. For in due  
season they are all pleasure and good: and  
therefore prayse the Lozde with whole hart  
and mouth / geue thankes vnto his name.

Eccl. x. Chapter.

**N** Great manyle is created for all me / and  
whan heauy yock vpon all mens dydder /  
sed the daye that they go out of their mothers  
woinde / still they be buried in the earth: the

number of all thinges: namely their thoughtes  
and ymaginations/fears of the hert/eounsaile/  
inducacions/longinge and desire/the daye of  
dearth/from the highest that syteth vpon the  
glorious seat/vnto the lowest a moost symple  
vpon the earth: from him that is gorgeously  
arrayed/and weareth a crowne/vntill him that  
is but homely and symple clothed. There is  
nothinge but wretchednesse/carhinesse/vnquiet-  
nesse and feare of dearth/reiuous/anger/and  
shyfe. And in the nyght whan one shoulde  
rest and slepe vpon his bedde/the slepe chaun-  
geth bye vnderstandinge and knowlege. A  
lyte as nothinge is in the slepe/as wel  
as in the daye of labour.

**B** He that is and is disquieted in the vision  
of his hert/as one that runneth out of a ba-  
ttell: and in the tyme of health be awaketh/a  
maruylfully that he feare was nothinge. Such  
thinges happen vnto all flesch/both man and  
best: but comendeth to the vngodly. **M**erouer  
dearth/bloudsheddinge/shyfe/and sweardes/  
oppression/hunger/detruction/and punish-  
ment: these thinges are all created against  
the vngodly/ \* a for their sakes came the floude  
also. **A**ll that is of the earth/shall turne to  
earth agayne: as al waters ebbe a gaine into the  
see. **A**l bysbes and vnrightheousnes shall put  
awaye: but seythfulness a truth shall endure  
for euer. The substance and goodnes of the vn-  
godly shall be dryed vp/ and synke a waye as a  
warerhoude: and they shall make a founde life  
a greate thonder in the rayne.

**C** Lyke as the righteous reioyceth/ whan he  
openeth his hande/ so shall the transgressours  
be saynt: whan their goodes varysh and con-  
sume awaye. **T**he children of the vngodly  
shall not opene many braunches/ and yet vn-  
clene forces vpon the hyght rockes shalbe ro-  
ued our before the gras by the water syde and  
vpon the ryuer bankes.

Frendlinesse and liberalite in the increase of  
blessinge of God/ is lyke a paradyse a garden  
of pleasure: such mercy also a findnesse endu-  
reth for euer. **T**o labour and to be content w-  
thai a man hath/ is a freete pleasaunt lyfe: and  
that is to fynde a treasure aboute all treasures.  
To beget children/ and to repaire the crosse/ ma-  
keth a perpetual name: but an honest woman  
is more worth then they both. **D**ync a myn-

strelke reioyce the hert/ but the loue of wys-  
dome is aboute them both.

**D**yrpinge and harpyng make a freete noyse/ **B**  
but a frendly tinge goeth beyonde them both.  
Thyne eye desireth fauoure and beuty/ but a  
greuesome tyme rather the they both. **F**riende  
and companion come together at opportu-  
nyte/ but aboute them both is a wyse thar \*  
Eccle. xxx. a  
greetly with her husbande. **O**ne brother hel-  
peth another in the tyme of trouble/ but almes  
shall deliuer more then they both. **G**olds  
and syluer lessen the fete/ but a good counsaile  
is more pleasaunt then they both. **T**emporal sub-  
staunce and strenght lyft vp the mynde: but  
the feare of the Lorde more then they both.  
The feare of the Lorde wanteth nothinge  
and needeth no helpe. The feare of the Lorde  
is as a pleasaunt garden of blessinge/ and no-  
thinge so beutyfull as it. **M**y sonne/ lye not  
a beggerlysk/ for better it were to theste  
to begge. **W**ho so looketh to another mans ta-  
ble/ taketh no thought for his owne lyuinge/  
howe to vpholde his lyfe/ for he sedeth hym self  
with other mens meate. **B**ut a wyse and well  
nourished man wyll beware of begg. **B**eg-  
ginge is swete in the mouth of the vnbancke  
fast/ but in his belly thert burneth a fyre.

## The XLi. Chapter.

**D**earth/ how better is the remembraunce **T**  
of the/ to a man that seeketh rest and com-  
fote in his subtiltaunce and rychces/ vnto a man  
that hath nothinge to vexe hym/ and that hath  
prosperyte in all thynges/ yee vnto hym that  
yet is able to receaue miserie. **D**earth/ how ac-  
ceptable and good is thy iudgement vnto the  
needfull/ and vnto hym whose strenght fau-  
ereth/ and that is now in his last age/ and that  
in all thynges is full of care and fearfulness:  
vnto hym also that is in vniopayre/ and hath no  
hope nor patience. **B**e not thou afrayed of  
dearth/ remembre them that haue bene before  
theand that came after the/ **T**his is the iud-  
gement of the Lorde ouer all flesch. **A**nd why  
woldest thou be agaynst this pleasure of the  
highest: whether it be ten/ an hundred/ or a  
thousande yeares: dearth cresseth not how longe  
one haue lyued.

The children of the vngodly are abhorri-  
table children/ and so are they that kepe com-  
E III q pany

## Ecclesiasticus.

- Ecclesi. i. c** pany with the vngodly. † The inheritance of vngodly children shall come to naught/ and theyr posterite shall haue perpetual shame and confusion. The chyliden complainy of an vngodly father: and why? for hye sake they are rebuked and despyed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the Highest God: If ye be borne/ye shal be borne to cursynge: If ye dye/ the curse shal be youre portion.
- Gen. iii. d** † All that is of the earth/ shall turne to earth  
**Ecclesi. i. b** agayne: so ga the vngodly also out of the curse into destruction. The forow of men is in their bodye: but the name of the vngodly shalbe put out: for it is nothinge word. † Labour to get the a good name/ for that shal continue surer by the/ then a thousande greate treasures of golde. A good lyfe hath a nūbre of dayes/ but a good name endureth euer.
- Ecclesi. ii. c** † My children/ kepe wysdome in peace: for wysdome that is hyd/ a treasure that is not fene/ what profit is in the bodye? † A man that bydeth his foolyshnes/ is better then a man that bydeth his wysdome. Therfore be ye turned at my wordes: for it is not good in all thinges/ a lwaye to be ashamed. True sayth must proue and measure it.
- Ecclesi. ii. a** Be ashamed of wretchedom before father and mother: Be ashamed of lesynge before f prince a men of auerage: Of sinne, before the iudge and ruler: Of offence, before the congregacion and people: Of unrighteousnes, before a conyngon a frende: Of theste, before the neyghbour. † As for the trouth of God and his edumantre, not ashamed therof.
- Rom. i. b** Be ashamed to lye with thine eldowes vpon the bacad: Be ashamed to lye vpon barlottes: Be ashamed to turne awaye thy face from thy frende. Be ashamed to take/ and not to geue: Be ashamed also to lye vpon another mans wyse/ and to make many rystinge wordes with her mayden/ or to stande by her bed syde. Be ashamed to vpbraid thy frende: and when thou gettest any thinge/ call him not in the teeth wythall.
- The XLII. Chapter.
- W**hat care is a thinge ruse/ and disclofe † Not the wickete that thou hast herde in secrete. Be shamefull and reuoluered in bedes/ so shall every man fauoure the. Of these thinges be not thou ashamed/ a accepto no person to offende. Namely/ of these thinges be not ashamed: Of the lawe of God: of the counsaill of iudgement: to bunge the vngodly from his vngodlynes vnto righteousnes/ and to make him a good man: to scale faithfully in neyghbour and companion: to distribute the heretage vnto f frendes: to be diligent to kepe true measure and weight: to be content/ whether thou gettest much of lyte: to scale truly with temporal goodes in begyne and selling: to bunge vp chyliden with diligence: to correcte an euill seruant vnto kepe that thine is from an euill wyse: to set a locke where many handes are: what thou vntyuerest and geuest out to be kepte/ to tell it/ and to weye it: to wyte vp all the velyueringe and receauinge: to ensoure the vnlearned and vnwyse: Of the aged that are iudged of the yonge. If thou be diligent in these thinges/ truly thou shal be learned and wyse and accepted of all men.
- The daughter maketh father to wach/ so dcreely: as the carefulnes that he hath for her/ taketh awaye his slepye/ in the night/ lest she shoulde outgrowe him. And when she hath an hous bande/ lest she shoulde be hated/ and lest she shoulde be despyed or reuylid in her virgynite/ as gotten with chyliden in her fathers house: O C when she cometh to the man/ lest she behaue her selfe not righte/ continue vnfruitful. † If thy daughter be wnten/ leton/ kepe her chastely/ lest in the cause thine enemyes laugh the to scorn/ and the whole cite to geue the an euill reporte/ a so thou be fayne to heare thy shame of every man/ and be confounded before all the people. † Bewelde/ not thy every bodyes beuty/ a haue not much dwelling amonge women. Forlyt as the wome and moche cometh out of clothynge/ so doth the wisednes come of wromen.
- It is better to be wch an euil man/ then to wch a frendly wyse that putteth one to shame and rebuke. I will remember the woordes of the Lo: d/ a declare the thinge that I haue sene. In the wordes of f Lo: d/ are his treasures. The Sunne ouerleth all thinges: so byshyne/ and all bys woordes are full of the clarite: therof. Eark not the Lo: d/ brought to passe/ that his saynetes shoulde tell out all his wonderous wykes/ which f almighty Lo: d hath



hath stablyshed: All thinges endure in his  
 glory. He seeketh out the grounde of the depe  
 and the hert/ and he knoweth all their imagi-  
 nation and wysdome. For the Lorde know-  
 eth all sciencie/ and he looketh into the roken of  
 the tyme. He declareth the thynges that are  
 past/ and for to come/ and he telyeth thinges  
 that are secreet. No thought maye scape  
 him/ neyther maye any woide be byd from  
 him. He hath garnysed the bygge excellent  
 woikes of his wysdome/ and he is from euer-  
 lastinge to euerlastinge. Vnto him maye no  
 thinge be added/ neyther can he be myssted/  
 he hath no nede also of any counsell. O  
 how amiable are all his woikes / and as a  
 sparke to loke vpon: They tye all/ and endure  
 for euer/ and whan Ierur nede is / they are all  
 obedient vnto hym. They are all double one  
 agaynst another/ he hath made nothyng that  
 hath faulte or blemyshe. He hath stablyshed  
 the goodes of eury thynge/ and who maye be satis-  
 fied with his glory/ whan he seeth it:

The XLIII. Chapter.

The glory of the beyghit/ is the sayre and  
 cleare firmament/ the beuty of the heauen  
 in his glorious clarence. The Sunne whan it  
 appeareth / declareth the daye in the goyng  
 out of it/ a maruailous woike of the Bygghit.  
 At noone it burneth the earth/ and who maye  
 abyde the heate thereof? Who so keepeth an  
 oon whan it is here/ the tymes more doeth the  
 Sunne burne vpon the mountaynes / whan  
 it berbeth out the fyre beames/ and shyneth  
 with the byghthenes of it / it blindeth the eyes.  
 Great is the Lorde that made it / and in  
 hys commaundement he causeth it to runne  
 hastely.

The Moone also is in all / and at conue-  
 nient season it sheweth the tymes/ and is a ro-  
 ken of the tyme. It be roken of the solemne  
 feast to taken of the Moone / a lycht that mys-  
 shed and increaseth agayne. The moneth is  
 called after the Moone / it groweth wonder-  
 fully in her chaunginge.

The armye of heauen also is in the beyghit/  
 in the firmament of heauen it gieweth a cleare  
 and glorious thync. This is the clarence of  
 the starres/ the beayful apparell of heauen/ the  
 apparell that the Lorde lygheneth in the

beyghit. At his holy woide they continue in  
 their ordie / and nor one of them faileth in his  
 watch. I Loke vnto the raine borne / and prayse  
 him that made it: very beuyfull is it in his  
 thync. He compasseth the heauen aboute with  
 his clarence and glory / the bandes of the By-  
 gghit haue bended it. Whom his commaun-  
 dement he maketh the snowe to fall / and the  
 thonder of his iudgement to synge hastily.  
 Whom his commaundement the treasures  
 are opened / and the cloude sye as the folow-  
 In his power hath he strenghtend the clou-  
 des/ and bidden the hayle scowes.

The mountaynes melt at the fygge of him/  
 the wynde bloweth accordinge to his wyll.  
 The sounde of his thonder beareth the earth /  
 a so doeth the storme of the North: the wylicke  
 wynde also lygheneth thowne as a feathered fowle /  
 casteth out and spredeth the snowe abroad: a  
 as the grethoppers that destroye all/ so falleth  
 it thowne. The eye maruaileth at the beuty of  
 the wyntennesse thereof / and the hert is afraied  
 at the raine of it. He poureth out the frost vpon  
 earth lyke salt / and whan it is frozen / it is  
 as sharpe as the pycke of a thysle.

Whan the colde North wynde bloweth harde  
 Chylfall cometh of the water. He lygheneth  
 thowne vpon all the gatheringes together of  
 water / and putteth on the waters as a dyssel  
 plate. He burneth the mountaynes / a burneth  
 the wildernesses: and loke what is grene/  
 he putteth it out lyke fyre. The medicine of all  
 thys is / whan a cloude cometh hastily / and  
 whan a dew cometh vpon the heate / it shalbe  
 refreshed agayne.

In his woide he stilleth the wynde. In  
 his counsell he semeth the depe/ and the Lorde  
 Iesus planted it. They that sayle ouer the  
 see/ tell of hys perils and harmes: and whan  
 they heare it with our eares / we maruaile the  
 great. For there be straunge wonderous woikes /  
 diuerser maner of nyce / beastes a walfysshes.  
 Whom him are all thynges set in good  
 ordie and perfourmed / and in his woide all  
 thynges endure.

I speake much / but I can not sufficiently  
 attaine vnto it / for he him selfonye is the per-  
 sonne of all wooides. We shoulde prayse the  
 Lorde after all oure power / for he is great: in  
 all his woikes. The Lorde is to be feared / Psal. scv. 8  
 ¶ In ij yee

ye/ very greate is he / and maruaylous is his power. Praise the Lord/ & magnifie him as much as ye maye / yet doceth he farre exceede all praise. ¶ Magnifie him with all youre power / and labour earnestly / yet are ye in no wysse able sufficiently to praise him. ¶ Who hath sente him that he myght tell vs: Who can magnifie him so greatly as he is? For there are hyd yet greater thynge then these be: as for vs we haue bene but few of his workers. For the Lord hath made all thinges / & geuen wysdome to such as feare God.

## The XLIII. Chapter.

A commendacion of the olde  
verecious fathers.

¶ Let vs commend the noble famous men / and the generation of our forefathers and fathers. Many more glorious aces hath the Lord donne / & bened his greate power euer sence the beginning. The noble famous men raygned in their kyngdomes / and bare excellent rule. In their wysdome and vnderstandyng / they followed the counsail theyered in the prophesies.

¶ They led the folke they were the counsail and wysdome of the scribes of the people. Wysse sentences are founde in their instrucion. They sought the stoutnes and melody of musick / and brought forth the pleasant songes in scripture. They were ryche also / and coulde comforte and pacifye those that dwelt with them. All these were very noble / and honourable men in their generations / and were well reuered of in their tymes. These haue left a name behinde them / so that theye praise shall alwaye be spoken of.

¶ Afterwarde there were some / whose remembrance is gone. ¶ They came to nauight a perished / as though they had neuer bene / and became as though they had neuer bene borne / & their children also with them.

¶ Neuertheless / these are soungt me / whose righteousnes shall neuer be forgotten: but continue by theye posterite. Theye children are an holy good heretage: Theye sene endured fast in the conuenaunt. For their sakes shall their children and sene continue for euer / and theye praise shall neuer be put doune. Their bodies

are buried in peace / but their name lyueth for euermore. The people can speake of their wysdome / and the congregation can talke of their praise. ¶ Nooh walked right and acceptably before the Lord: therefore was he translated for an example of amendement to the generations. ¶ Noe was a stedfast a righteous man: and in the tyme of watyr he became a reconcomlyng. Therefore was he left a remnaunt vnto the earth / when the floude came. ¶ In euery thinge conuenaunt was made with him / that all flesh shoulde perishe no more with watyr.

¶ Abraham was a greate father of many people / his glory was there none like vnto him. He kepte the lawe of the Holyest / and came into a conuenaunt with him. He left the conuenaunt in his flesh / & a reban he was tempored / he was founde faythfull. Therefore receyued God vnto him with an oath / that he wolde blisse all peoplen his sene / that he wolde multiplye and increase him as the dust of the earth / and to calte his sene as the starrs: yet and that his sene shoulde haue the possession / and inheritance of the lende from sea to sea / and from the ryuer vnto the borders of the lende.

¶ With Isaac had he stablyly the same conuenaunt for Abraham his fathers sake. For that greuous blessinge and health of all men / and conuenaunt had he stablyly with Isaac / and made it to rest vpon the heade of Jacob. He knew him / & in that he prospered him so well and richely / as gaue hym an heretage / and foundered his portion by it self / and parted it amonge the twelke tribes. Mercifull men brought he out of him / which founde fauoure before all self.

## The XLV. Chapter.

¶ Of vs beloued of God and men / whose remembrance is in by the praise: hym hath the Lord made lyc in the glory of the sayntes / and magnified him / so that the enemies shodden a we of him / & shonw his wodes he had greate wonder. He made him grete in the sight of kinges / gaue him commaundement before his people / and shewed him his glorious power. ¶ He stablyly had him with his faythfulness and mekenes / and chose hym out of all men. For he herde his voyce / and ledde him in the barete cloude: & and there he

Psal. cv. a

Ecc. i. c. 1  
Joan. j. b

Ecc. x. vii. c.

Gen. vii.

B







## Ecclesiasticus.

pleas'd the Lord/and remain'd stedfastly in the waye of David his father. Which way was great and faithfull in his visions. In his time the Sunne wrote backe words/and he lengthen'd the Synagoge. With a righte sweete prophecy he what shoulde come to passe at the last/and to such as were fowfull in Sinne/ he gaue consolation/with which they might comforte them selves for euermore. He shew'd things that were for to come/and set forth o'uer they came to passe.

### The XLIX. Chapter.

**A** Remembraunce of Josias/is like as when the Apothecary mixeth many precious sweete smelling things together. His remembraunce shalbe sweete as honey in all mouthes/and as the playinge of musick by the waye. He was appointed to turne the people agayne/and to take awaye all abominations of the vngodlye. He erected his borne into the Lorde/and in the tyme of the vngodlye he set up the worshippe of God agayne. All synners excepte Dauid/Esaias and Josias/commyn'd wickednesse: for euen the synners of Iuda/also forsoke the lawe of God. For they gaue theyr borne vnto other theyr banoure and worshippe also to a strainge people.

**B** Therefore was the cleere citie of the Sanctuary drent with fyre/and the streets thereof laye desolate and wastfull for they intreated Ieremy euill/which neuertheles was a prophete/edneyed from his mothers wombe/that he mighte rote oute/strake off/and destroye: and that he mighte builde up/and plante agayne.

**E**zechiel sawe the glory of the Lorde in a vision/whiche was shew'd hym vpon the chaire of the Cherubims. For he thoughte vpon the cherubs in the rayn/to do good vnto such as had ordred their wayes a ryghte. And the bones of the twelfe prophetes stouth from out of their places: for they gaue comfort and consolation vnto Jacob/and deliuered them faithfullly. For some shall we prayse Zorobabel/whiche was as a ryng in the ryght hande.

**E** So was Iesus also the sonne of Iosede: these men in their tymes builded the house/and set up the Sanctuary of the Lorde agayne/whiche was prepared for an euertlasting

worshipp. And Hieronimus is alwaie to be commended/whiche set up for vs the wallis that were broken downe/inade the paites and barres agayne/and builded oure houses of a newe. But vpon earth is there no man created lyke Ieremy: for he was taken up from the earth. And Ioseph/whiche was lorde of the brethren/and the upholder of his people/Hieronimus were couer'd a septer. Seth and Sem were in greates honoure amonge the people: and so was Adam aboute all the bestles/whiche he created.

### The L. Chapter.

**S**ymon the sonne of Onias the hyghte/aspiesse/whiche in his lyfe set vp the house agayne/and in his dayes made fast the temple. The hyghte of the temple also was founded of him/the vubble buildinge/and the hyghte wallis of the temple. In his dayes the welles of water flow'd oute/and were exceedinge full as the see. He toke care for his people/and deliuered them from destruction. He kepte his citie and made it stronge/that it shoulde not be besieged. He dwelt in honoure and worshippe amonge his people/and enlarged the inuance of the house and the courte. He greeth lighte as the morninge starre in the myddest of the cloudes/and as the LNoone when it is full. He shyneth as the Sunne in the temple of God. He is as hyghte as the raynesbowe in the fyre cloude/and flourisheth as the floures and roses in the springe of the yere/and the lyses by the ryuers of water: like as the Bananiches vpon the mount Libanus in tyme of Sommer. In a fyre and incense that is kindled: like as an whole ornament of pure golde/for with all manner of precious stones: and as an olive tree that is fruitfull/ as a cypres tree whiche groweth vpon a hyghte.

When he put on the garment of honoure/and was clothed with all beuare: when he wente to the holy aultare/ to garnish the couerlinge of the Sanctuary/when he toke the potensons oute of the purples bande/ he hym selfe stode by the hert of the aultare/ as he then rounde aboute in ordre. As the chaires of the cleere rocke vpon the mount Libanus/so stode they round aboute him. And as the Bananiches of the olive tree/so stode all the sonnes

ap. x. v. b  
ca. xx. v. d

14 re. vii. a  
14 re. vii. b  
q. pa. xx. vii. a

14 re. xv. b  
Jere. i. a  
Ezec. i. a

Agg. ii. a  
i. x. v. d  
ii. v. a

Agg. i. c. 4

14 re. vii. b  
14 re. vii. c  
14 re. vii. d

sonnes of Aaron in their glory. And that he might sufficiently performe his seruice/ and the aultars/ garnish the offeringe of the higheste God/ he stretched out his hande/ as ife of the vinctio offeringe/ poured in of his mycke he poured upon the bottome of the aultar a good smell onto the hyghest pyner.

Then beganne the sonnes of Aaron to fringe/ and to blowe with trompettes/ and to make a greates noyse/ for a remembraunce and prayse vnto the Lozde. Then were the people afrayd/ and fell vpon the earth vpon theyr faces/ to worshippe the Lozde theyr God/ and to geue thanks to almighty God. They songe goodlye also with their voyces/ so that there was a pleasaunte noyse in the greates house of the Lozde. And the people in theyr prayer besoughte the Lozde the higheste/ that he woude be mercifull/ vntill the honoure of the Lozde were persourmed. Thus ended they theyr ministration and seruice.

¶ Then wente he vnto/ and stretched oute his hande ouer the whole multitude of the people of Israel/ that they shoulde geue praise and thanke oute of theyr lippes vnto the Lozde/ and to reioyce in his name. He beganne yett once also to praye / that he mighte openly seme the thanksgyuinge before the higheste/ namely thus: O geue prayse and thanke/ ye all vnto the Lozde our God/ whiche hath euer bene noble and great thinge: whiche hath increaced oure dayes from our mothers wombe/ and dealt with vs accordinge to his mercy: that he wyll geue vs the iustynesse of herte/ and peace for oure synnes in Israel. Whiche faithfullly feperth his mercy for vs euermore/ and alwaye deliuereth vs in due season.

¶ There be two maner of people/ that I labour for my herde/ as for the thyrde/ whome I haue/ it is no people: They that sye vpo the mountayn of Samaria/ the Philistines/ and the foolish people that dwel in Strachina.

I Iesus the sonne of Syrach/ cleasurde of Ierusalem/ haue marked vp these informations/ and documentes of wisdom and vnderstandinge in this booke / and poured out wisdome cure of my herde. Blessed is he that exerciseth him selfe therin/ and who so wylly

such to herde/ wyl be myse. If he be these thinge/ he shall be strong in all. For the lighte of the Lozde ledeyth him.

The. L. Chapter.   
 A prayer of Iesus the sonne of Syrach.

¶ Thanke the O Lozde and synge/ and prayse the O God my Scouere/ I wyl reide prayse vnto thy name: for thou art my Defender and helper / and haste preserued my body from destruction/ fro the snare of manye voruous tunges/ and from the lippes that are occupied with lye. Thou hast bene my helper/ from such as stode vp against me/ and hast be luered me after the multitude of thy mercy/ and for thy holy names sake. Thou hast velyuered me from the roaring of them/ that prepared them selves to beuowe me oute of the handes of such as sought after my lyfe: from the multitude of them that troubled me/ and wente aboute to set fyre vpon me on euery syde/ so that I am not bent in the middelt of the fyre: from the depe of hel/ fro an vndeane tunges/ from lyinge wordes/ from the wicked synge/ and from an vnrighteous tunges. My soule that praise the Lozde vnto death/ for my lyfe: he wyl vnto hell.

¶ They compassed me rounde aboute on euery side/ and there was no man to helpe me. I looked aboute me/ if there were any man that woude saoure me: but there was none. The thoughte I vpon thy mercy O Lozde/ and vpon thy ceter that thou haste bene cuer of olden: namely/ that thou velyuerest such as put their trust in the/ and ryddest them oute of the handes of the heuilen. I

¶ Thus syre I vp my prayer fro the earth/ and prayed for velyuerance from death. I called vpon the Lozde my father/ that he woude not leaue me withoute helpe in the daye of my tremble / and in the tyme of the paynde. I prayded thy name continuallye/ selidinge honoure and thanke vnto it/ and so my prayer was orde. Thou saueddest me from destruction/ and velyuereddest me from the vnrighteous tyme. Therefore wyl I acknowledge and prayse the/ and magnifye the name of the Lozde.

The songe

**C** When I was yet but yonge / or euer I  
 wente astray / I desired w<sup>th</sup> dome openly in  
 my prayer / I came therfore before the temple /  
 and sought her vnto the last. Then staunched  
 she vnto me as a grape that is soone ripe.  
 My heart reioyced in her / then wente my fore  
 the ryght waye / yee / from yourt vp sought I  
 after her: I bowed yowre mynre care and re-  
 ceaued her. I founde me much wysdom / and  
 prospered greatly in her. Therfore wyl I a-  
 scribe the gloire vnto hym that geueth me  
 wysdom: for I am aduysed to do therafter.  
 I wyl be zelous to cleue vnto the thinge that  
 is good / so shall I not be confounded. My  
 soule hath waxed with her / and I haue ben  
 diligent to be occupied in her. I list vp myne  
 hande an hynde / then was my soule lyght-  
 ned thowme wysdom: that I knowe god  
 my fooly shewe. I adored my soule after her /  
 the and I were one herte from the begin-  
 ninge / and I founde her in cleynesse. And  
 therfore shal I not be forsaken.

**D** My herte longed after her / and I gat a  
 good treasure. Thowme her the Lord hath  
 geuen me a newe tunge / wherewith I wyl  
 prayse him. O come vnto me yee vnlearned / a  
 well in the house of wysdom: with drawe  
 not youre selues from her / but talke and com-  
 mon of these thinges / for your soules are very  
 thyrstie. I opened my mouth and spake: I  
 came and dye wysdom without money / bow  
 yowre youre necke vnder her yoke / and youre  
 soule shal receaue wysdom. She is harde at  
 hande / and is content to be founde. Beholde /  
 with your eyes / thowre that I haue had but  
 litle labour / and yet haue founde much rest.  
 O receaue wysdom / and ye shal haue plen-  
 teousnesse of syluer and golde in possession.  
 Let your mynde reioyce in his mercy / and be  
 not ashamed of his prayse. Worke his  
 worke by tyme / and he shal geue  
 you youre reward in  
 due tyme.

The ende of the booke of Iesus / the sonne of  
 Syrach / whiche is called in La-  
 tine Ecclesiasticus.

The prayer of Abarias /  
 and the songe of the thie chyld

which after Theodotions translation: whiche  
 wordes are wyrtten in the thirde chap-  
 ter of Daniel / after the olde  
 text in Latin.

**A**nd they walked in the middell of  
 flame / prayeing God / a magni-  
 fying the Lord. Abarias thus  
 prayde on this maner. But  
 in the middell of fyre opened he his mouth /  
 and sayde: Blessed be thou / O Lord God  
 of oure fathers / righte worshippe to be pray-  
 sed and honoured is that name of thine for euer  
 more: for thou arte righteous in all the thinges  
 that thou haste done to vs: yee / faultfull  
 are all thy woikre / thy wayes are ryghte  
 and thy iudgements true. In all the thinges  
 that thou haste thoughte vpon vs / and  
 vpon the holy one of oure fathers (euen Jeru-  
 salem) thou haste executed true iudgement:  
 yee / accordyng to ryghte / and equite haste  
 thou thoughte these thinges vpon vs / because  
 of oure synnes.

For why: we haue offended / and done wick-  
 edly / departinge from the: In all thynges  
 haue we trespassid / and not obeyed thy com-  
 mandementes / no: kepte the: neither done  
 as thou hast bidden vs / that we mighte pray-  
 se. Therfore / all that thou hast thoughte  
 vpon vs / and euery thinge that thou hast done  
 to vs / thou hast done them in true iudgment:  
 As in velyouryng vs into the bandes of oure  
 enemyes / amonge vngodly and wicked he-  
 binacions / and to an vngodlynges hande /  
 whiche the most forwarde vpon earth. And now  
 we maie not open oure mouthes / we are be-  
 come a shame and reproche to thy seruants  
 vs / and to them that worshippe the.

Yet for thy names sake / we beseeche the: geue  
 vs not vp for euer / because not thy conuenant  
 and take not awaye thy mercy from vs for  
 thy beloued Abarias sake / for thy seruant  
 Isaac sake / and for thy holy Israels sake:  
 to whome thou haste spoken and promysid /  
 that thou woldst multiplye them: sith  
 as the starres of heauen / and as the sandes  
 of the see.



that they vpd the sic shore. For we (o Lord) are become lesse then any people/and he kepte vnder this waye in all the world:/because of oure synnes: So that now we haue newe yerpunte/Bufes/prophets/Burntofferings/sacrifices/oblation/incense/and no Sanctuary before the.

Uenue the selfe/ in a contrye herte / and an humble spiete let vs be receaued/that we may opayne thy mercy. Like as in the burnt offerings of ramme/and bullecke/ and lyke as in thousandes of fat lambee: so let oure offeringe be in thy sight this daye/that it maye please the:/for there is no confusion vnto the/ that put their trust in the. And nowe we for lowe the with all our herte/ we feare the/ and like thy face. But we nor to shame/ but deale with vs after thy louinge kyndnesse/ and accordinge to the multitude of thy mercyes/ be lyer vs by thy myacles / (o Lord:) and get thy name an euell maye be confounded. So thy seruantes couer maye be confounded. Let them be ashamed thow we thy Almightye power / and let their strengthe be broken that they maye knowe/ howe that thou onely art the Lord: God / and honoure worshippe thowout all the world.

And the Kinges seruantes that put them in/ ceased not to make the ouen hote with wide fyre/ they strawe/peche and faggottes: so that the flammie went out of the ouen vpon a fly: cubite of yee/ it roke awaye and wente vpon those Caldees that it gat holde vpon the syde of ouen. But the angell of the Lord: came wente into the ouen to Azarias and his fellowes/ and smote the flammie of the fyre out of the ouen/ and made the middell of the ouen/ as it had bene a coole wynde blowing: so that the fyre neither toucht them / greuch them/ nor byt them hurt. Then the selfe thre came out of one mouth/ praised/ honoured/ and blessed God in the fouer/ sayings:

Blessed be thou/ o Lord: God of oure fathers: for thou art praise and honoure worthy: and to be magnified for euer more.

Blessed be the holy name of thy glory / for it is worthy to be praised/ and magnified in all worldes. Blessed be thou in the holy temple of thy glory: for about all thinges thou art to be praised/ yee/ and more the worthy to be magnified for euer. Blessed be thou in the iron

of thy Kingdome/ for about all thou art worthy to be wel spoken of/ and to be more then magnified for euer. Blessed be thou/ that lokest thow the Depe/ and fyrest vpon the Cherubins: for thou art worthy to be praised/ and about all to be magnified for euer. Blessed be thou in the firmament of heauen/ for thou art praise and honoure worthy for euer.

All ye wythes of the Lord: speake good of the Lord: / prayse hym / and set hym vp for euer.

The angells of the Lord: / speake good of the Lord: / prayse hym/ and set him a rest/ a vpd for euer.

The heuens/ speake good of the Lord: / prayse him/ and set hym vp for euer.

All ye waters that be about the firmament/ speake good of the Lord: / prayse him/ and set hym vp for euer.

All ye powers of the Lord: / speake good of the Lord: / prayse hym/ and set hym vp for euer.

The Sunne and Moone / speake good of the Lord: / prayse him/ and set hym vp for euer.

The starres of heauen / speake good of the Lord: / prayse him/ and set hym vp for euer.

The showers and Dewe / speake good of the Lord: / prayse him / and set him vp for euer.

All ye wyndes of God / speake good of the Lord: / prayse hym/ and set him vp for euer.

The fyre and heate / speake good of the Lord: / prayse hym/ and set hym vp for euer.

The wynter and sommer / speake good of the Lord: / prayse him / and set hym vp for euer.

The dewe and froste / speake good of the Lord: / prayse hym/ and set him vp for euer.

The frost and colde / speake good of the Lord: / prayse him/ and set him vp for euer.

The yce and snowe / speake good of the Lord: / prayse him/ and set him vp for euer.

The nightes and dayes / speake good of the Lord: / prayse hym / and set hym vp for euer.

## The songe of the thre chyldren.

O ye light and varcellesse / speake good of the Lord: prayse hym/and set hym vp for euer.

O ye gyghtheniges and cloudes / speake good of the Lord: prayse him/ and set hym vp for euer.

O let the earthe speake good of the Lord: ye: let it prayse him/ and set him vp for euer.

O ye mountraynes and hylles / speake good of the Lord: prayse hym/and set him vp for euer.

O all ye grene thynges vpon the earthe / speake good of the Lord: prayse him/and set him vp for euer.

O ye welles/speake good of the Lord: prayse him/and set him vp for euer.

O ye fies and flouides / speake good of the Lord: prayse hym and set hym vp for euer.

O ye whalles and all that lyue in the waters/speake good of the Lord: prayse hym/and set hym vp for euer.

O all ye foolles of the ayre / speake good of the Lord: prayse hym/ and set hym vp for euer.

O all ye bestes and cattell / speake good of the Lord: prayse him/ and set hym vp for euer.

O ye chyldren of men / speake good of the Lord: prayse hym/ and set hym vp for euer.

O let Israel speake good of the Lord: prayse him/and set him vp for euer.

O ye prynces of the Lord: / speake good of the Lord: prayse him/ and set him vp for euer.

O ye seruantes of the Lord: / speake good of the Lord: prayse him/and set him vp for euer.

O ye spyces and soules of the righteous / speake good of the Lord: prayse hym/ and set him vp for euer.

O ye holy and humble men of herte / speake good of the Lord: prayse him/ and set him vp for euer.

O Ananias / Sazanas and Mysael / speake good of the Lord: prayse ye him/ and set him vp for euer: I Whiche hath deliuered vs from the helte/pe to from y hande of deathe/

trydde vs from the myddest of the burning flamme/and saued vs euen in the myddest of the fyre. O geue thankes therfore vnto the Lord: for he is kynde herted/and his mercy endureth for euer. O all youre men / speake good of the Lord / euen the God of all gods: O prayse him/and geue him thanke/for his mercy endureth wolde withoute end.

Here endeth the songe of the thre chyldren.

## The story of Susanna / which is the xij. Chapter of Daniel after the Lann.

**H**ere dwelta man in Babylon / called Joachim: that toke a wyfe whose name was Susanna / the daughter of H. I. I. a very fayre woman/ and such one as feared God. Her father and her mother also were goodly people/ and taught her daughter according to the lawe of Moyses. This Joachim / her housband / was a greate ryth man/ and had a saye orcharde togynginge vnto his house. And to hym resorted the Jewes commonly / because he was a man of reputation amonge them. The same yere were there made two iudges/ such as the Lord spaketh of: All the wickednesse of Babylon cometh from the idlers / that is / from the iudges / which seme to rule the people. These came vnto Joachims house: and all such as had any thinge to do in the lawe / came thither vnto them.

Now when the people came agayne as after noone / Susanna wente into her houshandes orcharde to walke. The eldres seynge this / that she wenten dayly and walked / they burned for lust to her / yet they were almost out of theyr wyces / and cast vnto theyr eyes / that they shoulde not se beauen / nor remembre that God is a ryghteous iudge. For they were each wounded with the lust of her / neyther durst one shewe another his greife. And for shame / they durst not tel her

Dfel. xli. a  
133111. a  
a 133114. a  
3poc. 11. a

3re. 11. c

their inordinate luste / that they wolde sayne haire had to do with her. Yet they layed traic for her earnestly from daye to daye / that they myghte / as they call it / haue a sight of her. And the one sayd to the other: Vp / let vs go home / for it is byrner tyme. So they wente their waye from her.

When they returned agayn / they came together / enquiring out the matter betwixt the selfe / yet / the one tolde the other of his wicked luste. Then appointed they a tyme when they myghte take Susanna alone.

It happened also / that they spred oure a conuenient tyme / when she wente forth to walke (as her maner was) and no bodye with her but two maydens / and thoughte to traue her selfe in the garden / for it was an hot season. And there was noe one person there / excepte the two elders that had byd them selfe / to beholde her. So she sayde to her maydens: go for me oyle and soper / and shut the orcharde doore / that I maye walke me. And they byd as she had their / and shut the orcharde doore / and wente oute them selfe / at a backe doore / to set the thinge that she had commaunded: but Susanna knewe not / that the elders lay there hid with in. Nowe when the maydens were gone forth / the two elders gat them vp and ranne vpon her / sayinge: Nowe / the orcharde doore is shut / that no man can see vs: we haue a luste vnto thee / therefore consent vnto vs / and let vs do.

¶ If thou wilt not / we shall syngge a testimoniall agaynst thee / that there was a yonge felow with thee / and that thou hast sine awaye thy maydens from the forthe same cause. Susanna slyghed / and sayde: Alas / I am in trouble on euery syde. Though I solerte youre mynde / it will be my death: and yf I consent not vnto you / I canne not escape youre handes. Well / it is better for me / to fall into youre handes / withoute the dede syngge / then to synne in the sight of the Lorde: and with that / she cryed oute with a loud voice: the elders cryed also agaynst her.

Then ranne there one to the orcharde doore / and synote it open. Nowe when the seruantes of the house herde that crye in the oie

chard / they rushed in at the backe doore / to see what the matter was. So when the elders tolde them / the seruantes were greatly ashamed: for why / there was neuer seld a report made of Susanna. On the morowe after came the people to Iosaphat her hous hande / and the two elders came also / full of mischeuous ymaginacions agaynst Susanna / to syngge her vnto death / a space thus before the people: O vnde for Susanna the daughter of Heliadas / Iosaphats wyfe. And immediately they sent for her. So she came with her father and mother / her dysobeyn / and all her kynrede. Nowe Susanna was a tender persone / and maruailous faire of face. Therfore the wicked men commaunded to take of the clothes from her face / for she was couered / that as the lecher they mighte so be satisfied in her beautye. Then her friends / yee / and all they that knewe her / beganne to wepe.

These two elders stode vp in the midst of the people / and laied their handes vpon the head of Susanna: whiche wepte and looked vp towarde heauen / for her bette had a sure trust in the Lord. And the elders saide: As we were walkinge in the orcharde alone / this woman came in with her two maydens / whome she sent awaye from her / and sparde the orcharde doore. Whiche that a yonge fellow (whiche there was byd) came vnto her / and laye with her. As for vs / we stode in a corner of the orcharde. And when we sawe this wickednesse / we ranne to her / and perceaued that they had medled together. But we could not holde bym / for he was stronger than we / thus he opened the doore / and gat him awaye. Nowe when we had taken this woman / we aske her / what yonge fellowe this was: but she wold not tell vs. This is the matter / and we be witnesses of the same.

The commune foote belieued them / as those that were the elders and iudges of the people / and so they condemned her to death. Susanna cryed oute with a loud voyce / and sayde: O euill thinge God / I thou searcher of secretes / thou that knowest all thinges / as thou comest to passe: thou wost that they haue done false witness agaynst me: a beholde / I must dye / where as I neuer byd  
117

## The story of Susanna.

any such thinges / as these men haue maliciously inuented against me. And the Lord bryde her voyce. For when she was led forth to the heare / the Lord raysed up the spirit of a yonge child / whose name was Daniel / which Reg. iij. cried with a loud voyce: I am cleane from this bloude. Then all the people turned them Jer. xx. b  
**G** towards him / and saide: What meane these wordes that thou hast spoken: Daniel stode in the midst of them and saide: Are ye suche foules: Or ye children of Israel: that ye canne not discreene: Ye haue here cōdemned a daughter of Israel vnto death / and knowe not the truth wherof: Go ye on iudgment again / for they haue spoken falsse wyntesse agaynst her.

Wherfore the people turned againe in all the place. And the eldres (that is the principal heades) saide vnto him: Come ye vnto here amonge vs / and shewe vs this matter / synge God hath geuen the as great honour iiij. Re. iij. d  
 as an elder. And Daniel saide vnto the: I put these two asyde one from another / and then shal I heare them. Whā they were put asunder one from another / he called one of them / and sayde vnto him: O thou olde knackerde carle / that hast vsed thy wickednesse so longe: thin vngenerous dedes which thou hast done afore / are now come to light. For thou hast geuen falsse iudgements / thou hast oppressed the innocent / and letten the gyltic go free / where as yet the Lord sayeth: The innocent and righteous thou slayest not. Wel then / if thou hast sene her / tell me / vnder what tree sawest thou them talking together: He answered: Vnder a Mulberry tree. And Daniel sayde: very well. Nowe thou yest euen vpon thine heade. So / the messenger of the Lord hath receaued the sentence of him / to cut the tree in two.

Then put he him asyde / and called for the other / and sayde vnto hym: O thou sode of Canaan / but not of Iuda: sayntesse hath deceaued the / a lust hath subuerted thine verite. Thus deale ye afore with the daughters of Israel / and they for feare / consented vnto you: But the daughter of Iuda wolde not abyde youre wickednesse: I will tell me than / vnder what tree diddest thou take them speaking together: He answered: vnder a Domgras

tree. Then saide Daniel vnto him: Very well / nowe thou yest also euen vpon thine heade: The messenger of the Lord standeth wayning with the sword / to cut the tree in two / and to laye you therp.

With that / all the whole multitude gaue a greace / and praised God / which al-  
**P** waye schuereth them that put their trust in him. And they came vpon the two eldres (whom Daniel had eduite with their owne mouthe: that they had geuen falsse witness) and deale with them / euen likewise as they wolde haue done with their neighbours: Ye / they dyd accordinge to the lawe of Moyses / and put them to death / thus the innocent bloude was saued the same daye.

Then Belshias and his wyfe praised God for their daughter Susanna / with Joachim her housbande and all the kinrede: that there was no dishonesty founde in her. From that daye forth was Daniel had in greater reputation in the sight of the people.

The ende of the story of  
 Susanna.

## The story of Bel / and of the Dragon: which is the iiii. Chapter of Daniel after the Lann.

**B** Here was at Babilon an ymage / called Bel: and there were spent vpon him euery daye sixe calkes / xl. shepe / and sixe greate portes of wyne. Hym dyd the kynge worshippe hym selfe / and wroite daylye to honoure hym: but Daniel worshipped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel: He answered and sayd: I doe not worshippe things that be made with handes / but the livinge God / which made heauen and earth / and hath power vpon all flesh. The kynge sayd vnto him: I thinkest thou not that Bel is a livinge God: Or sayest thou not / howe much he eateth and drinketh euery daye: Daniel smiled and said:  
 O kynge

**O** kynge because nor thy selfe: This is but made of claye within/ and of metall without/ neither eateth he euer any thinge.

**B** Then the kynge was wroth/ and called for his priestes/ and sayde vnto them: If ye tell my nor who this is that eateth vp these cyphers/ ye shall dye: But if ye can excuse me that Bel eateth them/ then Daniel shall dye/ for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let it be so/ accordinge as thou hast sayde. The priestes of Bel were lxx. beside their wyfes and chyldren. And the kynge wente with Daniel into the temple of Bel. So Bel pressed sayde: Lo/ we will go out/ and set thou the meate there (O kynge) and pourt in the wyne/ then shut the doore fast/ and seale it with thine owne signet: and to morow when thou comest in/ if thou findest not that Bel hath eaten vp all/ we will suffre death: or els Daniel/ that hath led vpon we. The priestes thought themselves sure ynough/ for vnder the altare they had made a peny in trauncke/ and there wente they in euer/ and vpd care vp what there was.

**C** So when they were gone forth/ the kynge set meates before Bel. Now Daniel had commaunded his seruantes to bunge affbes/ and that he sitted thowout all the temple/ and the kynge myght se. Then wente they out/ and sparrd the doore/ sealinge it with the kynge signet/ and so departed. In the nyght came the priestes with their wyfes and chyldren (as they were wonte to do) and vpd care and thynke vp all. In the morninge by nyght at the breake of the daye/ the kynge arose/ and Daniel with hym. And the kynge sayde: Daniel/ are the scales whole yet? He answered: Ye/ (O kynge) they be whole. Now as soone as he had opened the doore/ the kynge looked vnto the altare/ and cried with a loude voyce: Oreate art thou o Bel/ and why thy is no decreate. Then laughed Daniel/ and helde the kynge that he shoulde not go in/ and sayde: Beholde the pavement/ marke well/ whose footeleppe are these? The kynge sayde: It is the footeleppe of men/ women and chyldren.

**B** Therefore the kynge was angry/ and toke

the priestes with their wyfes and chyldren/ and they shewed hym the peny doore/ where they came in/ and vpd care vp such thinges as were vpon the altare. For the which causeth the kynge slewe them/ and deliuered Be Jerre. li. g into Daniels power/ which destroyed hym Jerre. xli. a and hys temple.

And in the same place there was a greete Dragon/ which they of Babylon worshipped. And the kynge sayde vnto Daniel: sayst thou/ that thyo is but a god of metall also? lo/ he is curth/ he eateth and thynketh: so that thou canst not saye/ that he is no luyngge god/ therefore worshipp him. Daniel sayde vnto the kynge: I will worshippinge the Lorde my God/ The is the true luyngge God: as for this/ he is not the god of isle. But geue me leaue/ (O kynge) and I will destroye this Dragon without swerde/ staff. The kynge sayde: I geue the leaue. Then Daniel toke pitch/ sarr and berry wolle/ and vpd sceth them to gether/ and made loupes therof/ whiche he put in the Dragons mouth/ and so the Dragon burst in sonder: and Daniel sayde lo/ there is he whome ye worshipped.

When they of Babylon herde that they toke greete indignation/ and gathered the together agaynst the kynge/ sayinge: The kynge is become a Jerre also/ he hath destroyed Bel/ he hath slayne the Dragon/ and put the priestes to death. So they came to the kynge/ and sayde: let vs haue Daniel/ or els we will destroye the and thine house.

Now when the kynge sawe/ that they refused in so sore vpon him/ and that necessity constrained hym/ he deliuered Daniel vnto them: which cast him into the Lyons denne/ where he was sixe dayes. In the denne there were seuen Lyons/ and they had geuen them euery daye two bodies and two shepe/ which then were not geuen them/ that they myght deuoure Daniel.

There was in Jermy a prophet called Abacuc/ which had made portage/ and crummed bread in a bepe platter/ and was goinge into the isle/ for to bunge it to the moora. But the angel of the Lorde sayde vnto Abacuc: go/ carry the meate that thou hast into Babylon/ vnto Daniel/ which is in the Lyons denne.

Dan. vi. c

Dan. vi. c

The prayer of Danas  
ses kyng of Iuda / when he  
was holden captiue in  
Babylon.

Denne. And Abacuc sayde: Lorde / I neuer  
same Babylon: and as for the Denne / I knowe  
it not. Then the angel of the Lorde toke  
him by the topp / and bare him by the hee of  
the heade / and (tho' it was a myghty wynde) set  
him in Babylon upon the Denne. And Aba-  
cuc cryed / sayinge: O Daniel / thou seruante  
of God / haue / take the breakfast that God hath  
sent the. And Daniel sayde: O God / hast thou  
thought vpon me? wilt thou neuer faile the  
that loue the. So Daniel arose / and byd eate /  
and the angel of the Lorde set Abacuc in  
his owne place agayne immediately.

4. Re. 10. 4.

6 Upon the seventh daye / the kyng wente  
to betwex Daniel: and when he came to the  
Denne / he looked: and beholde / Daniel sat in  
the myddest of the Lyons. Then cryed the  
kyng with a loud voyce / sayinge: Great art  
thou / O Lorde God of Daniel: and he shewe  
him out of the Denne. \* As for these that were  
cause of his destruction / he byd cast them into  
the Denne / and they were deuoured in a mo-  
ment before his face.

Jerem.  
33. 22. b  
\* Psal. 138. b  
Dan. 12. c

After this wote the kyng vnto all peo-  
ple / kynnedes and tunges / that dwelt in all  
countre / sayinge: peace be multiplied with  
you. My commandement is in all the bounde  
nion of my realme: that men feare and stande  
in awe of Daniels God / for he is the ly-  
vinge God / which endureth euer: his King-  
dome abydeth incorrupte / and his power is  
euerslastinge. It is he that can velyue  
and saue: he doeth wonders an-  
marious / workes in hea-  
uen and in earth / for  
he hath saued  
Daniel  
from the power of  
the Lyons.

Dan. 12. c  
Luc. 1. c  
Esa. 45. 1. b  
Esa. 45. 1. b  
Dan. 12. f

The ende of the Storye  
of Bel.

**D** Lorde almighty / God of our fa-  
thers Abaha / Isaac and Jacob /  
and of the righteous kide of them:  
which hast made heauē and earth  
with all the creature thereof / which hast ordey-  
ned the see by the woide of thy commaunde-  
ment: which hast shunte vp the vype / and  
hast scaled it for thy feare / full a laudable name  
which all me feare / and remembre before the face  
of thy verry / and for the anger of thy thow-  
nyng / the which is impossible to synners.  
But the mercy of thy pynces is great and  
unfeardeable: for thou art the Lorde / who  
myle bygh about al the earth / sufferinge  
and exceeding mercy / and repentant for the  
malice of men. Thou Lorde / after the good-  
nes hast promysed repentance / of the remis-  
sion of synnes: and thou that art the God of  
the righteous / hast not put repentance to the  
righteous / Abaham / Isaac and Jacob / vnto  
them that haue not synned agaynst the: But  
because I haue synned aboue the number of  
the sandes of the see / and that myne in-quins  
are multiplied. I am bumbled with many  
bandes of yon / and there is in me no bew-  
thyng. I haue prouoked thyne anger / and  
haue done euil before the / in comitting abo-  
minations / and multiplying offences. And  
now I shewe the face of my hert / requyryng  
goodnes of the (O Lorde.) I haue synned  
Lorde I haue synned / and knowe myne in-  
quins. I bespre the by prayer. O Lorde for-  
geue me and destroye me not with myne in-  
quins / neyther do thou alwaye remembre  
myne euils to punyssh the: but saue me (whom  
am unworthy) after thy great mercy: and I  
will prayse the euerslastyngly all the dayes of  
my lyfe / for: all the vertue of heauen prayseth  
the / a vnto the heuens / glorious / woilde with  
aue: Amen.



## The first booke of the Machabees.

people of Israel. And wha he had spoyled the cite/ he set fyre on it/ & castinge downe houses/ a wallen on euery syde. The women and theye chyliden toke they captiues/ and led awaye their catel. Then builded they the castel of Dauid with a greacie and thicke wall/ a with mighty towres/ and made it a strange holde so: them. Besyde all thys they set wicked people and vngodly men to kepe it/ floored it with weapens and detyles: gathered the goodes of Ierusalem/ and layed them vp there: thus became it a thersy castel.

And this was done to laye wayre for the people that wente into the Sanctuary/ and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary/ as I besyde it. In so much that thineyns were sayne to depart/ and the cite became an habitation of straungers/ beynge desolate of her owne sode / for her owne natives were sayne to leaue her. Her Sanctuary was cleue wycked / her holy dayes were turned into mourning/ her Sabbathes were had in derision/ a her honoure brought to naught. Lofe how greate her glory was afore/ so greate was her confusion/ and her iose turned into sorrow.

Job. 8. a  
Amos  
viij. b

¶ And thus also the kinge sent out a commaundment vnto all his kingdom/ that all the people shoulde be one. Then they left euery man his lawe/ and all the Sytyens agreed to the commaundment of kinge Antiochus. Yec/ many of the Israelites consented there vnto/ offeringe vnto Idols/ and defilinge the Sabbath. So the kinge Antiochus sent his nescsaungers with his commission vnto Ierusalem/ and to all the cities of Iuda: that they shoulde soluer the lawes of the Sytyens/ and forbadde other burnt offeringe/ meate offeringe/ or peace offeringe / to be made in the temple of God / and there shoulde no Sabbath nor hysse feast daye be kepte: but commaunded/ that the Sactuary a the holy people of Israel shoulde be desyld.

He commaunded also/ that there shoulde be set vp other altars/ temple and Idols: to offre vp swynes/ shep and other vncleane bestes: that men shoulde leaue their chyliden vncircumcised / to defile their soules with all manner of vncleane and abhominacione: that they myght so forget the lawe/ a chaunge

all the holy ordinaunces of God: and that whosoever wolde not so accordinge to the commaundment of kinge Antiochus/ shoulde suffice Iust. In lyke maner commaunded he thowout all his realme/ and set rulers ouer the people / for to edpell them to do these thinges/ commaundinge the cities of Iuda to vs sacrifice vnto Idols.

Then wente the people vnto the Sytyen by heapes/ forsoke the lawe of the Lorde/ and committed much euil in the lande: yec/ and chased out threete Israelites/ which had byd them selues in corners and pryce places. The firste daye of thre moneth Castles in the firste yeare/ set kinge Antiochus an abhominable Idole of desolation vpon the altare of God/ and theye buylde altars thowout all the cines of Iuda on euery syde / before the doores of the houses / and in the stretes/ where theye burnt incense/ and vnd sacrifice. And as for the booke of the lawe of God/ theye bent them in the fyre/ and rente them in peeces. Whanfor he was that had a booke of the Testament of the Lorde founde by him/ yec/ whosoever endeuoured him self to kepe thre lawe of the Lorde the kinges commaundment was that they shoulde put him to deeth. And thow he auterome theye created these thinges euery moneth/ vpon the people of Israel that were founde in the cities.

¶ The fyre and twenne daye of the moneth/ what tyme as theye byd sacrifice vpon thre altare/ which stode in the steade of the altare of the Lorde/ accordinge to the commaundment of kinge Antiochus/ theye put certayne wynde to deeth/ which had caused their chyliden to be crucified. For only that/ but theye bygd vp the chyliden by the necke thowout all their houses/ a slewe the crucifiedes of them.

Yet were there many of thre people of Israel which deterrmed in them selues/ that theye wolde not eate vncleane thinges/ but that theye shoulde suffice deeth/ then to be desyld with vncleane meates. So because theye wolde not bryake thre blessed lawe of God/ theye were cruelly slayne. And this greate tyrannye increased very sore vpon the people of Israel.

The II. Chapter.

¶ At those dayes there byd stande vp one of the Machabees thre sonne of John/ the sonne of



of Symeon the priestloue of the kynred of Iosias / from Jerusalem / and dwelt vpon the mount of Modin / and had v. sonnes: The eldest called Gabdias: Symon called Thafis: Judas / otherwise called Machabeus: and Eleazar / otherwise called Zbaron: and Jonathan / whose surname was Apphus. These sawe the euill that was done amonge the people of Iuda at Jerusalem: And Natarthias sayde: Wo is me / also that euer I was borne / to se this mysery of my people / and the pitous destruction of the holy ciuitie: and thus to sye so fyll / it beyng deliuered into the handes of the enemyes.

Her Sanctuary is come into the power of straungers / her temple is as it were a man that hath lost his good name. Her precious ornaments are caried awaye captiue / her olde men are layne in the stretes / and her yonge men are fallen thow the swordes of the enemyes.

What people is it / that hath not some possession in her kyngdome? Who hath not gotten some of her spoyle? All her glory is taken awaye. She was a Queene / and now she is become an hadimayde. Beholde our Sanctuary / our heuyn / our honour is wayted awaye and despyled by the Gentiles. What helpep it us then to lyue? And Natarthias rote his clothes / he and his sonnes / and put sacke cloth vpon them / and mourned very sore.

Then came the men thither wyde were sent of Kyng Antiochus / to compell such as were fled in the cite of Modin / for to do sacrifice / and to burne incense vnto Idols / and to forsake the lawe of God. So / many of the people of Israel consented and enclined vnto them / but Natarthias and his sonnes remayned steadfast. The spake the commissioner of Kyng Antiochus / and saide vnto Natarthias: Thou art a noble man / of hys reputation and greate in this cite / hauinge saye chyldre and busshen. Come thou therfore first / and fulfill the Kynges commaundement / lyke as all the Heythen haue done / see / the men of Iuda / as such as remayne at Jerusalem / so shalt thou and thy chyldre be in the Kynges fauoure / and enriched with gold / syluer and greate rewards.

Natarthias answered / and spake with a loud voice: Though all nations obeye the

Kyng. Antiochus / and fall awaye: eueri man shal keppe the lawe of their fathers: though they consent to his commaundement: yet wil I and my sonnes / and my brether / not fall from the lawe of oure fathers. God shal wyte we shoulde: That were not good for vs / that we shoulde forsake the lawe and ordinaunces of God / and to agre vnto the commaundement of Kyng Antiochus. Therfore we will do no such sacrifice / neither breake the statutes of our lawe: / to go another waye. And when he had spoken these wordes there came one of the Jewes / which openly in the syght of all had sacrificed vnto the Idole vpon the altare in the cite of Modin / accordinge to the Kynges commaundement.

When Natarthias sawe this / it grieved him at the hert: so that hys raynes stoffe withall / a big warth kindled for very zeale of the lawe. With that he gaue a skippe forth / and fylled the Jewes besyde the altare: Yee / and stee the Kynges commissioner / that compelled him to do sacrifice / and destroyed the altare at the same tyme: such a zeale had he vnto the lawe of God / Tylke as Phynneas had vnto Zambri / sonne of Salamis. And Natarthias cried with a loud voice thow we be cite / sayinge: Who so is feruent in the lawe / and kepe the conuenuent / let hym folowe me. So he and his sonnes fled into the mountaynes / and left all that euer they had in the cite. Many other godly men also departed into the wilderness with their children / their wyues / and their cattell / and remained there / for the tyranny increased so sore vpon them.

Now when the Kynges seruantes and the host / which was at Jerusalem in the cite of Soud / herde that certayne men had broke the Kynges commaundement / and were gone their waye to the wilderness into secrete places / as that there were many departed there: they followed vpon them / to syght agaynst them in the Sabbath daye / and sayde: Wylle yett rebell: Get you hence / and do the commaundement of Kyng Antiochus / and ye shall lyue. They answered: We wyll not go forth / neyther wylle we do the Kynges commaundement / to despile the Sabbath daye. Then began they to syght agaynst the: neuerthelesse / they gaue them none other answer / neyther cast they

## The first booke of the Machabees.

one stone at them / nor made fall their piewy places / but sayde: We will see all in oure innocency / heauen and earth shall testifie with vs / that ye put vs to death wrongfully. Thus they fought agaynst them vnto the Sabbath / and slew both men and cattel / their wyues and their chyldren / to the numbre of a thow sande people.

¶ When Machabias and hys frindes herde thys they mourned for the right soie / as sayde one to another: if so be that we all be as our brethren haue done / and fight not for oure lyues and for oure lawes agaynst the Heithen / then shall they so sooner rote vs out of this earth. So they concluded amonge the selves at the same tyme sayyng: What soeuer be that cometh to make battayl with vs upon the Sabbath daye / we will fight agaynst hym / and not be all / as our brethren that were murdred so many yeres. Upon thys came the Synagoge of the Jewes vnto them: stronge men of Israel / all such as were feruent in the lawe. And all that that were fled for persecution / came to helpe them / and to stande by them: In so much that they gathered an host of men / and slew the wicked doers in their grolousy / and the wngodly men in their wrath. Some of the wicked fled vnto the Heithen / and escaped.

Thus Machabias and his frindes wente aboute / and destroyed the altars / and circumsid the chyldren that had not yet receaued the circumcision: as many as they founde within the coastes of Israel / and sallowed mightely vpon the chyldren of pryde / and thys acte prospered in their hades: In so much that they kepte the lawe agaynst the power of the Gentiles / and the Kinges / and gaue not ouer their Dominion vnto wicked doers.

¶ After thys / when the tyme drew naxt / that Machabias shoulde dye / he sayd vnto his sonne: Now is pryde and persecution increased / now is the tyme of destruction and wrathfull displeasure: Wherefore / o my sonnes / be ye feruent in the lawe / and receyde youre lyues for the Testament of the fathers: call to remembrance what actes oure fathers dyd in their tyme / so shall ye receaue greate honour and an everlastinge name.

Remembre: Abrahams: it was not he founde

faithfull in tentacion / and it was reueled vnto him for rightcouynesse: \* Joseph in tyme of hys trouble kepte the commaundement / and was made a lorde of Egypte. \* Dniere was oure father was so feruent for the honoure of God / that he obtyned the commaundement of an everlastinge priesthode. \* Josue for fullylling the woide of God / was made the captaine of Israel. \* Eleb here receide before the congregation / and receaued an heritage. \* Saut also in his mercyfull kynnesse / opayned the thron of an everlastinge kynngdome. \* Helio beyng gelous and feruent in the lawe / was taken vp into heauen. \* Hananiah / Sancia and Misael remayned stedfast in faith / and were deliuered out of the fyre. In like maner / Daniel beyng vngodly / was saued from the mouth of the Lyons.

And thus ye maye consyde howe our all ages sence the woide beganne / that whoso euer put their trust in the Lord / were not overcome: T fear: nor ye then the woide of an wngodly man: \* for his gloie is but vngodly and wngodly: soe ye is he sent vp / and to me: soe is he gone: for he is turned vnto earth / and his memorial is come to naught. Wherefore / o my sonnes / take good hertes vnto you / and requyte youre selves like men in the lawe / for it is ye do the thinges that are commaunded you in the lawe of the Lorde your God: yf ye shall optayne greate honoure thereon.

And beholde: / I knowe that your brother Symon is a man of wysdome: so that ye geue care vnto him alwaye / he shalbe a father vnto you. So for Judas Machabias / he hath bene mighty and stronge from his youth: let him be youre captayne / and obide the battayl of the people: Thus shall ye bringe vnto you all those that sauaire the lawe / and se that ye auenge the wronge of youre people / and recompener the Heithen agayne / as applye youre selves whole to the commaundement of the lawe. So be gaue the his blessinge: and was layed by his fathers: and dyed in the C. xlii. yere at Modin / where his sepulchre was made in his fathers sepulchre: / and all Israel made greate lamentacion for him.

Chap. III. Chapter.

¶ Then stode vp Judas Machabias in his father stode / and all his brethren help: 36



## The first booke of the Machabees.

dwell in Iuda and Jerusalem: that he should sende out an army agaynst them / to destroye and to rote out the power of Israel / and the remanent of Jerusalem / to put out their memoriall from that place / to set straungers for to inhabit all their quarters / and to parte theyr lande amonge the. Thus the kinge toke the other parte of the booke / and departed from Antioche (a cite of hys realme) ouer the water of Euphrates / in the hididich and fifth yeare / and wente thowen the hye countreys.

Joseph. ca. 11.  
libre. 11.  
Antiqu.

¶ Mach. 1. b

¶ And Lysias chose vnto him Ptolome the sonne of Demetrius / Nicane: and Gorgias a mighty mā / a ffringes frende. These he sent with xl. thousande fore men / a vii. thousande hoisment / for to go into the lande of Iuda / and to destroye it / as the kinge commaunded. So they wente forth with all their power / and came to Emmaus into the playne felde. When the marchantes herde rumoure of them / they a their fringes toke very much iusture a gode / for to bye the children of Israel to be their bodde men. There came vnto them also yett mo men of weare on curre syde / out of Syria and from the Palestines.

¶ Now when Judas and his brethren sawe that trouble increased / a that the heoff grew nye vnto their bodde: consideringe ffringes wordes which he commaunded vnto the people: namely / that they should utterly wast a destroye them: they saide one to another: Let vs redresse the decaye of oure people / let vs fight for oure selfe and for oure Sanctuary. Then the congregation were soone ready gathered to fight to praye and to nicke supplicacion vnto God for mercy and greet.

¶ Mach. 1. b

¶ So for Jerusalem / as laye voyde / a was as it had bene a wylder nesse. There wente no mā in nor out any / and the Sanctuary was troden doune. The alcaites kepte the castell / there was the habitation of the Hethites. The mysh of Jacob was taken awaye / the pype and the harpe was gone from amonge them.

¶ Reg. 1. b

The Misadites gathered them together / a came to Maspha before Jerusalem: for in Maspha was the place / where they prayed afore tyme. So they fasted that daye / and put sackcloth vpon them / cast ashes vpon their heades / rente theyr clothes / and layde forth the booke of the lawe / wherous the Hethiten

sought the lyknesse of theyr images / and brought the pictures ornamentes / the syllinges and the Tyth. They set there also the Tabernacle (which had sufficed theyr dayes) before God / and cryed with loud voyce toward heauen sayinge: what shal we do with these? and whysayer shall we carry them awaye?

For the Sanctuary is troden doune and Gelysib / the pictures are come to heauynesse a destructione: a beholde / the Hethiten are come together for to destroye vs. Thou knowest what thinges they ymagin agaynst vs. How maye we stande before them / except thou o God. Be oure helpe.

They blew out the trompettes also with a loud voyce. Then Judas ordeyned / captaynes ouer the people: ouer thousandes / ouer hundredes / ouer fifty and ouer it. But as for such as buylded them houses / married wyfes / and planed them vnyngardes / and those that were fearfull: he commaunded them euery man to go home / accordinge to the lawe. So the Emms hooff remoued / and pryched vpon the South Iude syde of Emmaus.

And Judas sayde: Arme youre selves / be stronge / o my chyldre: make you ready a wannil to moue in the morninge / that ye maye fight with these people / whiche are agreed together to destroye vs and oure Sanctuary. Better is it for vs to dye in battayll / then to see oure people and oure Sanctuary in such a miserable case. / Neuertheless / as the will is in heauen / so be it.

### The III. Chapter.

¶ Then toke Gorgias fyve thousande men of Ioffore / and a thousande of the best host: Joseph men: a remoued by nyghte come nye where whilp the Iewes hooff laye / and so to slaye them suddenly: Now the men that kepte the castell / were the conueyers of the. Then arose Judas to smyte the chefe and principall of the kynges hooff at Emmaus / for the army was not yett come to gather. In tyme came Ioffore came Gorgias by nyght into Judas tentes: and when he founde no man there / he soughte them in the mountaynes / and thoughte they had bene fled awaye because of hym. But when it was daye / Judas shewed hym self in the felde with the thousande men onely / which had nyghte battayll

harnesse nor sweared to their mindes.

But on the other syde they sawe that the  
 Hebrews were mighty and well harnessed / a  
 their hoisinen aboute them / and all these well  
 experie in scorne of warre. Then saide Judas  
 to the men that were with him: I feare not ye  
 the multitude of them: for I am not afrayed of their  
 valente running: remembre howe oure fa-  
 thers were deliuered in the read see / when  
 B. Baraae threated them with a greates host.  
 I. Euen so let vs also crye nowe towarde hea-  
 ven: and the Lord shall haue mercy vpon  
 vs / and remembre the conuenants of oure fa-  
 thers: / and destroye this host before oure  
 face this daye: And all Hebrews shall knowe  
 that it is God him selfe / whiche deliuereth a  
 feuerth Israel.

Then the Hebrews lft vp their eyes: and  
 when they sawe that they were commynge  
 agaynst them: they wente out of their tentes  
 into the battayll: and they that were with Ju-  
 das: stode vp the trompettes. So they buel-  
 led together: and the Hebrews were viscom-  
 fyed / and fled oure the playne felde: but the  
 hymnall of them were slayne. For they folo-  
 wed vpon them vnto Assaremoth / and into  
 the felde of Judeca towarde Bzot a Iam-  
 nia: so that there were slayne of them vpon  
 a thre thousand men. So Judas turned as  
 gayne with his host: and sayd vnto the peo-  
 ple: Be not gredye of the spoyle / we haue  
 yet a battayll to fyghte: for Gorgias and his  
 hoste are here by vs in the mountaynes / but  
 stande ye fast agaynst oure enemyes: and o-  
 uercome them: then maye ye safely take the  
 spoyle.

As Judas was speakynge these wordes /  
 there appeared one parte of them vpon the  
 mounte. But when Gorgias sawe that they  
 of his parte were fled: and the tentes breake  
 vp: (so by the syncke they mighte vnderstand  
 what was done) they perceayninge this: were  
 very sore afrayed: when they sawe also that  
 Judas and his hoste were in the felde ready  
 to strike battayll: they fled eueri thone into the  
 lande of the Hebrews.

So Judas turned agayne to spoyle the  
 tentes: where they gat muche golde and sil-  
 uer: precions stones / purple a greates redes.  
 Thus they wente home: and songe a Psalm

of thankesgyuynge: and playd God in hea-  
 uen: for he so gracious: and his mercy en-  
 dureth for euer: And so Israel had a great vic-  
 tory in that daye.

Nowe all the Hebrews that escaped / came  
 and tolde Lysias eueri thynge as it happed.  
 Wherefore Lysias was sore afrayed: and  
 greued in his mynde: because Israel had not  
 gotten suche myssfortune as he wolde they  
 shoulde: neither as the kynge commaunded.  
 The nexte yere folowynge / gathered Lysias  
 as this score thousande chosen men of force  
 and fyue thousande hoisemen to fyghte a-  
 gaynst them.

So they came into Jemy / and pitched  
 their tentes at Bebeton: where Judas came  
 agaynst them with ten thousande men.  
 And when he sawe so great and myghtie an  
 hoste: he made his prayer: and sayde: Bless-  
 ed be thou O sauesour of Israel: that whiche i. x. viii. g  
 viddest destroye the valente power of the gy-  
 antes: in the hande of thy seruant Dauid:  
 and gauffst the hoste of the Hebrews into the  
 hande of Jonathan: the sonne of Saül: and  
 of his weapen bearer.

But this hoste nowe into the hande of thy  
 people of Israel: and let them be confounde  
 in their multitude and hoisemen. Make  
 them afrayed: and viscomfite the belidnesse  
 of their strengthe: that they maye be moued  
 thorow their destruction. Let all them shalle  
 thorow the swearde of thy louers / then shall  
 all they that knowe thy name: praise the with  
 thankesgyuynge.

So they stroke the battayll: and there were  
 slayne of Lysias hoste: fyue thousande men.  
 Then Lysias / kynged the viscomfynge of  
 his men: and the manlynesse of the Jewes:  
 howe they were ready: eueri to hys owne syde  
 lyke men. He wente vnto Antioche: and chose  
 out men of warre: that when they were ga-  
 thered together: they myght come agayne in-  
 to Jemy. Then sayde Judas and his bro-  
 thers: beholde / oure enemyes are viscomfy-  
 red: let vs nowe go vp / to cleanse a to repaire  
 the Sanctuary.

Vpon this / all the hoste gathered them  
 together: and wente vp vnto mount Syon. i. ii. g. a  
 Now when they sawe the Sanctuary layd  
 weyl: the wylke dyspled: the voice heare vnto  
 U. v. the

Judic. xii. c.  
 Psal. cxi. a  
 exxi. a  
 exxi. a  
 and co. a

ii. ii. a

ii. viii. a

ii. viii. a

ii. viii. b

## The first booke of the Machabees.

the shrubbes growinge in the courtes / like  
as in a wood as vpon mountaynes / yea / and  
that the priestes Celles were broken downe  
They renie their clothes / made greate lamen-  
tation / caste ashes vpon theys heades / fill  
downe flat to the groundes / made a greate  
noyse with the trumpets / and cryed toward  
heauen.

Then Judas appoynted certayne men to  
fghte againste those which were in the east  
till they had cleansed the Sanctuary. So  
those priestes that were ordysed / suche  
as had pleasure in the lawe of God / and they  
cleansed the Sanctuary / and bare out the be-  
syled stones into an vnclene place. And for  
so much as the altier of burntofferinges was  
unhallowed / he toke aduysemente what he  
myghte do therwith / so he thought it was best  
to destroye it (I esse / it shoulde happen to do  
them any shame / for the Hethen had besy-  
led it) and therfore they blast it downe. So for  
the stones / they layed them vpon the moun-  
tayne / by the house in a conuenient place: till  
there came a prophet to shewe what shoulde  
be done with them.

**f** So they toke whole stones accordinge to  
Exod. xx. d the lawe / and builded a new altier suche one  
Secu. xvij. a as was before / and made vpon the Sanctuarys  
Josu. viij. g worship and without / and hallowed the cour-  
tes. They made new ornaments / a broughte  
the candlestick / the altier of incence / and the  
table into the temple. The incence layed they  
vpon the altier / and lighted 7 lampes which  
were vpon the candlestick / that they myghte  
burne in the temple. They set the shewbrade  
vpon the table / and hanged vpon the vales / and  
set vpon the temple as it was afore. And vpon  
the xx. daye of the ii. month (which is cal-  
led the month Talleu in the E. syde) yea /  
November they toke vpon theys tymes in the moorninge for to  
do sacrifice / accordinge to the lawe / vpon the  
newe burntofferinge altier / that they had  
made: after the tyme and season that the  
Hethen had besyled it. The same daye was  
it set vpon againe / with songes / pipes / harpes / a  
cymbales.

**G** And all the people fell vpon theys faces /  
with byppinge and thankyng the God of  
heuen / which had geuen them the victorie.  
**q. Par. ch. b** So they kepte the Dedication of the altier

viij. dayes / offeringe burntofferinges / and  
thankofferinges with gladnesse. They kepte  
the temple also with crounce and shyldes of  
golde / and hallowed the portes and celles /  
and hanged doies vpon them. Thus was  
there very greate gladnesse amonge the peo-  
ple / because the blasphemye of the Hethen  
was put awaye.

So Judas and his brethren with the  
whole congregacion of Israell / ordeyned  
that the tyme of the Dedication of the altier  
shoulde be kepte in his season from yeare to  
yeare / by the space of viij. dayes / from the xx.  
daye of the month Talleu: yea / a that with  
myth and gladnesse.

And at the same tyme builded they vpon the  
mounte Zion with hye walles and stronge  
towers round aboute: lest the Gentilles shoulde  
come and treade it downe / as they had afore.  
¶ Therfore Judas set men of warre in it / a  
kept it / and made it stronge for to defende  
Bethsura: that the people myghte haue a re-  
fuge againste the Edomites.

The. v. Chapter.

**H**appened also that when the Hethen  
grounde aboute bethsura / howe that the altier  
ter and the Sanctuary / were set vpon in they  
olde estate: it displeasid them very sore / where-  
fore they thought to destroye the generacion  
of Jacob that was amonge them: In so much  
that they beganne to slaye and to persecute  
certayne of the people. ¶ Then Judas sought  
againste the dyrbien of Esau in Idumea / a  
againste those which were at Arababans / a  
for they dwelte rounde aboute the Israellites.  
where he stode and spoyled a great mul-  
titude of them. He thoughte also vpon the  
malice and vnfaithfulness of the dyrbien of  
Ben / howe they were a snare and stoppe vpon  
to the people / and howe they layed waite for  
them in the hye waye / wherefore he spurr them  
vpon into towres / and came vnto them / addem-  
ned them / and bent vpon them to way / with all  
that were in them.

Afterwarde wente he againste the children  
of Ammon / whereof he founde a myghty pow-  
er and a greate multitude of people / with  
Elymothe theys captaynes. So he stroke many  
Rattayls with them / which were destroyed  
beside bym. And when he had slayne them /

he wanne Gazer the citie / with the rounce  
 belonginge thereto / and returned againe in-  
 to Jewry. The Seythen also in Galaad gar-  
 thered them together againste the Israelites  
 that were in theyr quarters / to slaye them:  
 but they fled to the castell of Soterman / and  
 D sent letters vnto Judas and his brethren  
 sayinge: The Seythen are gathered againste  
 vs on euery syde / to destroye vs / and nowe  
 they make them for to come and laye siege to  
 the castell / wherunto we are fled / and Ty-  
 mothe is the captayne of theyr hoste: come  
 therfore: and deliuer vs out of theyr handes /  
 for there is a greate multitude of vs slayne al-  
 ready. Iec / and our brethren that were at  
 Tubin / are slayne and destroyed ( will nye a  
 thousand men) and their wyfes / theyr chy-  
 ldrn and their goodes haue the enemies led  
 awaye captiue.

Whye these letters were yet a readyng /  
 beholde: there came other messengers from  
 Galile / with rmyr clothes: whiche tolde euen  
 the same rydinge / and sayde / that they of  
 Ptolomaus of Tyris and Sydon were gar-  
 thered againste them / and that all Galile was  
 filled with enemyes to destroye Israel.

When Judas and the people herde this /  
 they came together / a greate congregacion /  
 to theyr / what they myghte do for theyr  
 brethren / that were in trouble and besieged  
 of theyr enemyes. And Judas sayde vnto  
 Symon his brother: chuse the cure certayne  
 men / and go deliuer thy brethren in Galile.  
 Do for me and my brother Ionathas / we  
 will go into Galaadithym. So he lefte Jo-  
 sephus the sonne of Zachary and Arias / to  
 be captaynes of the people / and to kepe the  
 remnaunte of the hoste in Jewry / and com-  
 manded them / sayinge: Take the ouersight  
 of this people / and se that ye make no warre  
 agaynste the Seythen / vntill the tyme that  
 we come agayne. And vnto Sunon he  
 gaue the thousand men for to go into Gal-  
 ile / thus Judas him selfe had eght thousand  
 into Galaadithym.

Then wente Symon into Galile / and  
 stroke threse battails to the Seythe: whome  
 he vntoformed / and sloumed vpon them vnto  
 to the porte of Ptolomaus. And there were  
 slaine of the Seythen almost iiij. thousande.

So he toke the poyles of them / and car-  
 ried awaye the Israelites: they were in Gas-  
 silie and Arbans: which they wroth their chil-  
 dren and all that they had / and brought them  
 into Jewry with greate gladnesse. Judas  
 Machabeus also and his brother Ionathas  
 wente ouer Iordane and trauayled iiij. dayes  
 iourney in the wyldernesse. Where the New  
 busshes mete them / and receued them for  
 vnyngly / and tolde them euery thinge that had  
 happened vnto theyr brethren in Galaad  
 them / and how that many of them were be-  
 sieged in Borsas / Bosis / Alimia / Casphas / Ma-  
 grib and Carnaim (al these are stronge walle  
 and mighty greate cityes) and that they were  
 kepte in other cities of Galaad also: a  
 to knowe they are appoynted to synge theyr  
 hoste vnto these cities / to take them and to  
 wyne them in one daye.

So Judas and his hoste turned in all the  
 hault in the wyldernesse towards Bosis / and  
 wanne the citie / slawe all the males with the  
 sword: toke al theyr goodes / and set vs vpon  
 the cite. And in the night they toke their  
 iourneye from thence / and came to the castell.  
 And by nyghte in the morninge when they  
 toke vp beholde: there was an innumerable  
 people / bearinge labors and other instru-  
 mentes of warre / to take the castell and to  
 ouercome them.

When Judas sawe that the battails be-  
 ganne / and that the noyse thereof wrote vp  
 and rane into the heauen / and that there was  
 so greate a crye in the cite: He saide vnto his  
 hoste: syng this daye for youre brethren. And  
 so came behynd their enemyes in the compan-  
 yes / and sturce vp the promptes / and cryed  
 in their prayer to God.

But as soone as Timotheos hoste perceau-  
 ed that Machabeus was there / they fled frō  
 hym / and the other slawe them vnto righte  
 fowle: so that there were killed of them that same  
 daye / almost eight thousande men. Then de-  
 parted Judas vnto Masphalaid sig vnto  
 it and wanne it / slawe all the males in it / spo-  
 led it / and set fyre vpon it. For because he  
 and toke Casdon / Magrib / Bosis / and the o-  
 ther cities in Galaad.

After this gathered Timothe another  
 hoste / whiche pershed their tentes before Aso & Mac. 2d  
 chap

## The first booke of the Maccabees.

pon beyonde the water. Judas sent to spye the hoost / and they thought him woide agayne / sayinge: All the heithen that be round about vs / are gathered vnto hym / and the hoost is very great. Yet / they haue heard the Arabians to helpe them / and haue pitched their tentes beyonde the water / and are ready to come and fighte against the. So Judas went on to meete them.

And Timothee sayde vnto the captaynes of his hoost when Judas and his hoost come nge the ryuer: if he go ouer fyfthe / we shall not be able to withstand him: for why / he will be to stronge for vs. But if he darre not come ouer / so that he pitched his tentes beyonde the water: then will we go ouer / for we shall be stronge ynough agaynst him. Nowe as soone as Judas came to the ryuer / he appointed certayne scribes of the people / and commaunded them / sayinge: se that ye leaue none behynde vpon this syde of the ryuer / but let euery man come to the battayll: So he wente fyfthe ouer vnto them / and his people after him.

And all the heithen were discomfyred before him / and let their weapens fall / and ranne into the temple that was at Carnaim. Whiche cite Judas wanne / and diene the temple with all that were in it: So was Carnaim subdued / and mighte not withstande Judas. Then Judas gathered all the Israelites that were in Galadisthim / from the leest vnto the mooste / with theyr wyfes / and theyr children (a very great hoost) for to come into the lande of Juda.

**¶** So they came vnto Ephron / whiche was a iuglydlye great and stronge cite / and laye in their waye. For they coulde not go by it / neither of the right hande nor of the lefte / but must go thowre it. Neuertheless / they that were in the cite / wolde not let the go thowre / but walled up the portes with stones. And Judas sent vnto them with peaceable wordes / sayinge: Let vs passe thowre your lande / if we maye go into oure owne countrey: there shall no body do you harme / we wil but onely go thowre. But they wolde not let them in.

Wherfore Judas commaunded a proclamacon to be made thowreout the hoost / that euery man shoulde kepe his ordie: and so they

dyd their best lyke valaunt men.

And Judas besyged the cite all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and destroyed the cite / and spoiled it / and wente thowre all the cite ouer the that were slain. Then wente they ouer Jordan into the plain felde before Birsan. And Judas helpep those forward that came behynde / and gaue the people good exortacion all the waye thowre / tyll they were come into the lande of Juda. Thus they wente vp vnto the mounte Syon / where they offered with mery and thanksgyuinge: because there were none of them slayne / but came home agayne peaceably.

Nowe what tyme as Judas and Jonas that were in the lande of Galad / and Simon their brother in Galile before Dolo nays: Then Josephus the sonne of Zachary / and Asarias the captaynes / hearinge of the actes that were done / and of the battaylls that were styfene: sayd: Let vs get vs a name also / and go fighte against the heithen / that are rounde aboute vs.

So they gaue their hoost a commaundement / and went toward Jamnia. Then came Gorgias and his men out of the cite: to fighte agaynst the: Josephus also and Asarias were chaeb vnto the borders of Jermy / and there were slayne that daye of the people of Israd 4. M. men: so that there was a greate misty amonge the people / and all because they were not obedient vnto Judas and his brethren: but thought they shoulde quyre them selues manfully. Neuertheless / they came not of the side of these men / by whome Israd was helpep. But the me that were with Judas / were greatlye commaunded in the sighte of all Israd / and all Syria: wherfore their name was herde vpon / and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren / and soughte againste the children of Israhel / in the lande that lyeth towarde the South / where he wanne the cite of Achid: and the rounde that lye besyde it: and as for the walles and towres rounde aboute / he bent them up. Then remoued he to go into the lande of the Philistines / & went thowre



**S**amaria. At the same tyme were there many grieuous slayne in the battail which wilfully/ and without aduysment wente oute for to fight to gett them honoure. And when Judas came to Jazer in the Philistines lande/ the diable moue they auitare/did the ymagines of their Idols/spoyle the temples/ & came again into the lande of Juda.

The VI. Chapter.

**I**udas when kynge Antiochus trauelyed into the partes of the hynde countreys/ he herde that Elimas in Persia was a noble and plentifull cite in siluer and golde/ and that there was in it a very rich temple: where as were dorset/ core amoures/ and shyldes of golde/ which Alexander the sonne of Philippe/ king of Macedonia had lefte beqwyth hym. Wherefore he went about to take it/ cite/ and to spoyle it/ but he was not able: for the citifens were warned of it/ and fought with him. And so he fled/ and departed with greates heauynesse/ and came againe into Babylon. Moreover/ there came one which brought hym rydinges in Persia/ that his hostes which were in the lande of Juda/ were byuen awaye/ and howe that Lysias wente forth with a greate power/ and was byuen awaye of the Jewes: howe they had wonne the victorie/ and gotten greate goodes out of the hostes that perished: howe they had broken yuene/ & abominacion/ which he set vpon the auitare at Jerusalem/ and fenced the Sanctuary with hie walles/ like as it was afore: see/ and Bethsura his cite also.

**B** So it chaunged/ that when the kynge had herde these wordes/ he was afrayed/ and greued very sore. Wherefore he layed him yuene vpon his bed/ and sell selfe for very sorrowe: and because it had not happened as he had desired. And there continued he longe/ for his greif was cuer more and more/ so that he sawe he must needs dye. Therefore he sente for his frendes/ and sayde vnto them: the sleep is gone from myne eyes/ so: the very sorrowe and vexacion of heric that I haue. for when I consider in my mynde the greate aduersite that I am come vnto/ and the floudes of beaues which I am in/ where as afore tyme/ I was so merry/ and so greatly set by/ by reason of my power. Againe/ consideringe the

euell that I haue done at Jerusalem/ where I toke all the rynges of golde and siluer that were in it/ and sent to scith awaye the inhabiours of Jewry without any reason/ why? I knowe that these troubles are come vpon me for the same cause. And behold/ I muste dye with greates sorrowe in a straunge lande.

Then called he for one Philippe a frende of his/ whom he made ruler of all his realmes/ and gaue him the crowne/ his robe and his ringes: that he shoulde take his sonne Antiochus vnto him/ and bringe him vp/ till he might raigne him selfe. So the kynge Antiochus dyed there in the C. xliij. year. When Lysias knewe that the kynge was dead/ he ordeyned Antiochus his sonne/ whom he had broughte vp/ to raigne in his fathers steade/ and called hym Eupator. Howe they that were in the castell at Jerusalem/ kepte in the Jewes rounde aboute the Sanctuary/ a foughte cuer still to do them harme/ for the strengtheninge of the Hebreus.

Wherefore Judas thought to destroye the/ and called all the people together/ that they might laye siege vnto them. So they came together in the clayere/ and besiged them/ laye siege forth their ordinaunce and instrumentes of warre. Then certayne of them that were besiged/ wente forth vnto whom some godly men of Israel ioyned them selfes also/ and wente vnto the kynge/ sayinge: Howe longe will it be/ as thou punishest and auenge our brethren: We haue bene cuer minded to do thy father seruice/ to walke in his statutes/ and to obey his commaundementes: Therefore oure people sel from vs/ and wherofeuer they founde any of vs/ they sleue the: and they haue not onely maled will vs/ but with all oure countreys: and behold/ this daye are they besigginge the castell at Jerusalem/ and haue made vp the strange holden in Bethsura: And if thou dost not prauente the right soone/ they will do more then thes/ as thou shalt not be able to ouercome them.

When the kynge herde this/ he was very angrye/ and called all his frendes/ the captaynes of his fore men/ and of all his hostemen together. He byed men of warre also out of other realmes/ and out of the Isles of the see/ which came vnto him. And the numbre of his

g. Mac. i. 2. c. d. e  
Josephus  
had broughte vp  
steade/ and called  
howe they  
the Jewes rounde  
a foughte cuer  
the strengtheninge  
of the Hebreus.  
Lysias  
ordeyned  
whom he  
had broughte  
to raigne  
in his fathers  
steade/ and  
called hym  
Eupator.  
Howe they  
that were  
in the  
castell at  
Jerusalem/

1. Ma. iij. g

3. Ma. xij. d

## The first booke of Machabees.

i. M. c. lxx. f  
and v. f

hooste was an hundred thousande fore men/  
and twentie thousande hoisemen/and xxxij.  
Elephanes/ well exercised to Battayll. These  
came thowre: Idumea vnto Bethsura/and  
beseged it a longe season/ and made dyuers  
instruments of warre againste it. But the  
Ierues came oute and shente them/ and  
foughte lyfe. Then departed Judas from  
the castell at Jerusalem/ and remoued the  
hoost towarde Bethsacaran ouer againste the  
Kynge armye.

So the Kinge arose before the daye/ and  
thoughte the power of his hoost into the way  
to Bethsacaran/ where the hoostes made the  
to the heauel/ blowinge the trompettes. And  
to prouide the Elephanes for to fyghe/ they  
shewed them the fapce of reade grapes/ and  
molberries. And when the Elephanes a-  
monge the hoostes/ that by euery Elephante  
there shode a M. men wel harnessid/ and hel-  
mettes of stele vpon their heades: Yee vnto  
euery one of the Elephanes also/ were adde  
ned v. l. hoisemen of the best/ which waited  
of Elephanes/ goinge wher soeuer he wente/  
and departed not from him. Euery Elephat  
was couered with a stronge tower of wood/  
where vpon were xxxij. valiant men with  
weapons to fyghe/ and therein it was a man  
of Iude to rule the best.

As for the remanent of the hoisemen/ he set  
them vpo both the sydes in two partes with  
trompettes/ to prouide the hoost/ and to ster  
vp such as were slowe in the armye. And  
when the Sunne shone vpo their shylde of  
golde and stele/ the mountaines glistered a-  
gain at them/ and were as bright as the cress  
shetes of fyre. The Kinges hoost also was de-  
uided/ one parte vpo the highe mountaines/  
the other lowe beneth: so they wente on/ tra-  
singe good boode/ and keepinge their ordie. And  
al they that dwelt in the lande/ were afrayed  
at the noise of thers hooste/ when the multir  
mde wente forthe/ and when the weapons  
snooted together/ for the hoost was both greate  
and myghty. Judas also and his hoost en-  
tered into the Battail/ and slewed v. l. men of  
the Kynge armye.

Nowe when Eleasar the sonne of Sura/  
and sonne of the Elephanes deckte with  
the Kynge badge/ and was a moxe goodlye

best then the other: He thoughte the Kynge  
shoude be vpon him/ and iscepered him selfe  
to deliuer his people/ and to gett him a perpe-  
tall name.

Wherfor he ranne with a courage vnto the  
Elephante in the myddell of the hooste/ syn-  
ginge them vnto of both the sydes/ and slew  
many aboute him. So wente he to the Ele-  
phanes feet/ and gat him vnder him/ and  
slew him: then fell the Elephante vnto vpon  
him/ and there he dyed. Judas also and  
his men/ seinge the power of the Kynge and  
the myghty violence of his hoost/ departed fro  
them. And the Kynge armye went vp againste  
them towarde Jerusalem/ and pitched they  
tences in Ieruzselys mounte Zion. Mo-  
reouer/ the Kynge toke truce with them/ that  
were in Bethsura.

But when they came out of the cite (C. xij.)  
cause they had no vittales within/ and the lande  
laye vntylled/ the Kynge toke Bethsura/ and  
set men to kepe it/ and turned his hoost to  
the place of the Sanctuary/ and layed sege  
to it a greate whyle. Where he made all man-  
ner ordynance: handbowes/ syny barres/  
rackettes to cast stones/ scopyons to shute  
arrows/ and syngees. The Ierues also made  
ordynance againste theirs/ and foughte longe  
season.

But in the cite there were no vittales/ so  
it was the seuenth yere of the warres/ and  
those Ieruben that remained in Ieruzselys  
had eate vp al their store. And in the Sanctuary  
were fewe men left/ for the hunger came vs  
vpon them/ that they were fatered aboode  
euery man to his owne place.

So when Lysias herde that Philipe  
T. whome Annotus the Kinge while he was  
yet young/ had ordeined to synge vpo An-  
nus his sonne/ that he mighte be Kinge: was  
come againe out of Persia and Media with  
the Kynge hoost/ and thoughte to optayne  
the Kingdome: He gat him to the Kynge in all  
the bayll/ and the captaynes of the hoost/ and  
sayde: We decreace daylye/ and oure vittales  
are but small: Agayne/ the place that we  
laye sege vnto/ is very stronge/ and it were  
oure parte to seke the realme. Let vs agree  
with these men/ and take truce with them/  
and with all their people/ and graunte them

too hie after their lawe / as they byd as-  
 fore: they be greued/and do all these thin-  
 ges against vs / because we haue bespised  
 their lawe. So the king and the princes were  
 content/and sent into them to make peace/  
 and they receiued it. Nowe when the kynge  
 and the princes had made an oath vnto the/  
 they came oute of the castell / and the kynge  
 wente vp to mount Sion. But when he saw  
 that the place was well fenced / he diake the  
 oorb that he had made/ and commaunded to  
 bestrope the wall rounde aboute. Then he  
 parted be in all the haile/ and returned vnto  
 Antioche / where he founde Phylippe ha-  
 uinge Dominion of the city. So he foughte  
 agaynst hym/ and toke the cytie agayne into  
 his handes.

The .VII. Chapter.

**A**fter the C. li. yeare came Demetrius the  
 14 **S**onne of Seleucus fro the cytie of Rome  
 with a small company of men/ vnto a cytie of  
 the see coast/ and there he bare rule. And it  
 chanced/ that when he came to Antioche the  
 cite of his progenitors/ his hoste toke An-  
 nochus / and Lysias / to bringe them vnto  
 hym. But when it was tolde hym/ he saide:  
 let me not see thys face. So the hoste put  
 them to death. Nowe when Demetrius was  
 set vpon the throne of his kyngedome/  
 there came vnto him wicked / and vngodlye  
 men of Israel: whose captain was Alcimus/  
 that wolde haue bene made hye prieste.  
 These men accused the people of Israel vnto  
 the kynge / sayinge: Judas and his brethren  
 haue slayne thy seedes/ and theye vs oure  
 oure owne lande. Wherefore sende nowe  
 some man / to whom thou trustest credence /  
 that he maye goe and see all the destruction/  
 which he hath done vnto vs and ro y kynges  
 land/ and let hym be punished with al his fre-  
 15 **d**es and sauourers.

Then the kynge chose Barchides a frende  
 of hye/ which was a man of greate power in  
 the realme (beyond the greate water) and  
 faithfull vnto the kynge: and sent hym to se  
 the destruction that Judas had done. And  
 so for that wicked Alcimus / he made hym  
 byrde: Dues/ and commaunded hym to be a  
 iudged of the chiefe of Israel. So they rode  
 vp/ and came with a greate hoste into the

lande of Iudas/ sending missengers to Iu-  
 das and his brethren/ and speakinge vnto the  
 wyth peaceable wordes: But vnder becaie.  
 1 Therfore Judas and his people beleeued not  
 i. Mar. 1. d  
 theyr sayinge / for they sawe that they were  
 come with a greate hoste.

After this came the scribes together vnto  
 Alcimus a Backbiter/ trustinge the best vnto  
 them. And first the Shirenes required peace  
 of them/ sayinge: Alcimus the Dues is come  
 of the side of Aaron/ how can he becaie vs?  
 So they gaue them lounge wordes / and  
 swore vnto them/ and saide: we will do you  
 no harme/ neither your frendes: and they be-  
 leued them. But the very same daye toke they  
 i. men of them / and slew them: according to  
 the wordes that are writen: They haue cast  
 the flesh of the sainetes/ and shed their bloude  
 rounde aboute Ierusalem/ and there was no  
 man that wolde burye them.

So there came a greate feare/ and diede a  
 16 **E**monge the people / sayinge: there is neither  
 truth nor righteousnesse in the/ for they haue  
 broken the appointment and oath that they  
 made. And Barchides remoued his hoste fro  
 Ierusalem/ and pitched his tente at Beth-  
 zaida: where he sent forth / and toke many of  
 them that had forsaken hym: He slew many  
 of the people also/ and cast them into a greate  
 pye. Then he committed the lande vnto Alci-  
 mus / and lesse men of warre with hym to  
 helpe him/ and Barchides him selfe wente  
 vnto the kynge. And thus Alcimus defendid  
 his byrde with thys waye/ and al such as repud  
 Ierusalem/ restored vnto him: In so much that they  
 occupied the lande of Iudas/ and did much  
 euill vnto the Israelites.

Nowe when Judas saw al the mischief that  
 Alcimus and his company had done / (yete  
 more then the Scithen them selfe) vnto the  
 Israelites: He wente forth rounde aboute all  
 the borders of Iewry/ and punished those un-  
 faithfull renegates so that they came none  
 oute into the countrey. So when Alcimus  
 sawe that Judas and his people had gotten  
 the upper hande/ and that he was not able to  
 abyde them / he wente agayne to the kynge/  
 and saide all the woill of them that he coulde.  
 17 **T**hen the kynge sente Hyrcanus / one of  
 his chiefe prynces (whiche bare euill will  
 vnto

## The first booke of the Machabees.

unto Israel and commaunded him / that he should vntrely destroye the people.

**S**o Nicanor came to Jerusalem with a great host / and sente vnto Judas and his brethren with frendly wordes / But vnder deceite sayinge: there shalbe no warre betwixt me and you: I will come with a few men / to se how ye do with frendly hope. Upon this he came vnto Judas / and they saluted one another peaceably: but the enemies were appointed to take Judas by violence. Neuertheless it was tolde Judas / that he came vnto hym but vnder deceite: wherefore he gat hym awaye from hym / and wolde se bys face no more. Wher Nicanor perceaued that his counsayl was betwrayed / he went out to fyghte agaynst Judas besyde Capharsalama: Where there were slayne of Nicanors host. v. M. m. lxx. the residue fled vnto the castel of David.

After this came Nicanor vp vnto mounte Syon: and the Priestes with the elders of the people went forth to salute hym peaceably / as to shewe him the burnt sacrifices that were offered for the sinne. But he laughed them to scorn / moeued them / despyed their offerings

and spake vnto them by / see / and swore in his wrath sayinge: If Judas and his hoste be not deliuered no we into my handes / as one as euer I come againe (and fare well) I shal burne vp this house. With that wente he out in a great anger. The priestes came in / and stode besyde the altier of the temple / weeping and sayinge: How so much as thou shalt haue chosen this house / that thy name might be called vpon therein / and that it shoulde be an house of prayer and penitenc vnto thy people: Be auenged of this man a his hoste / and let them be slayne with the sword: remember the blasphemies of them / and suffer them not to continue any longer.

When Nicanor was gone from Jerusalem / he pitched his tente at Berboon / and there an doct met him oute of Syria. And Judas came to Dabars with iii. M. m. and made his prayer vnto God / sayinge: O Lord

Es xxxij. f. d. because the messengers of kinge Serus. m. x. d. nacherb blasphemed the / the angell wente and xv. d. fourth / and slawe an. C. lxx. thousande of the. m. j. c. f. g. Euen so destroye thou this hoste before vs / so theye that other people maye knowe / howe

that he hath blasphemed thy Sanctuarie: and punishe him / accordinge to his malicioynesse.

And so the hostes stroke the felde / the thirtieth daye of the month Adar: and Nicanors host was vnto the daye / and he him selfe was first slaine in the barrail: When Nicanors men of warre sawe that he was kylled / theye call awaye their weapons and fled: but the Jewes followed vpon them an whole dayes iourney / from Dabzar vnto Gagara / blowinge with the trompettes / and makinge tokens after them. So the Jewes came forth of all the countes there aboute / and blewe out theyr hoines vpon them / and turned agaynst them: Thus were they all slayne / and not one of them left.

Then they toke their substaunce for a pray / and smote of Nicanors head / and his right hande / whiche he helde vp so proudly: And it was brought in with them / and hanged it vp after Jerusalem. Wherefore the people were exceedingly reioyced / and passed ouer that daye in great gladnesse. And Judas ordeyned that the same daye (namely the xij. daye of the month Adar) shoulde be kepte in mirth euery yeare. Thus the lande of Juda was in rest a litle whyle.

### The. VIII. Chapter.

Judas heerde also the fame of the Romanes / that they were myghty and valiant men / agreeable to all thinges that are requyred of them / and make peace withall men / which come vnto them / and howe they were boughty men of strengthe. Besyde that it was tolde him of their battails / and noble actes whiche theye dyd in Galacia / howe they had conquered them / and thought them vnder tribute: and what great thinges they had done in Spayne / howe that with their wyfedom / and sober behauiour they had wonne the Mines of siluer and golde that are there / and prayned all the lande / with other places farre from them: howe they had vnto the daye / and slayne Doune the Kinges that came vpon them from the uttermost parte of the earth / and howe other people gaue them tribute euery yeare: Howe they had slayne and ouercome Dhillipe and the Perses / the Kinge of Ethiopia / and other moe in barrail / whiche

had brought their ordinance agaynst them: how they destroyed greare Antiochus kinge of Asia (that wolded neede fyght with them) hauyng an hundred a y<sup>r</sup>. Elephanes/ with his souldiers/ charrettes/ and a very greate host: how they rote him selfe / and obeyned him (with such as shoulde raygne after him) to paye them a greate tribute / y<sup>e</sup> / and to fynde them good surteyes and pledge: Besydes all this / how they had taken from hym India / Arabia and Lydia (hys best landes) and geuen them to kynge Eumenus Againe: **B** how they perceauyng that the Grekes were commyng to vex them / sent agaynst them a captaine of an host which gaue them battayll / slawe many of them / led awaye their wyfe and child captiue / spoiled them / rote possession of their lande / destroyed their strong holdes / and subdued the to their bonde men vnto this daye: Moreover / how that as for other Kingdomes and Isles / which somtyme withstode them they destroyed them / and brought them vnder their dominion: But helped euer their owne frendes / and those that were confederate with them / and conquered Kingdomes / both farre and nye: and that whosoever herde of their renowne / was afrayed of them: for whome they wold helpe to their Kingdomes / those rayged / and whome it lysted not them to raygne / they put hym doune: And how they were come to greate preeminence: hauyng no kynge amonge them / neyther any man clothed in purple / so be magnified their honour: but had obeyned the selfe a court / wherein there sat iij. C. and xx. Senators daily upon the counsaill / to dispatch euer the busynesse of the people / to kepe good order: And how t every yere they chose a Mayre / to haue the gouernance of all their lande: to whome eury man was obedient / and that there was neyther euill will nor dissencion amonge them.

**E** Then Judas had Eupolemus the sonne of Thon / the sonne of Jacob and Jason / the sonne of Eleazar / and sent them vnto Rome for to make frendshyppe / and a bonde of loue with them: that they mighte take from the bondage of the Grekes / for the Jewes sawe that the Grekes wold subdue the Kingdome of Israel. So they wente vnto Rome (a very great

journey) and came into the court / and sayde: Judas Maccabeus wish his brethren / a the people of the Jewes haue sent vs vnto you / to make a bonde of frendshyppe and peace with you / and ye to note vs as youre louers and frendes. And the matter pleased the Romaynes ryght wel / wherefore it was wyrtten vpon the which the Romaynes made a wytyng in tables of slat / and sent it to Jerusalem: that they myght haue by them a memorial of the same peace and bonde of frendshyppe / after this maner: God saue the Romaynes / and the people of the Jewes both by see and by lande / and kepe the forward and cunity from the for euermore. If there come first any warre vpon the Romaynes / or any of their frendes / whosoever at their dominion / the people of the Jewes shall helpe them / as the ryme requyret / and that with all their heretes. Also they shall neyther geue nei sende vnto their enemies viayles / weapons / monye / nor shyppes: but fullyl they charge at the Romaynes pleasure / and take nothyng from them therefore. Agayne / if the people of the Jewes happen first to haue warre / the Romaynes shall stonde with the with a good will / accordinge as the ryme will suffice. Neither shall they geue vnto the Jewes encynyes / viayles / weapons / monye / nor shippes. Thys are the Romaynes consent to / so / and shall fullyl their charge with out any decaie.

Accordinge to these articles / the Romaynes made the bonde with the Jewes. Now after these articles / sayde they / if any of the partyes will put to them / or take any thyng from the / they shall do it with the consente of both: and whatsoeuer they adde then vnto them / or take from them / it shall stand fast. And as touching that Demetrius hath done vnto the Jewes / we haue wyrtten vnto hym / sayinge: Wherefore layest thou thy heauy yoke vpon the Jewes our frendes / a louers: If they make any complainte of the agayne vnto we shall defende them / and fyght with the by see and by lande.

## The IX. Chapter.

**S**ill the meane season when Demetrius departed that / Hieron and his host was i. Ma. vii. f. slayne in the fildes / he proceded further to sende Josephus. Bathydes and Trymyn againe into Jewry / to the lib. vii. f.

## The first booke of the Machabees.

and those that were in the right wyng of his host with them. So they wente forth by the way that ledeth vnto Galsala / and pitched their tentes before Melosoth which is in Tribellus / and wanne the cite / and slawe much people. In the first moneth of the Elif. yeare / they brought their host to Ierusalem / a rose vp / and came to Berea with xx. M. foire men / and 4 M. hostmen.

Nowe Judas had pitched his tente at Laifa / there thousande chosen men. And when they sawe the multitude of the other army / it was so greates / they were sore afrayed / a many conueyed them selfe out of the host. In so much that there abode no mo of them but viij. C. men. When Judas sawe that his host fayled him / a that he must needs fyghe / it brake his herte / that he had no tyme to gather them together / wherefore the mā was in extreme trouble. Wherefore he sayde vnto them that remained with him. Vp / let vs go agaynst oure enemies / peraduenture we shall be able to fyght with them. But they wolde haue stopped him / sayinge we shall not be able / therefore let vs nowe saue oure lyues / and turne agayne to our brethren / and then wil we fyght agaynst them / for we are here but fewe. And Judas sayde: God forbid / that we should fle from them. Wherefore / our tyme be cometh vs byc manfully for oure brethren / and let vs not shewe oure honoure. Then the host remoued out of the tentes / and stode agaynst them. The host was deuided in two partes: slyng casters and the archers wente before the host / and all the myghty men were foremost in the fide. Bathydes him self was in the right wyng of the battayll / and the host there nye in two partes / a blew the trompettes. They of Judas fide blew the trompettes also / and the earth shoke at the noise of the hostes / and they stroke a fide from the morow tyll nyght. And when Judas sawe that Bathydes host was strongest of the right fide / he toke with him all the hardymen / and brake the right wyng of their order / and folowed vpon them vnto the mounte Zor.

Now when they which were of the lefte wyng / sawe that the right fide was overcome / they persecuted Judas and them that were with him. Then was there a sore battail /

for many were slayne and wounded of both the partes / Judas also him self was killed / and the remnant fled. So Jonathan and Symon toke Judas their brother / and buried him in his fathers sepulche in the cite of Modyn. And all the people of Israel made greates lamentacion for him / and mourned long / sayinge: Alas / that this worthy shoulde be slayne / which deliuered the people of Israel. As for other thinges pertaininge to the battayll / of Judas the noble actes that he dyd / and of his worthynesse / they are not written / for they were very many.

And after the deathe of Judas / wicked men came vp in all the coastes of Israel / and there arose all such as would vngodlynesse. In these dayes was there a greates warre in the lande / and all the countie gaue ouer them selfe and theirs vnto Bathydes. So Bathydes doke with them / and made the lode in the lde. These sought our and made search for Judas frendes / and brought them vnto Bathydes: which auenged him self vpon them with greates vespere. And there came fo greates trouble in Israel / as was not since that tyme that no prophet was sent there.

Then came all Judas frendes together / and sayde vnto Jonathan: for so much as thy brother Judas is dead / there is none lyke him to go forth agaynst oure enemies / agaynst Bathydes / and such as are aduersaryes vnto our people. Wherefore this daye we doke the for him / to be oure prince and captaine to eddie our battayll. And Jonathan toke the gouernance vpon him at the same tyme / and ruled in leade of his brother Judas. When Bathydes gat knowlege therof / he sought for to slaye him: But Jonathan and Symon his brother / preuailing that / fled into the wilderness of Checua with all their company / and pitched their tentes by the water pale of Ziphar.

Which tyme Bathydes vnderstode / he came our Iordane with all his host vpon the Sebdath Daye. Now had Jonathan sent his brother Thon / a captaine of the people / to paye his frendes of the Nabuthites / that they wolde lende the theyr ordinaunce / for they had much. So the chyliden of Tamby came out of Madaba / and toke Thon / and all that he had / and wente



## The fyrr booke of the Machabees.

mentes of warre/and sought against Bathydes/and vschewed him. And Bathydes was sore vexed / because his counsayll and nauayle was in payne. Wherefore he was woth at the wicked men/that gaue him counsayll to come into their lande/and slawe many of the. Then purposed he with his company to go awaye into his owne countrie: whereof when Jonathan had knowlege/ he sent Ambassadors vnto him/ for to make peace with him / as that he shoulde vschew him his prisoners agayne. To the which Bathydes consented gladly/ as theyd accordinge to his best desire/ and made an oorb that he should neuer do him harine all 7 dayes of his lyfe. So he returned vnto him all the prisoners that he had taken out of the lande of Iuda / and then turned and wente his waye into his owne lande/ neither proceeded he any further to come vnto the borders of Iuda. Thus Israel had no more warre. And Jonathan dwelt at Madmas / and beganne there to gouerne the people / and destroyed the vngodly men out of Israel.

### The X. Chapter.

**I**n the hundredth lx. yere came Alexander the sonne of noble Anthonus / and roke Ptolomais / whose cytyfyns receaued him / as there he raygned. When Demetrius herde thereof / he gathered an exceedinge greate hoost / and wente forth against him to fight. Wherefore Demetrius sent letters vnto Jonathan with louinge wordes / and prayed him greatly. So he sayde: we will first make pece with him/ before he binde him self with Alexander against vs: as he shall remember the euill that we haue done against him / his brother and his people. And so he gaue Jonathan leue to gather an hoost/ to make weapens/ and to be confederate with him/ and commaunded the pledges that were in the castell / to be released vnto him.

Then came Jonathan to Jerusalem / and red the letters in the audience of all the people / and of them that were in the castell. And therefore were they sore afraied/ because they herde that the kynge had given hym licence to gather an hoost. Thus were the pledges released vnto Jonathan / which restored them to their elders. Jonathan also dwelt at Jerusalem / and beganne to buyde vp / and to repayre

the cite: commaunding the wofle men to build it / and the mount Syon rounde aboute with fre stone/ to be a stronge hold/ and so they byde. So for the Hebrewen that were in the castles which Bathydes had made vp/ they fled: so that euery man left the place/ and wente into his owne countrie. Onely at Bethsura remained certayne of the Jewes/ which had forsaken the lawe/ and commaunders of God/ for Bethsura was their refuge.

Now when kynge Alexander herde of the promyses that Demetrius had made vnto Jonathan / and when it was tolde him of his bayntayle and noble actes / which he and his brother had done/ and of the great nauayles that they had taken: he sayde: where shall we fynde such a man/ well/ we will make him oure frende/ and be confederate with him. Upon this he wrote a lettre vnto him with these wordes: Kynge Alexander salueth his brother Jonathan. We haue herde of the / that thou art a valaunt man/ and meete to be our frend/ wherefore this daye we ordeyne the to be the bythe guest of thy people/ and to be called the kynge frende. Upon this he sente him a purple clothyng and a crowne of gold/ that thou mayest confyde what is for oure profyt / a fere frende byppe towarde vs.

So in the viij. moneth of the C. lx. yere vpon 7 solemn feast daye of the tabernacles/ Jonathan put the holy raiment vpon him. Then gathered he an hoost / and made many weapens. Which when Demetrius herde/ he was maruailous sore/ and sayde: Alas / what haue we done/ that Alexander hath presented vs in gettinge the frend byppe of the Jewes/ for his owne bekenne? Yet will I wretchelyngly vnto the also / yee / and promysethen dignities and rewardes / that they maye be of my syde. Whereupon he wrote vnto the these wordes: Kynge Demetrius sendeth greeninge vnto the people of the Jewes. Where as ye haue kepte youre education towards vs / and continued vs oure frendshippe/ notwithstandinge to oure enemics/ we were glad wofle we herde thereof. Wherefore remaine still and be faithfull to vs/ and we shal well recompence you for the thynges that ye haue done on oure partye: we shal relece you of many charges/ and give you rewardes.

Josephus  
ca. ii. lib.  
f. 4.



And now I discharge you/and all the Jewes from tributes / I forgue you the customes of sale/and releafe you of the croune taxes of the thirde parte of sheke / and half of the sheke of shekes / which to myne owne duty.  
 ¶ These I leaue for you from thys daye forth: so that they shall not be taken of the lande of Judah/ nor of the other cities which are added therunto/ out of Samaria and Galile: from thys daye forth for euermore. Jerusalem also with all thinges belonginge thereto / shalbe holye / free / yet the rybes and tributes shall pertaine vnto it. As for the power of the castell which is at Jerusalem/ I remitte a geue it vnto the hygge priest/ that he maye set in it such men as he shall chuse to kepe it. I freely deliuer all the Jewes that are prisoners/ howe ouer all my realme: so that euery one of them shalbe free from payinge any tribute / yet / euen of thesee ead.

All the solempne feastes / Sabbathes / Leciuones / the dayes appoynted / the thre dayes before and after the feastes shalbe free for all the Jewes in my realme: so that in them no man shall haue power to do any thinge/ or to moue any busynesse against any of them in any maner of cause. There shall xxx. M. also of the Jewes be wyrtyn up in the Kinges booke/ and haue theyr wages payed/ as all other men of warre of Kinges shoulde haue: and of them shalbe ordeyned certayne to kepe the Kinges strong holdes / yet / and some of them shalbe set ouer the Kinges busynesse/ that they maye faithfullye deale with the same. The Jewes also shall haue priuies of theyr owne/ and walke in theyr owne lawes / as the Kinge hath commaunded in the lande of Iuda.

And the thre cities that are fallen vnto Jewry from the countie of Samaria and Galile/ shalbe taken as Jewry / and be vnder oncemyther be subiecte to any straunge laide/ but to the hygge priest. As for Ptolomay and the lande pertaininge thereto. I geue it vnto the Sanctuary at Jerusalem/ for the necessarye expences of the holye thinges. Nowe uer / I will geue euery yeare xv. M. Syckles of siluer out of the Kinges cheeke ( which pertaineth vnto me ) to the worke of the temple: yet sende lare what remapnerth / which they that had oure matters in hande in tymes pass

haue not payed) that same shall they geue vnto them also. And byrdes all thys/ the v. M. Syckles which they are yearly of the rentes of the Sanctuary / shall belonge vnto the priests that so serue.

Item / whosoeuer they be that stepe vnto the temple at Jerusalem / or within the liberties thereof / where as they are fallen into the Kinges hande / for any maner of busynesse / they shalbe pardoned/ and all the goodes that they haue in my realme / shalbe free. For the buydinge also and repayinge of the worke of the Sanctuary / expences shalbe geuen out of the Kinges Cheeke: yet / and for the makinge of the walles rounde aboute Jerusalem / for the breakyng downe of the olde / and for the settinge vp of the strong holdes in Jewry / that the colles and charges be geue out of the Kinges Cheeke.

¶ But when Jonathan / a the people herde i. Ma. 10. 6 these wordes / they gaue no credence vnto they / neyther receaued them: for they remembred the greate wickednesse that he had done vnto Israell / and howe sore he had vexed the. Where fore they agreed vnto Alexander / for he was a prynce that had beate frendly with them / and so they stode by him alwaye. Then gathered kynge Alexander a greate hoost / and broughte by a rinye agaynst Demetrius. So the two Kinges stroke battall together / but Demetrius hoost fled / and Alexander followed after / and fell vpon them. A myghtye fore felde was it / continuinge till the Sunne wente downe / and Demetrius was slayne the same daye.

And Alexander sente Ambassadors vnto Ptolome the kynge of Egyppe with these wordes / sayinge: for so much as I am come agayne to my realme / and am set in the throne of my progenitours / and haue gotten the Dominion ouer come Demetrius / conquered the lande / and streken a felde with hym / so that we haue discomfsted both him and his hoost / and set in the throne of bys Kingdome. Let us now make frendshyppe together / geaue me thy daughter to wyfe: so shall I be the sonne in lawe / and both geue the rewardes / and beere greate dignite. Ptolome the kynge gaue answere / sayinge: Happy be the daye wherein thou art come agayne to the lande of thy progenitours / and set in the throne of theyr Kinge  
 ¶ D id home.

## The first booke of the Machabees.

home. And now will I fulfill thy wynnings: but mete me at Ptolomays / that we may see one another: that I may marry my daughter unto the according to thy desire. So Ptolome wente out of Egypt with hys daughter Cleopatra / and came unto Ptolomays in the C. lxxij. yeare: where kynge Alexander met hym / & gaue Alexander hys daughter Cleopatra / and married them at Ptolomays with great wealth: lyke as the manner of kynnges is to be.

Then wente kynge Alexander onto Jonathas: that he shoulde come and mete hym. So he wente honorably unto Ptolomays / and there he met the two kynnges / and gaue them great presentes of golde and siluer: a founte

**G** sauioure in theyr syde. And there came together against Jonathas certayne wicked men / and vngenerous prynces of Israel / makinge complayntes of hym / but the kynge regarded them not. As for Jonathas / the kynge commaunded to take of his garments / and to clothe hym in purple: and so they dyd. Then the kynge appointed hym to sit by him / and sayde unto hys prynces: Go with him into the myddest of the cite: and make a proclamacon: that no man complayne against him of any matter / and that no man trouble him for any manner of cause.

So it happened that when his accusers sawe f worthyppe / which was proclaymed of him: and that he was clothed in purple / they fled eury where. And the kynge made much of him / wrote him amonge his chiefe frendes / made him a Duke / and partaker of his Dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the C. lxxij. yeare came Demetrius the sonne of Demetrius from Creta into his fathers lande: wherof when Alexander herde tell / he was ryght soyl: and returned unto Annoche. And Demetrius chose T Appollonius ( which had the gouernance of Elefryia ) to be hys captayne.

So he gathered a greate hoost / and came unto Iamnia / and sente worde unto Jonathas th: by ghe post / sayinge: Darrest thou with stande vs thy self alone: As for me / I am but laughed to come and stamed / because thou prouidest thy strength agaynst vs in the

mountaynes. Now therfore if thou trustest in thine owne strength / come vnto me to see the playne felde / and there let vs prouide our strength together: thou shalt fynde that I haue valcaunt me of warre with me: and shalt know who I am / and the other that stande by me: which saye / that youre force is not able to stande before oure face / for thy fathers haue bene wyllyng to geue us their owne lande. And now / how wilt thou be able to abyde so greate an hoost of boismen and foremen in the fildes: where as is neyther rocke / stone / nor place to flye vnto.

When Jonathas herde the wordes of Appollonius / he was moued in his mynde: wherfore he chose x. thousand men / and wente out of Jerusalem / and Symon hys brother met hym: for to helpe hym: And they pitched theyr tentes at Joppa: but the cite kepte hym forth: for Joppa was an holde of Appollonius. Then Jonathas layed siege to it / and they that were in the cite / for very feare let hym in: and so Jonathas wanne Joppa. Appollonius heard of this / toke xij. thousand boismen / with a greate hoost of fore men / and wente as though he wolde go to Azorus / and came immediately into the playne felde: because he had so many boismen / and put hys trust in them. So Jonathas followed vpon hym to Azorus / and there they stroke the battayll: Now had Appollonius left a M. boismen behynde them pryncely in the tentes. And when Jonathas knew that such waye was layed behynde the / they wente rounde about the enemies hoost / and shot darre at the people from the mountaynes to the eurning. As for Jonathas people / they kepte theyr ordie as he had commaunded them / and the enemies boismen were cut labouringe.

Then brought Symon forth his hoost / and set them agaynst the fore men. For the boismen were weery already. So he discomfited them / and they fled. And they that were feared in the felde / gaue them to Azorus / and came into the temple of Wagon theyr Idol: that they might there saue theyr lyues. But Jonathas set fire vpon Azorus / and all the cities rounde aboute it / and toke their goodes / and bent up the temple of Wagon with all them that were fled into it.

Josephus  
ca. vi. c. 14.  
Anno.

M. ii. a

Thus were slayne and viuent wel nye viij. thousand men. So Jonathan reioyced the hooll from thence/and brought them to Astaion: where the men of the cite came forth/and met hym with greate wooshyppes. After this wente Jonathan and hys hoost agayne to Ierusalem/with greate substaunce of good. And when king Alexander herde these thinges/ he thought to do Jonathan more wooshyppes / & sent hym a vntow of golde / as the vse is to be given vnto such as are of the kinges neste bloude. He gaue hym also the cite of Accaron (with the landes belonginge thereto) in possession.

## The XI. Chapter.

**A**ND the king of Egypte gathered an host of <sup>thous</sup>thysande men: like the sande that lyeth upon the seashore / and many shippes: and wente aboute thowt weccate to oportunitye the Kingdome of Alexander/ and to ioynen vnto hys owne realme. Upon this he toke hys iourneye into Syria/and was taken into the citie / and made came forth to meete hym / for kinge Alexander had commaunded them so to do / because he was hys father in lawe. Now when Ptolome entered into any cite / he leste men of warre to kepe it / and thus he byd thowout all the citines. And when he came to Thorus / they shewed hym the temple of Sagon and Thorus wher that was beuist up / with the other thinges which were destroyed / the dead bodies cast awaie / and the graues that they had made by the waye syde / so such as were slayne in the self: And tolde the kinge that Jonathan had done all these thinges / so the met they might get hym euill will. But the kyng sayde not a worde thereto.

And Jonathan met the kyng with greate honoure at Joppa / where they saluted one another / and roke they rest. So when Jonathan had gone with the kyng / vnto the water that was called Eleutherus / he turned agayne to Ierusalem. Now Ptolome had gotten the Dominion of the citie vnto Selencia vpon the seacoast / ymagininge wised counsails agaynst Alexander / and sent Ambassadors vnto Demetrius / sayinge: Come let vs make a bande betwixt vs / so shall I geue the my daughter that Alexander hath / and thou shalt

reigne in thy fathers Kingdome. I repente that I gaue Alexander my daughter / for he goeth about to slayne me. And thus he slayned Alexander / because he wolde haue had hys realme.

Thus he toke hys daughter from him / gaue her vnto Demetrius / and soke Alexander / so that hys malice was openly known. And Ptolome came to Triuoch / where he set two crowncs vpon hys owne head: the crowne of Egypte and of Asia. In this meane season was kinge Alexander in Cilicia / for they that dwelt in those places / had rebelled agaynst him. But when Alexander herde of this / he came to warre agaynst him. So kinge Ptolome brought forth hys hoost / and met hym with a myghty power / and chased him awaye. Then fled Alexander into Thady / there to be defended / and kinge Ptolomes honoure increased. And Sabbid the Arabian smote of Alexanders heade / and sent it vnto Ptolome. But the thyrde daye after / this kyng Ptolome him self / and they whome he had set in the stronge holdes / were slayne of those that were within the citie. And Demetrius raygned in the hundredth and seuen and sixty year.

At this same tyme gathered Jonathan them that were in Jewry / to laye siege vnto the castell which was at Ierusalem / and so they made many instrumentes of warre agaynst it. Then wrote there certayne vngodly persones / which hated theyr owne people / vnto kyng Demetrius / and tolde him / that Jonathan desired the castell. So wher he herde it / he was angry / and immediately came to Ptolome / and wrote vnto Jonathan that he should not laye siege to the castell / but come & speake with hym in all the hast. Accurthelasse / when Jonathan herde this / he commaunded to besige it. He chose also certayne of the elders and prieftes of Israel / and put hym self in the parrell / and toke with hym golde / siluer / clothyng / and diuers ptesentes: and wente to Ptolome vnto the kyng / and founde hym gracious.

And though certayne vngodly men of hys owne people made complainces vnto him / yet the kyng increased hym / & lyke as his prieftes & counsaillors had done before / and promised him in the sygn of all his frendes / confirmed hym  
 ¶ U<sup>o</sup> ut in the

## The first booke of the Machabees.

**i. Mac. 2. b** in the bygbe priesthode with all þ' worshippe that he had afore / and made him his chiefe frende. Jonathan also desired the kinge that he wolde make Jewry fre / with the thre head cities of Samaria / and the lades pertayninge thereto: upon the whiche Jonathan promysed him the C. talents. Whereunto the kinge consented / and gaue Jonathan wynginge of the same / containinge these wordes: Kinge Demetrius sendeth gretinge vnto his brother Jonathan / as to the people of the Jewes. We sende you here a copy of the letre / which we had wyrite vnto ourc elder Lathenus / concerninge you / that ye shoulde knowe it.

Kinge Demetrius sendeth gretinge vnto Lathenus his elder. For the faithfulness that ourc frendes the people of the Jewes kepe vnto vs / and for the louinge kindnes which they beare towards vs: we are determyned to do them good. Wherefore we obeyne all the costes of Jewry with the thre cities / Lyda and Ramatha (which are added vnto Jewry from Samaria) and all the lades pertayninge therunto: to be fully separated for such as do sacrific in Jerusalem: both concerninge the paymentes which the kyngie toke yearly afore tyme / and the frutes also of the earth and reues. As for other tythes and tributes that belonged vnto vs: we discharge them therof from this tyme forth. In lyke maner / we graunte vnto them all the customes of salt and crone taxes / which were brought vnto vs. And thys freedom shall they haue firme and steadfast / from this tyme forth for euermore. Therefore let ye make a copy of these ourc letters / a deliuer it vnto Jonathan: that it maye be kepte vpon the holy mount in a conuenient place.

**¶** After thys / when Demetrius the kyngie sawe that thys lande was in rest / and that no resistauce was made hym: he sent awaye all his hostes eueri man to hys owne place / excepte an armie of straungers / whome he brought from the Isles of the Seythen / wherefor all hys fatheres hostes had euell wil at him. ¶ Now was there one Trypho (that had bene of Alexanders parte afore) which when he sawe that all the hostes murmured against Demetrius: he wente to Eualuel the Arabyan (that brought vp Antiochus the sonne of An-

alexander) and laye soze vpon him / to deliuer hym this yonge Antiochus: that he myght raygne in hys fatheres steade. He tolde hym also what greate euell Demetrius had done / and howe his me of warre louted hym now: and so remayned there a longe season.

And Jonathan sent vnto kyngie Demetrius / to buye them out which were in the castel at Jerusalem and in the other refuges: for they had Israel greate harme. So Demetrius sent woide vnto Jonathan / sayinge: I will not onely do theke thinges for the a thy people / but at tyme conuenient / I will do both þ' and thy people greate worshippe. But now thou shalt do me a pleasure / if thou wilt sende me men to helpe me: for all myne armie is gone fro me. So Jonathan sent hym iii. M. stronge men vnto Antioche / and they came vnto the kyngie: wherefore the kyngie was very glad at their comming. But they that were of the cite / euen an C. x. thousand men / gathered them together / and would haue slaine the kyngie / which fled into hys countee: and the citefyns kepte the stretes of the cite / and beganne to fyght.

Then the kyngie called for the Jewes helpe / which came vnto him aldogether / and wente abowde thowse the cite / a fewe the same weye an hundredth M. men: set they vpon the citie / gaue many spoyles in that weye / and deliuered the kyngie. So when the citefyns sawe that the Jewes had gotten their will of the cite / and they them selves dysposyted of their purpouse: they made thair supplication vnto the kyngie / sayinge: Graunte vs peccet / and let the Jewes ceasse from troublinge vs / and the cite / and vpon thys they call awaye theyr weapons. Thus they made peccet / and the Jewes gaue greate worshippe in the sight of the kyngie / and in the sight of all that were in his realme / and were spoyled of thowse out the kyngdome: and so they came againe to Jerusalem with greate goodes.

So the kyngie Demetrius sat in the trowthe of hys kyngdome / and had peccet in his lande. ¶ Neuertheles / he dyssembled in all that euer he spake / and withdrew him selfe from Jonathan: neyther rewarded him accordinge to the benefytes which he had done for him / but troubled hym very sore. After thys came Trypho.

**i. Ma. 21. c**

phon agayne with yonge Antiochus / which raygned / and was crowned kynge. The therfore gathered vnto him all the men of warre / whome Demetrius had put awaye / these foughte agaynst Demetrius / whiche fled and turned his backe. So Tryphon toke the Elephanter / and wanne Antioche. And yonge Antiochus reioice vnto Jonathan / sayinge: I conferme the in thy piesthode / and make the ruler of iud: countre / that thou mayest be a fronde of the kynge.

Vpon this he sent him golden vessell to be frued in / and gaue hym leane to synke in golde / to be clothed in purple / and to weare a colar of golde / he made his brother Simon also captayne / from the coastes of Syria vnto the borders of Egypte. Then Jonathan toke his iourneys / and wente thow the ciues beyond the water of Jordan: / al the men of warre of Syria gathered them vnto him / for to helpe hym. So he came vnto Scalon / and they of the cite receaued him honorably: and from thence wente he vnto Gaza / but they wolde notke him in: wherefore he layed sige vnto it / burninge vp / and spoylinge the places that were aboute the cite.

¶ And the ciues of Gaza submitted them selfe vnto Jonathan / whiche made peace w them / but toke of their sonnes to pledge / sente them to Jerusalem / and wente thow th coūtre vnto Damascus. Now when Jonathan herde that Demetrius princes were come in to Cadace / which is in Galile: / with a greate host / purposinge to pur Demetrius oute fr medlinge in the realme: he came agaynst the / and lefte Simon his brother in the landes whiche came to Bethsura / and layed sige to it a longe season / and bescomfyted the. So they besyde to haue peace w him / which he grauntid them / and afterwarde put them out from thence / toke the cite / and set men to kepe it. And Jonathan with his hooste came to the water of Genezar / a by nines in the moynng gat them to the plainc felde of Zoi.

And beholde / the hoostes of the Heithen mete them in the felde / and layed warde for them in the mountaunce: so that when Jonathan came agaynst them / other (which were layed to ward) rose out of their places / and fought / and they that were of Jonathan side

fled every man: and there was not one of them lefte / excepte Marathas the sonne of Absalomus / and Judas the sonne of Calphi the captayne of the hooste. Then Jonathan rente his clothes / layed earth vpon his heade / made his prayer / and turned agayne to them in the felde: where they fought together / and he put them to slyght. Now when his owne men that were fled / sawe this: they turned agayne vnto hym / and helped hym to folowe vpon all they enemyes vnto their tentes at Cadace. So there were slayne of the Heithen the same daye iiij. M. men / and Jonathan turned agayne to Jerusalem.

The. Xli. Chapter.

¶ Jonathan saynge that the time was nere / for hym / chose certayne incen / and sente them vnto Rome / for to stablish the / to reuoc the frendshipp with them. He sent likewise also vnto Sparta / and to other places in like maner. So they wente vnto Rome / and entred into the counsil and sayde / Jonathan the hygh piest / and the people of the Jewes sent vs vnto you / for to reuoc the olde frendshipp / a bonde of loue. Vpon this the Romaynes gaue the fre passpozes / for he shoulde lede them home into the land of Iuda peaceably. And this is the copy of the lettres that Jonathan wrote vnto the Spartians.

Jonathan the hygh piest / with the elders / piestces / and the other people of the Jewes sende greting vnto the Spartians their bretheren. There were lettres sente long agoe vnto Onias the hygh piest / from Arius which than raygned amonge you / that ye are our bretheren / as the wynting made therypon spicifyeth. And Onias intreated the Ambassadoure that was sente honorably / and receaued the lettres: wherein there was mencion made of the bonde of loue and frendshipp. But as for vs / we cede no sliche wyntinges: for why / we haue the holy booke of scripture in our hande to our comforte. We trustiddest / we had rather sende vnto you / for the reuynng of the brotherhode and frendshipp / lest / we shoulde be straunge vnto you / for it is longe since the tyme that ye sente word vnto vs. Wherefore / in the sacrificy / that we offer / and other ceremonies / vpon the hygh solempne dayes / other we alwaye remember

## The first booke of the Machabees.

you without ceasinge (like an reason is / and as it becommeth vs to thinke upon oure brethren) yete and is right glad of your prosperous honoure.

And though we haue had greate troubles and warres / so that the ynges aboute vs haue soughten against vs: yete wolde we not be greuous vnto you / nor to other of oure louers and frends in these warres. for we haue had helpe from heauen / so that we are deliuered / and oure enemies subdued. Wherefore we chose Hlumenius the sone of Annochus / and Antipater the sonne of Jason / and sent them vnto the Romaynes / for to renewe the olde bonds of frendshippe and loue with them.

We commaunded them also to come vnto you / to salue you / and to deliuer you oure letters / concerninge the renouacion of oure brotherhode. And now ye shal vs right well / to geue vs an aunswere therevnto.

¶ And this is the copy of the writings / which Treus the kynge of Sparta sente vnto Onias: Treus kynge of the Spartians sendeth greaunge vnto Onias the hye pueist. It is founde in the writinge / that the Spartians and Jewes are brethren / and come of the generation of Abraham. And now we: so much as this is come to oure knowlege / ye shall vs well / to write vnto vs of oure prosperite / as for vs we haue written our mynde vnto you: Oure carrell and goodes are yours: as yours / oure. These thinges haue we commaunded to be shewed vnto you.

When Jonathan herde / that Demetrius pueices were come forth: to fyght against him with a greater hoste then afoze / he wente fro Jerusalem / and met them in the lande of Bethan / for he gaue the no space to come into his owne countrey. And he sent spyes vnto their tentes / whiche came agayne / and tolde him that they were appointed to come upon him in the night season. Wherefore when the Sunne was gone downe / Jonathan commaunded his men to watch all the night / and to be ready with weapons / for to fight: as for watchmen rounde aboute the hoste. But when the aduersaries herde that Jonathan was ready with his men to the battayl / they feared / and were dismayed in their bettes / and kyndled fyres in their tentes / brake vp / and gat them a

waye. Neuertheless / Jonathan and his company knewe it not tyl the morninge / for they saue the fyres burninge.

Then Jonathan followed upon them / but he myght not ouertaken them / for they were gone ouer the water Eleutherus. So Jonathan departed vnto the Arabians (whiche were called Zabadi) / then / and toke their gouernour. He proceeded furthier also / and came vnto Samarias / and went thowoe all that countrey. But Simon his brother toke his journey / and came to Thelasa to the next strong holde / departinge vnto Joppa / and wanne it. For he herde that they wolde stande of Demetrius party: wherefore he sente men of warre in the cync to kepe it. After this came Jonathan home agayne / and called the elders of the people together / and they set with them / for to bulde vp the stronge holdes in Jerus / and the walles of Jerusalem: to set vp an hygge walles betwixte the cauld and the cines / for to separate it fro the cines: that it might be alone / and that men shoulde neyther see nor sell in it.

Upon this they came together / for to bulde vp the cync: and so: so much as the walles upon the wyke of the West syde (called Cappethera) was fallen downe / they repaired it. And Simon set vp Bethaida in Sephela / and made it strong / strange gates and lockes vpon it. ¶ Now when Triphon purposed to raigne in Asia / he crouned / and to lye the kynge Annochus: he was afrayed that Jonathan wolde not suffre him / but fyght against him. Wherefore he wente aboute to take Jonathan / and to kyl him.

So he departed / and came vnto Bethsan. Then wente Jonathan south against him to the battayll with fourty thousande chosen men / and came vnto Bethsan also. But when Triphon sawe that Jonathan came with so great a hoste to destroye him / he was afrayed / and therefore he receaued hym honorably / commaunded him vnto all his frends / gaue him rewardes / and commaunded his men of warre to be as obedient vnto him / as to hym selfe.

And sayde vnto Jonathan: whye hall thou caused this people to take such trauals / seeinge there is no warre betwixt vs? Therefore sende

1111  
1111  
1111  
1111

sende them home againe / and those certayne men to waite vpon the / and come thou with me / to Ptolomais / for I will geue it the with the other fforre holdes / men of warre and they officers: Doe for me / I must departe / this is onely the cause of my commynge. Jonathan beleued hym / and vnd as he said / purringe away his hoost / which wente into the lande of Iuda. He kepte sur. vii. by hym / wherof he sente ii. into Galilee / and one iii. went with him selfe.

Nowe as soone as Jonathan entred into Ptolomais / the rinceps scerred the gates of the cite / and toke him / and slewe all them with the swardes / that came in with hym. Then sente Triphon an hoost of fore men and hoismen into Galilee / into the greete playne selbe / to destroye all Jonathan company. But when they knewe that Jonathan was taken / and all they saynes that waied vpon him: they toke counsaill together / and came forth ready to the battaill. So vnder they followed vpon them / saue that it was a matter of life / they turned backe agayne: as for the other / they wente into the lande of Iuda peaceably / and serued Jonathan / and the that were with him / ryghte so. And Israell made greete lamentacion. Then all the Ieythen that were rounde aboute them / soughte to destroye them: So they sayde: nowe haue they no captayne / nor any man to helpe them. Therefore let vs overcome them / and rote oute their name from amonge men.

## The XLII. Chapter.

**2** **W**hen Simon herde that Triphon gathered a greete hoost to come into the lande of Iuda / and to destroye it / and saue tharthe people was in greete fearfulness: and care: He came vp to Ierusalem / and gathered the people together / and gaue them exortacion / sayinge: Ye knowe what greete care take I and my brethren / and my fathers house haue stricken for the lawe a the Sanctuary / what maner of troubles we haue senthorow  
 xxij. necessarye wherof I all my brethren are sayne  
 144 for Israell sake / I am left alone. And nowe let not me spare myne owne life in any maner of trouble / for I am no better then my brethren: But will auenge my people and the Sanctuary / our children and our wiues / for

all the Ieythen are gathered together / to destroye vs of very malice.

As these wordes the hertes of the people were kindled together / so that they cryed to a loude voyce / sayinge: Thou shalt be our captayne in steade of Iudas / and Jonathan thy brethren / odie thou our battall / a wharsoeuer thou commaundest vs / we shall do it. So he gathered all the men of warre / makinge hoost to synish all the wallies of Ierusalem / whiche he made stronge rounde aboute. Then sente he Jonathan the sonne of Abdalomus with a fresh hoost vnto Joppa / whiche vnder the oute that were in the castell / and remayned there him selfe. Triphon also removed from Ptolomais with a greete armye / to come into the lande of Iuda / a Jonathan with him beinge in ward. And Simon pitched his tentes at Iddus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Jonathan / and that he wolde warre agaynst him: he sent messaungers vnto him / sayinge: Where as we haue kepte Jonathan thy brother / it is for money that he is owinge in the kynges accomptes / concerninge the busynesse that he had in hande. Wherfore sende nowe an hundred talents of syluer / and his two tonnes for surenes / that when he is letten forthe he shall not forsake vs: and we shall sende him againe. Neuertheless / Symon knewe that he dyssembled in his wordes: yet commaunded he the money and childre / to be helyered vnto him: lest he shoulde be the greater enemye agaynst the people of Israell / and saye: Because he sente him not the money and the children / therefore is Jonathan dead.

So Simon sent hym the children and an hundred talents / but he dyssembled / a word not let Jonathan go. Afterwarde came Triphon into the lande / to destroye it / and went rounde aboute by the waye that ledeth vnto Iddus. But wharsoeuer they wente / thither wente Simon and his hoost also. Nowe they that were in the castell / sent messaungers vnto Triphon / that he shoulde make haste to come by the wyldernesse / and to sende them viualles: And Triphon made ready all his hoismen to come tharthe nighte. Neuertheless / it was a very greete sorrowe / so that he came  
 208

## The first booke of the Machabees.

war in Galaadithim. And when he drewe nye Boschama / he slew Jonathan and his sonnes there / and the turned for to go home into his owne lande.

Then sente Simon for to see his brotheres dead carcases / and buried it in Modin his fathers cite. So al Israel beweped him with greate lamentacion / and mourned for him very longe. And Simon made vpon the sepulchre of his father and his brotheren a buildinge / bygh and lofe vnto of fre stone behynde and before / and for vnto pillars / one against another / for his father / his mother and foure brotheren / and set greate pylers rounde about with armes vpon them for a perpetuall memory / and carued shippes beside the armes / that they might be sene of men sailinge in the see. This sepulchre which he made at Modin / standeth yet vnto this daye.

Josephus  
capit. 9.  
lib. xij.

¶ Nowe as Tryphon wrote south to walke with the yongre kynge Antiochus / he slew him trayterously / and raygned in his steade / crowned him selfe kyng of Asia / a vyd muche euel in the lande. Symon also diuided vp the castles in Jewry / makinge them stronge with towres / greate walles / portes and loctes / and layd vp vitayles in the stronge holdes. And Simon chose certayne men / and sente them to kynge Demetrius / to desyre him / that he wolde discharge the lande from all bondage / for Tryphon had spoyled it very sore. Whereupon Demetrius the kynge answered hym / and wrote vnto hym after this maner.

Demetrius the kynge sendeth gretinge vnto Simon the bygh priest his frende / with the elders and people of the Jewes. The golden croune and precious stone that ye sente vnto vs / haue we receaued : and are ready to make a stedfastt peace with you / yee / a to write vnto our officers / for to release you / concerninge the thinges wherin we made you free / and the appointment that we make with you shalbe firme and stable. The stronge holdes which ye haue builded / shalbe your owne. As for any ouersight or faute committed vnto this daye / we forgiue it / and the croune rays that ye ought to vs also. And where so was any othe tribute in Ierusalem / it shal now be no tribute / and lofe wdo are mete amonge you

to be in our court / set the be written vp that there maye be peace betwixte vs.

Thus the yoke of the Grekes was taken from Israel / the hundredth a secury year. And the people of the Jewes beganne to write in their lawes a actes on this maner : ¶ In the first year of Simon the bygh priest / i. m. xii. and prince of the Jewes.

In those dayes wente Symon vnto Gaza / and beseged it rounde about / where he set vp ordynance of warre. And wainge a towre which he toke. So they got into the towre / leape into the cye / which was in a greate fure : In so muche that the people of the cite rente their clothes / and clymmed vp vpon the walles with theyr wyfes and chyldren / besychyng Symon to be at one with them / sayyng.

O rewarde vs not after our wickednesse / for be gracious vnto vs / and we shal do the seruyc. The Simon for very pittie / wolde fyghte none agaynst them / but put them out of the cite / and caused the howse / wherein the ymagines were / to be clenst / and so entred the cite with psalmes of prayse / geuyngc thankes vnto the Lozde. So when he had cast all abominacions oute of the cite / he set skemen in it as kepce the lawe of God / and made the cite stronge / and builded a dwelling place for him selfe.

Now when they in the castell at Ierusalem were kepce so straitly / that they coude not come forth no into the country / a night neither daye nor sile / they were very hungrye / and many of the famished to death. In so muche that they besought Simon to be at one with them / which he graunted them. So he put them out from thence / and clenst the castell from filthynesse. And vpon the xxiiij. daye of the seconde moneth in the C. lxxx. yere they entred into it with thankesguyngc / a traunshes of palme trees / with harpes / croudes / cymbals and lutes / synnyng psalmes and songes of prayse vnto God / for that greate enemy of Israel was overcome.

And Simon ordeyned that the same daye shoulde be kepte euery yere in gladnesse / and made stronge the byl of the temple / that was beside the castell / where he dwelte him selfe with his company. Simon also receauyng



that Upon his sonne was a myghty man of armes/made him captayne of all the hostes/ and caused hym to dwell at Gaza.

The XIII. Chapter.

**I**n the C. lxxij. yeare gathered kynge Demetrius his hoste/ and departed vnto Media/ to get hym helpe for to fight against Eryphon. Nowe when Arfaces the kynge of Persia and Media herde/ that Demetrius was comd within his borders/ he sente one of his princes to take hym alyue/ and to bring hym vnto him. So he wente and slew Demetrius hoste/ toke hym selfe/ thought hym to Arfaces/ which kepte him in ward. And all the lande of Iuda was in rest/ so longe as Simon liued: for he soughte the wealthe of his people/ therefore were they glad to haue hym for their ruler/ and to haue him worshippe alweye.

Simon wanne the cytie of Joppa also for an hauei town/ and made it an inuincible in to the blow of the see. He enlarged the borders of his people/ and conquered them more land: he gathered vp many of their people that were prisoners: he had the Dominion of Gazza/ Bethsura and the castell/ which he clenched from syntheinesse/ and there was no man that resisted him: So that euery man kylled his grounde in peace/ the lande of Iuda and the trees gaue their fruite a crenteece. The elders

that all in idid came/ and toke theyr veyce for the wealth of the lande: the younge men put on wooshippe and harnesse upon them. He prouided viuals for the cyties/ and made goodly fronge boltes of them: so that the same of his wooshippe was spoken of vnto the ende of the worlde. **I** For he made peace with them/ out the lande/ and Israel was full of mythe and ioye.

Euery man for vnder his vyne and figge tree/ and there was no man to fraye them away: there was none in the lande to fight against them/ for then the kynges were ouercome. He helped those that were in aduersite amonge his people/ he was diligent to see the lawe kepte: so for such as were vngodly and wicked/ he toke them away. He set vp the Sanctuary/ and increased the holy vesselles of the temple.

When the Romaynes and Spartians

had gotten worde that Jonathan was dead/ they were right ioy. But when they herde/ Simon his brother was made high priest in his stead/ and how he had wonne the lande againe with the cyties in it: they wrote vnto him in tables of lator/ to renew the frendship and bonde of loue/ which they had made alyue with Iudas and Jonathan his brother. Which writinges were red before the congregacion at Jerusalem.

And this is the copy of the lettres that the Spartians sent. The Senourour/ and aines sine of Sparta sende greetinge vnto Simon the greates priest with the elders/ and the other people of the Jewes their brethren. When youre Ambassatours that were sente vnto oure people/ certified vs of your wooshippe/ honoure and prosperous wealth: we were glad of their coming/ and haue written the carande which they spake before the counsaile of the people: namely/ that Klumenius the sonne of Antiochus/ a Zingpater the sonne of Iason the Jewes Ambassatours are come vnto vs/ for to renew the olde frendship with vs. Upon this the people consented/ that the men shoulde be honorably increased/ and that the copy of their carande shoulde be written in the spirital booke of the people/ for a perpetual memory vnto the Spartians/ and that we shoulde sende a copy of the same vnto Simon the greates priest.

After this had Simon sende Klumenius vnto Rome/ with a golden sheke of a thousande pounde weight/ to confirme the frendshippe with them: which when the Romaynes vnderstode/ they said: what thanks shal we recompence againe vnto Simon and his children: for he hath stablished his brethren/ and ouercome the enemies of Israel. Wherefore they graunted him to be fre. And all this wrote the Jewes in tables of lator/ and nailed it vnto the pillers upon mount Zion. The copy of the writinge is this:

The xviij. daye of the month **I** Iulius in the August. lxxij. yeare/ in thirde yeare of Simon the high priest/ in the greates congregacion of the priestes/ rulers of the people/ and elders of the countree at Tharamel/ were these wordes openly declared.

For so much as there was much warre in our

## The first booke of the Machabees.

eurlande; therefore Simon the sonne of Ma-  
rthus (come of the children of Jacob) and  
his brethren; put them selves in perill; and resis-  
ted the enemies of their people: that their  
Sanctuary and lawe might be maineyned/  
and byd their people great worshippe. Jona-  
thas in like maner after that he had governed  
his people a bene their hygh priest; byed; and  
lych buried besyde his elthers.

After that wolde their enemies haue ro-  
den they: holy thinges vnder foie; destroyed  
their lande; and utterly waiked they: San-  
ctuary. Then Symon withstode them; and  
fought for his people; spent much of his owne  
money; wrappeden the valcants men of his  
people; gaue them wages; made stronge the  
cites of Iuda; with Bethsura that lyeth vpon  
the borders of Jewey; (where the ordy-  
nauice of they: enemies laye somtyme) a lit-  
tle Jewes there for to feper.

**I** He made fall Joppa also; which lyeth vpon  
the ste; and Gaza that stodeth vpon Jertus/  
(where the enemies dwelle as yet) and there  
he set Jewes to kepe it; and wharsoeuer was  
mete for the subduynge of the aduersaryes/  
that layed be there. Nowe when the people  
sawe the noble actes of Simon; and what  
trousshipp; he purposed to do for them; his  
godly behauiour; and faithfulness; whiche he  
kepe vnto them; and howe he sought by all  
wayes the wealth of his people; because he  
byd all this; therefore they chose him to be their  
prince and hygh priest. And in his tyme they  
prospered well by hym; so that the Heathen  
were taken out of their lande; and they also  
whiche were in the cite of Dauid at Jerusa-  
lem in the castell; where they wente out; and  
despyd all thinges that were about the San-  
ctuary; and byd greate hartne vnto clen-  
nes; and Simon put men of the Jewes in it  
for the defence of the lande and the cite; and  
set up the walles of Jerusalem.

**C** And kynge Demetrius confirmed him in  
his hygh priesthode; made him his frende; / a  
byd him greate trousshippe. for he herde that  
the Romayns called the Jewes that freedes/  
louers an Bethsura; howe honorably they re-  
ceaued Symons Ambassadors; how the Jewes  
and priestes consented that he should be  
their prince and hygh priest perpetually; (yll

God raised vp the true prophet) and that he  
should be their captain; to care for the San-  
ctuary; and to set officers vpon the workes  
therof; ouer the land; ouer the wayes; ouer the  
houise of defence; to make provision for the  
holy thinges; and to be obeyed of euery man/  
a al the wynges of the lande to be made in  
his name; that he should be clothed in  
purple and golde; and that it should be  
lawefull for none of the people nor priestes  
to breake any of these thinges; to withstande  
his wordes; nor to call any congregation in  
the lande without hym; that he should be  
clothed in purple; and weare a colar of golde;  
And if there were any whiche disobeyed or  
strake this ordynance; that he should be pun-  
nyshed.

So all the people consented to allowe Si-  
mon; and to do accordinge to these wordes.  
Simon also him selfe toke it vpon him; and  
was contented to be hygh priest; the captain  
and prince of the Jewes and priestes; and to  
gouerne them al. And they commaunded to  
make this wyrtynge in tables of lator; and to  
fasten it vnto the compassse of the Sanctuary  
in an open place; and to lay vpon a copy of the  
same in the treasury; that Simon and his po-  
sterite might haue it.

### The XV. Chapter.

**W**hen kynge Antiochus the sonne of  
Demetrius sente letters frome the  
Iles of the sea; vnto Simon the hygh priest  
and prince of the Jewes; and to al the people;  
conteinynge these wordes; Antiochus hy kyn-  
sendeth greting vnto Simo the hygh priest  
and to the people of the Jewes. for so many  
as certaine wicked men haue gent the king-  
dome of our progenitors; I am purposed to  
challenge the; againe; and to restore it to  
the olde state.

Wherfore I haue gathered a greate host/  
and made shippes of warre; that I maye go  
thero; to the countrey; and be auenger of them  
whiche haue destroyed eare lande; and wryt-  
ted many cities in my realme. And therfore  
nowe I make the fre al; from all the tribu-  
tes; wherof al syngeis my progenitors haue  
discharged the; and from other customes  
(wherof from they haue released the) what-  
euer they be: For I geue the leaue to euer  
man

money of thine owne within thy lande. As for Jerusalem/ I say that it be holy and free: and all the weapons and houses of defence/ which thou hast builded and kept in thine handes/shalbe thine. Where as any thinge is or shalbe owinge vnto the kynge/ I forgiue it the/ from this tyme forth for euermore. And when we haue obtayned our kingdome/ we shall be the/ thy people and the temple greate worshippe: so that your honoure shalbe knowne througout the whole world.

In the thirtieth year wente Antiochus into his fathers lande/ and all the men of warre came together vnto him/ so that fewe were left with Tripbon. So the kynge Antiochus followed vpon him/ but he fled vnto Dora/ whiche lyeth by the sea syde/ for he sawe that there was mischefe commynge vnto hym/ and that his host had forsaken bym. Then came Antiochus vnto Dora with an hundred and twenty thousande men of armes yppon fore/ and eynht thousande horsemen. So he compassed the cytie rounde about/ and shippes came by the sea. Thus they verid the cytie by lande and by water / in so muche that they suffre no man to go in nor oute.

In the meane season came Valerianus (as they that had bene with him) from the cytie of Rome/ hauinge letters wryten vnto the kynge and prouinces/ wherin were conteyned these wordes: Iudas the Maxe of Rome sendeth greynge vnto Ptolome the king. The Ambassadours of the Jewes our frendes/ being sent from Simon the bygh priest/ and from the people of the Jewes/ came vnto vs/ for to reuise the olde frendshipp and bened of loue/ and broughie a balde of golde weighing a thousand pounde/ which we were contente to receaue of them. Wherefore we thought it good to wryte vnto the kynge a prouince/ so to do them no harme/ nor to take parte against them/ their ciues nor countreies/ neither to mainteyne their enemies againste the. If there be any wicked persones therfore fled from their countrey vnto you/ deliuer the vnto Simon the bygh priest/ that he maye punish them accordyng to thei owne lawe.

Christiane wordes wrote the Romaines also vnto Demetrius the kynge/ to Attalus/

Traba/ Arisaca and to all regions: as Samefano/ rothem of Sparta/ Delo/ Mido/ Sydon/ Caria/ Samosa/ Phamphilia/ Lycia/ Adarnassum/ and to Rhodoe: to Sela/ Aco/ Sida/ Trado/ Gorynia/ Gnydimio/ Cyprus and to Cyren. And of euery letter they sente a copy to Simon the bygh priest/ and to the people of the Jewes. So Antiochus the kynge broughie his hoste vnto Dora the seconde tyme/ to take it: where he made Syuers ordinaunces of warre/ and kepte Tripbon in/ that he shoulde not come forth. Then Antiochus sent Antiochus two thousande chosen men to helpe hym with golde/ syluer and other plentifulous gear: Neutrithelisse/ he wolde not receaue them/ but stafe at the education which he made with Simon afore/ and withdiere him selfe from him.

He sent Athenobius also a frende of his vnto Simon for to reason with him/ sayng: Ye withholde fro me Joppa and Gaza/ with the castel that is at Jerusalem/ which are ciuities of my realme/ whose borders ye haue destroyed/ and bene great euill in the lande/ by usinge the domination in many other places of my kyngdome. Wherefore/ deliuer now the ciuities which ye haue taken/ with the tributes of the places that ye haue rule vpon/ without the borders of Jewy: Or els geue me fyue hundred talents of syluer/ yee/ and for the harme that ye haue done in the ciuities/ and for the tributes of the same/ other fyue hundred talents. If no/ we shall come and syghte againste you.

So Athenobius the kynge's frende came to Jerusalem/ and when he sawe the great worshippe and honoure of Simon in golde/ syluer/ and so greate plenty of ornamentes/ he marvelled/ and tolde Simon as the kynge commaunded him. Then answered Simon/ and sayd vnto hym: As for vs/ we haue neuer taken other mens lande/ nor withholden them/ but onely our fathers heretage/ which our countreys had vntil presently in possessiō a certayne tyme. This heretage of our fathers we haue chalenged in processe of tyme. And where as thou complaine'st concerninge Joppa and Gaza/ they byd grete harme to our people and in oure lande/ yet will we geue an C. talents for them.



The II. booke of the Machabees. Fo. CCCCLXXXIII

was sore abashed / and layed bandes on them  
that were come to deliuer him / and scru-  
e them: for he knewe that they wente aboute to  
kill him.

As for other thinges concerninge: Thon: of  
hys warres / of hys noble actes ( wherein he  
behaued him self manfully ) of the buildinge  
of wallies which he made / and other of his  
deeds: They are written in the Cronicles of his  
pioushode / from the tyme forth that he was  
made hygh Priest after hys father.

The ende of the first booke of the  
Machabees.

The secōde booke  
of the Machabees.

The first Chapter.



**T**he dietien of the Jewes /  
which be at Ierusalem in  
the lande of Jewry / wish  
unto thof dietien of the  
Jewes that are thowout  
out Egypt: good fortune /  
health and peace. God the

Lord be gracious vnto you / and thinke vpon  
hys omercant that he made with Ab: a  
barn: Isaac / and Jacob his faithful seruants:  
and geue you all such an herit / that ye  
maye loue and serue him / see / and performe  
his will with an whole herte / & of a willinge  
mynde: He open youre hertes in his lawe: &  
his commaundementes / sende you peace: heare  
your prayres / be at one with you / and neuer  
forsake you in tyme of trouble. This is here  
our prayer for you.

What tyme as Demetrius raygned in the  
C. lxxij. year: the Jewes wrote vnto you in the  
trouble: & violence / came vpon vs. In those  
yeres after that Jason departed out of hys  
lande a fingeome: they bent vp the portes / &  
shed innocent blood. This made we our prayer  
vnto the Lord / and were herder: we offered / &

lighted the candles / settinge southe cakes and  
bread. And now come ye vnto the first of tra:  
bernacles in the moneth \* Caslu. \* *Leu. xxij. f*  
\* *11. v. 18. f*

In the C. lxxvij. yeare / the people that was  
at Ierusalem and in Jewry / the counsaile and  
Judas him self / sent this wolofsome silitacion  
vnto Aristobolus hyng Polioemes master /  
which came of the generacion of the anoynd  
priesles: and to the Jewes that were in Eg-  
gypte: In so much as God hath deliuered vs  
from greate perels / we thanke him hyghly /  
In that we resisted so myghty a fuge. And  
why: he broughte me out of Persya by heapes /  
to fyght agaynst vs and the holy cite. For as  
he was in Persya (namely the captayne with  
the great host) he pryshed in the temple of  
Mancas / beyng deccauded thowre the deuyse  
of Mancas priesles. For as he was purposed  
to haue dwelt there: Antiochus and his frin-  
des came thither / to receaue much money for  
a dowry. So whē Mancas priesles had layed  
forth the money / he entred with a small com-  
pany into the compasse of the temple / and so  
they shut the temple.

Now when Antiochus entred by shopeninge  
the ptey intrauence of the temple / the priesles  
stoned the captayne to death: the web the in  
pores that were with him / smote of their heades /  
and they we them out. In all thinges God be  
prayed / which hath deliuered the wicked in  
to oure handes.

Where as we now are purposed to kepe the  
purificacion of the temple vpon the xxij. daye  
of the moneth Caslu / we thought necessary  
to craue you thereof: that ye also might kepe  
the tabernacles feast daye / and the daye of the  
fyre / which was giuen vs when Helmias  
offred / after that he had sit vp the temple and  
the altier. For what tyme as oure fathers  
were led awaye vnto Persia: h priesles / which  
then sought the honoure of God: toke the fyre  
piuely from the altier / and hyd it in a valley /  
where as was a depe dye pyr: a therein they  
kept it / because the place was vnknown to  
euery man. Now after many yeeres when it  
pleasid God / that Helmias shoulde be sent  
from the finge of Persia: he sent the childres  
Leu. vi. 4  
children of those priesles / which had hyd the  
fyre / to seke it. And as they tolde vs / they  
founde no fyre / but thyske water.

pp Then

## The II. booke of the Machabees.

¶ The commaunded be them to haue it vp/ and to bringe it him/and the offeringes with all. Now when the sacrifices were layed on and odred/ the priest Nchemias commaunded to sprenkle them /and the wood with the water. When this was done/ and the烟火 came that the Sunne shone/ which afore was hid in the cloude/ there was a great fire kindled / In so much that every man maruayled. Now all the priestes praised/ while the sacrifice was a makinge. Jonathan praised first/ and the other gaue answer.

And Nchemias prayer was after this manner: O Lord God maker of all thynges/ thou fearfull and strong/ thou righteous and mercifull / thou that art onely a gracious King/ onely liberal/ onely iust/ Almighty and everlasting/ thou that vespuest Israel from all trouble / thou that hast chosen the fathers and baloued them: receaue the offeringe for the whole people of Israel / preserve thine owne posson/ and baloue it. Gather those together that are scattered abroad/ fram vs: vespue them that are vnder the heathens bondage/ lye upon them which are vespysed and abhorred/ that the heathen maye knowe and se/ how that thou art our God/ punished the that oppresse vs/ and proudly put vs to dishonoure. Set thy people agayne in thy holy place/ I lye as Moses had spoken.

¶ Out. 1. 3

¶ And the priestes longe Psalmes of thankesgymnges so longe as the sacrifice endured. Now when the sacrifice was burnt. Nchemias commaunded the grate stones to be sprenkled w<sup>th</sup> the residue of the water. Which when it was done/ there was kindled a flame of them also: but it was consumed thowm the light/ that shyned from the altier. So when this manner was knowen / it was tolde the kyng of Persia / that in the place were the priestes (which were led away) had hyd fire / there appeared water in steade of fyre/ and that Nchemias and his company had purified the sacrifices withal. Then the kyng consideringe the matter religiosity/ made him a temple/ to proue the thinge that was done. And when he founde it so in dede/ he gaue the priestes many giftes / a diuers rewardes: see he tolde the with his owne hande / and gaue the. And Nchemias called the same place Nephthar/

which is as much to saye/ as a cleansing: but many men call it Nephthar.

The II. chapter.

¶ It is founde also in the writings of Jeremy the prophet: that he commaunded them which were carryed away / to take fire: as it is saide afore. He commaunded them also/ that they should not forget the lawe and commaundementes of the Lord: and that they should not erre in their myndes / when they se images of silver and golde with their ornaments. These and such other thinges commaunded he them/ and reboted them/ that they should not let the lawe of God goe out of their hartes.

¶ It is written also how the prophet (at the commaundement of God) charged the/ to take the bernece/ and to bringe with them / and he wente south vnto the moystayne / where Moses layed downe vpon/ and saue the heritage of God. And when Jeremy came there/ he founde an open caue / wherein he layed the tabernacle of the Lord: a the altier of incense / and so stopt the hole. There came certayne men to gather also following him/ to marke the place/ but they could not fynde it. Which when Jeremy perceaued/ he reuioued them/ sayinge: As for this place it shalbe vnknowen vntill the tyme that God gather his people together a gayne/ and receue the vnto mercy. Then shall God shew them these thinges / a the maney of the Lord shall appaere / and the cloude also / I lye: as it was shewed vnto Moses/ and I lye: as it was tolde Salomon/ vespied that the place myght be sanctified/ and it was shewed him.

¶ So he began a wyse man/ handied honorably a wyse/ offeringe vnto God in halowinge of the temple when it was synned. And I lye as when Moses prayed vnto the Lord/ I lye as he came downe fro heauen/ and consumed the burnt offeringe: I lye as he prayed Salomon also/ I lye as he came downe fro heauen/ a consumed the burnt offeringe. And Moses said/ because I lye offeringe was not receiued/ therefore is consumed. In I lye maner Salomon kepte the dedicated: a halowing eight dayes.

¶ In the Annotations a writinges of Jeremy were these thinges put also/ and how he made a library / a how he gathered out of all countries the booke of the prophetes / of Dauid: the

¶ I lye. vj. c. v. c. viij. c. xviij. a

the epistles of the kings/and of the presentes. Euen so Judas also / loke what he learned by experience of warre / and such thinges as had happened vnto vs / he gathered them altogether/and so we haue them by vs. If ye now desire to haue the same / sende some body to fetch them vnto you. Where as we then are aboute to celebrate the purification / we haue written vnto you. Therfore ye shall do well / if ye kepe the same dayes. We hope also that the God ( which deliuered his people / and gaue the all the heretage / kingdome / priesthode and

¶ 4 Sanctuary T that he promysed them in the lawe ) shall shortly haue mercy vpon vs / and gather vs together from vnder the heauē into his holy place: for he hath saued vs from great perils/and hath cleansed the place.

B To concerninge Judas Machabeus and his brethren / the purification of the greete temple / the dedication of the altar / yee / and of the warres that concernē noble Antiochus a king / & Eupator his sonne / of the Spanynges that came downe from heauen vpon thase / which manfully defended the Iewes. ( For though they were but fewe / yet defended they the whole lande / & drove awaye the enemies host / & recovered agayne the temple / that was spoilen of thoroout all the world / & deliuered the cite & vnging the best that is lawe of the Lawde which was put downe / myght with all tranquillite be restord againe vnto the Lorde / & was so mercifull vnto them. ) As touchinge Jason also of Cyren / we haue vnder take compendiously to bringe into one booke / the thinges that were comprehēded of him in hys. For we consideringe the multitude of the booke / how harde it should be for them that wolde mēble with stories a cetera / and that because of diuers matters / haue vnder take so to comprehend the stories : that such as are disposed to reade / myght haue pleasure and pastyme therein : a that they which are diligent in such thinges / myght the better thinke vpon them: yee / and that whosoever red them might haue profit thereby.

E Neuertheless / we our selves that haue meddled with this matter for the shorteninge of it / haue taken no small labour / but greate diligence / watchinges and reuare. Like as they that make a feast / wolde saye to other men

pleasure: Euen so we also ( for many mens sake ) are very well content to take the labour / where as we maye shortly comprehend the thinges that other men haue truly written.

For be that buildeth an house a new / must prouide for many thinges to the whole buyldinge: but he that paynteth it afterwarde / sekerly but only what is comely / & aedement to garnyshe it wythall. Euen so do we also in this manner. And why? Be that begynneth to wyte a story / for first / must wyth hys vnderstandinge gather the matter together / for his wordes in order / and diligently sele out every parte: But he that afterwarde will shew it / vsith fewe wordes / and toucheth not so matter at the largell. Let this be sufficient for: a prologe / now wil we begynne to shewe so matter for: it is but a foote / & thinge to make a longe prologe / and to be shorte in the story itself.

The III. Chapter.

¶ 1 Satyrus as a holy cite was inhabited in all peace & wealth / and when Iewes were yet very well kepte ( for so was it eoddaye ned by Onias the hygh priest and other godly men / that were enemies to wickednesse. ) It came therto / that euen the hitiges and punces the selves byd the place greate worshippe / and garnyshe the temple with greete gytes: In so much that Selucius kyng of Asia / of hys owne reueue / bare all the cosse belonginge to the seruyce of the offeringes. Then Symon a maister of the tribe of Ben Jamin / a ruler of the temple / laboured to waite some mischiefe in the cite / but the hygh priest resisted him.

¶ 2 Neuertheless / when he myght not ouercome Onias / he gar him to Appollonius the soune of Thersa ( which the was chief kynde in Celosyria and Dheities ) a tolde him / that the treasury in Jerusalem was full of innumerable money / and how that the common goodes / which belonged not vnto the offeringes / were readyng greate also: yee / and how it were possible that all these myght come vnder the kinges power.

¶ 3 Now when Appollonius had shewed the kyng of the money / as it was tolde him / the kyng called for Heliodorus his steward / and sent him with a commaundement to bringe hym the said money. Immediately Heliodorus toke his iourney / but vnder a colour / as

## The II. booke of the Machabees.

though he wolde go thowm Clostria a Phe-  
nico to vsyte the citie / but his purpose was  
to fulfil the Kings pleasure. So whē he came  
to Betusalem / and was louingly receiued of  
the hygh priest into the citie: he tolde what  
was determined concerning the money / and  
shewed the cause of his cominge: he asked  
also / if it were so in dede. Then the hygh priest  
tolde him / that there was such money layed  
vp for the vpholdinge of wydwowes and fa-  
therlesse children / and how that a certayne of it  
belonged vnto Syreanus Tobye a noble mā:  
and that of all the money ( which that wicked  
Symon had betrayed ) there were iiii. hun-  
dred talents of syluer / and ii. hundred of  
golde / see / and that it were vnpossible for those  
meane meanynge to be decreaued / that had  
layed vp their money in the place and temple  
( which is had in trousshipe thowme & whole  
world. for the magnificauce and honoure of  
thesame. Whereunto Heliodorus answered  
that the Kinge had commaunded him in any  
wise to bringe him the money.

**E** So at the daye appoynted / Heliodorus en-  
tered into the temple to orde this matter. But  
there was no small feare thowmeout & whole  
citie. The priestes sit vnto before the auter in  
their ornaments / and called vnto heauen vpon  
him / & which had made a late concer-  
ninge stuffe greue to feare / that they shoulde be  
safelye preferred / for such as committe the vnto  
K. ping. The wbo so had lofed the hygh priest  
in the secret wolde haue greued his herte: for  
his countenance a the chaunginge of his col-  
oure / declared f in wardes forom of his mynde.  
The man was all in heauynesse / and his body  
in fiare: wherby they that lofed vpon him /  
might perceaue the greue of hys herte. The  
other people also came out of their houses by  
heapes vnto the comun prayer / because & place  
was lyfe to come into confusion. The women  
came together thowme the stretes / with heery  
clothes aboute their chesles.

**S** The virgins also that were kepte in / ranne  
to Onias / to the walles / other some lofed  
out at the wydwowes: yet / they all helde vp  
their handes toward heauen / and praied. A  
miserable thinge was it to lofe vpon the com-  
mune people / and the hygh priest beyng in  
such trouble. But they besought the almyghty

God / that the goodes which were committid  
vnto the / might be kepte whole / for those that  
had despuered them vnto their keepinge. The  
uerbeles / & thinge that Heliodorus was de-  
termined to do / & performed he in the same  
place / he hym self personallye beyng aboute  
the tresoury with his men of warre. But the  
spite of almyghty God shewed him selfe o-  
penly / so that all they which presumed to obeye  
Heliodorus / fell thowme the power of God  
into a greate fearefulnessse and vbede. For there  
appeared vnto them an hoise / with a terrible  
crye man synninge vpon him / & cecit in goodly araye /  
and the hoise smote at Heliodorus with hys  
force fre. Now he that sat vpon the hoise / had  
harnesse of golde vpon him.

Moreover / there appeared & saye a beunful  
yoge me in goodly araye / which stode by him /  
smouged him of both the sydes / and gaue him  
many stripes without ceasinge. With & fill  
Heliodorus suddenly vnto & ground. So they  
toke him vp / & beynge cōspelled aboute to greate  
parchynesse. Nabaz him out vpon a beare. & thus  
he that came with so many runners and men  
of warre into & subtreasoury / was taken out  
where as no man might helpe him: and so the  
power of God was manifest and knowne. He  
laye still some also by the power of Gods  
destinie of all hope and lyfe. And they prayed  
the Lord / that he had shewed hys power  
vpon hys place and temple / which a lyte afore  
was full of feare and trouble: and that thowme  
the reuelacion of the almyghty Lord it was  
fylled with ioye and gladnesse.

The certayne of Heliodorus frede prayed  
Onias / & in all hast he wolde call vpon God /  
to graue him his lyfe / which was geuinge vpon  
the good. So the hygh priest considered the  
matter / a lest / the King should suspecte that  
the Jewes had done Heliodorus some euil: be  
offred an health offeringe for him. Now whē  
the hygh priest had opened his petition / the  
same yonge men in the same clothinge appear-  
ed / and stode byside Heliodorus / sayinge:  
That Onias & hygh priest / for hys sake hath  
the Lord grauned & they lyfe: herfore seyng  
that God hath scourged the / geue him paye  
and thankes / and shew euery man his might  
and power. And when they had spoken these  
wordes they appeared no more.



So Heliodorus offered vnto God / made  
great prayers vnto him which had graunted  
him his life / thanked Onias / toke his hood / &  
wente agayne to the kinge. Then testified he  
vnto euery man of the great workes of God /  
that he had seene with his eyes. And when the  
kinge asked Heliodorus who were meete to be  
sent yet once agayne to Jerusalem / he sayde:  
If thou hast any enemy or aduersary vnto thy  
realme / sende him thither / and thou shalt haue  
him punysshed / if he escape with his life: for  
in that place / no doubt / there is a special powe  
and workinge of God. For he that dwelleth in  
heauen / visiteth and defendeth that place: and  
all that come to do it harme / he punyssheth and  
plaguethe the. This is now the matter con-  
cerninge Heliodorus / and the kpinge of the  
treasury at Jerusalem.

## The III. Chapter.

**A** His Symon now / of whome we spake  
44 also / beyng a bewaier of the money  
and his owne natural countrie / reported the  
woof of Onias: as though he had moued He-  
liodorus vnto this / and as though he had ben  
a binger vp of euel. Thus was he not asha-  
med to call him an enemy of the realme / that  
was so faythfull an ouerser a Defender of  
the citie of his people: yet / so serueth in the  
latte of God. But when the malice of Symon in-  
creased so farre / that thou wast his frends there  
were certaine maligners committed: Onias  
considered the perill that might come thow  
this strife / & how that Appollonius (namely  
the chiefe lorde in Celosina & Phenices) was  
all set vpon tyranny / and Symons malice in-  
creased the same: He gat him to the kinge / not  
so en accusar of the cities / but as one that  
by hym self intended the commune wealthe of  
the whole multitude. For he sawe it was not  
possible to lye in place / neyther Symon to  
leau of from his foolishnesse / excepte the kinge  
shd loke therto.

**B** But after the deathe of Silencus / wher An-  
tiochus (which is called the noble) toke the kinge-  
dome: Jason the brother of Onias laboured  
to be his priest: for he came vnto the kinge /  
and promised him the hundred and fifty talen-  
tes of siluer / and of the other reuenues. xxx. ta-  
lentes. Besides this he promised him yet an  
C. and L. if he might haue the schole of schol-

den: and that he might call them of Jerusale  
Antiochians. Which wher the king had graun-  
ted / and he had gotten the superiourie: he be-  
ganne immediatly to chaunge his fynisment  
to the custome of the Grethyen / put doune the  
thynges that the Jewes had set vp of loue / by  
whom the father of Eupolmius / which was  
sent Ambassatoure vnto Rome / for to make  
the bonde of frendshippe and loue. He put  
doune all the lawes and lycensses of the Jew-  
es / and set vp wicked statutes. He durst  
make a syghtrynge schole vnder the castell / and  
set sayre yonge men to learne the maners of  
whores and diuells.

Thus was now the begynninge of the  
thyngs / and straunge conuersation / broughte  
in thowt the vngacious and vnderde-  
uilednesse of Jason (which shoulde not be called a  
priest / but an vngodly person). In so much  
that the priestes were now nomore occupied  
aboute the seruice of the altare / but bespyed  
the temple / regarded not the offerings: yet  
gaue theyr diligence to learne to fight / to  
wrestle / to leape / to daunce / and plyinge the  
stone: not scynge by the honour of their fathers /  
but lyked the glosy of the Grekes best of all-  
for the which they stroue periously / & were greedy  
to folowe theyr slauises: yet / theyr lust was in  
all thynges to be lyke them / which afore were  
theyr enemies and Destroyers. Howbeit / to do  
wickedly against the latte of God / shall not  
escape vnpunished: but of this we shall speake  
hereafter.

What tyme as the Olympiades spoites  
were played at Tyzus / the kinge him self beyng  
presente / this vngacious Jason sent wicked eery  
men / bearyng from them of Jerusalem (which  
is this yeare  
now were called Antiochians) iiij. hundred  
drachmas of siluer for an offeringe to Hercules.  
These had they that caried them / besides  
vnder such a fishyon / as though they shoulde  
not haue bene offered / but bestowed to other  
uses. Neuertheless / he that sent the / sent them  
to the intent that they shoulde be offered vnto  
Hercules. But because of those that were pres-  
ent / they were geuen as to the makinge of  
sippes. And Appollonius the sonne of Cleo-  
stus was sent into Egypte / because of the  
noble men of Fyng: Ptolome Diplomatour.  
Now wher Antiochus perceaued that he was  
pp id put

## The II. booke of the Machabees.

put out from ierusalem in þe realme he sought  
hys owne profyte / departed from thence / came  
to Toppa / and then to Ierusalem : where he  
was honorably receaved of Iason a the cite /  
and was brought in with toche of light / and  
with great pryse : and so he turned hys hoost  
vnto Phenice.

**¶** After id. ycare Iason sente Manclaus the  
#-ma. iiii. b foure daye Symons brother to beare þe money  
vnto the kinge / and to bunge him answer of  
ofther necessary matters. But he when he  
was powerd of the kinge for magnyfyenge of  
hys powerd / turned the hyge priellhode vnto  
hym self / layinge vpon it. Calentes of syluer for  
Iason. So when he had gotten commaunde-  
mentes from the kinge / he came haungyng  
nothyng that becomyth a priell / but bearinge  
þe stonace of a cruel tyrante / a the warf of a  
wilde brute beast. Then Iason ( which had  
deceaved hys owne brother ) synged þe hys  
self was begyled also / was sayng to streinto the  
land of þe Ammonites / and Menelaus gat þe  
dominion. But as for the money that he had  
promysed vnto the kinge / he dyd nothinge ther-  
in / vnto Sosstratus the ruler of þe castell re-  
quyred it of hym. For Sosstratus was the ma-  
n that gathered þe custome / wherfore they were  
both called before the kinge. Thus was Men-  
elaus put out of the priellhode / and Lysima-  
chus hys brother came in hys stead. Sosstratus  
also was made lorde of the Eppysians.

**¶** It happened in the meane season / that the  
Tharsians and Malloepans made insurrec-  
cion / because they were geyuen for a present vnto  
the kinge. Annochus concubine. The came the  
kinge in all the hast / to sylle them agayne and  
to pacifye the matter / leauyng Andronicus  
there to be hys cherye / as one mek therfore.  
Now Menelaus supposyng that he had gotten  
a ryght conuenient tyme / stole certayne  
wessels of golde out of the temple / and gaue the  
to Andronicus for a present / and some he solde  
at Tyus / and in the citie thereby.

Which when Onias knewe of a sycrte / he  
reioyced hym / but he kepte him in a Sanctuary  
beside Saphnis / lyeth by Antioche. Where-  
fore Menelaus gat hym to Andronicus / and  
prayed him that he wolde slaye Onias. So  
when he came to Onias / he counsayled him  
craftily to come out of the Sanctuary / geuyng

him his hand in an oath ( howbeit he suspecte  
him / and the he flew Onias / without any re-  
garde of righteousnesse. For the which cause  
not onely the Jewes / but other nacions also  
toke indignacion / and were displeasid for the  
vnrightheous death of so godly a man.

And when the kinge was come agayne fro  
Cilicia / þe Jewes and certayne of the Grekes  
wrote vnto hym / cōplaynyng for the vn-  
rightheous death of Onias. Yee Annochus hym self  
also was foy in hys mynde for Onias / so that  
it pyned him / and he wepte / remembryng his  
sobrenesse and manerly behauiour. Wherfore  
he was so findled in hys mynde / that he com-  
maunded Andronicus to be striped out of his  
purple clothyng / and so to be led thowt out  
all the cite / yee / and the vngacious ma to be  
slayne in the same place / where he commyted  
his wickednesse vpon Onias. Thus the Lorde  
deceaved hym his punishment as he had  
deserued. Now when Lysimachus had bene  
many w. x. dayes in the temple thowt the  
court / yll of Menelaus / and the voyce came  
abroade : the multitude gathered them to-  
gether agaynst Lysimachus / for he had staryd out  
now much golde.

So when the people arose and were full of  
despleasure / Lysimachus armed id. vii. mi-  
thistes to defende him : a certayne tyrant  
begyng their captaine / which was growe both  
in age and woodnesse. But when the people  
vnderstode the purpose of Lysimachus / some  
gat stoncs / some good stronge Rubbes / and  
some cast assbes vpon Lysimachus. Thus there  
were many of them wounded / some begyng  
slayne / and all other dyed away. But as for  
that wicked churchoberber hym self / they filled  
hym besyde þe treasury. Of this matter ther-  
fore there was kepte a course agaynst Men-  
elaus.

Now when the kinge came to Tyus / they  
made a cōplaine vnto him of Menelaus / con-  
cernyng this busynesse / a the Ambassadors  
were there. But Menelaus wente and promysed  
Drome to geue him much money / if he  
wolde perswade the kinge. So Drome wote  
the kinge into a court : where as he was set to  
coole hym / a thought him out of that mynde.  
In so much that he discharged Menelaus fro  
the accusations / that not withstandinge. was  
caric

cause of all mischance: and those poore men  
 which if they had told theyr cause/yeer before  
 the Egyptian/ they shoulde haue ben iudged  
 innocent: them he condemned to death. Thus  
 were they soone punished/which followed vpon  
 the matter for the cite/for the people and  
 for the holy vessel. Wherefore they of Tyros toke  
 indignacion and buried the honorably. And  
 so thow the countournesse of the that were  
 in power/Menclaus remayned still in autho-  
 rite/increasinge in malice / to the hurte of the  
 ciuitie.

The V. Chapter.

**A**s the same ymie Annochus made him  
 ready to go agayne into Egypte. Then  
 where there sene at Ierusalem (xl. dayes longe)  
 boisterunninge to and fro/in the ayre which  
 had rayments of gold/and sparrowes. There were  
 sene also whole hostes of smē weapered / and  
 hostes runninge in an odire / how they came  
 together / how they helde forth theyr shyldes/  
 how the barressed men threw out theyr swea-  
 des/and shor theyr darts. The thync: of the  
 golden weapons was sene/and of all maner of  
 armure. Wherefore euery man payed/ that those  
 tokens myghte come to good. Now whē there  
 was gone forth a falsk rumour / as though  
 Annochus had bene dead: Jason toke a M  
 men/and came seditiously vpon the cite. The  
 ciuitie rann onto the walles / at the last was  
 the cite taken / and Menclaus fled into the  
 castell.

**B** As for Jason/ he spared not his owne cities  
 fro in the slaughter / neyther considered he  
 what greates euill it were to destroye the pro-  
 sperity of his owne kynsmen: but byd as one  
 that hath gotten the victory of his enemyes / a  
 not of his frendes. For all this ga he not the  
 superiorite / but at the last receiued confusion  
 for by malice / and fled agayne lyke a vagabond  
 bounde into the lande of the Ammonites. Fy-  
 nally (for a rewarde of his wickednesse) he  
 was accused before Antiochus the kynge of the  
 Arabians: In so much that he was sayne to flye  
 from cite to cite/being despyed of euery mā  
 as a forsaker of the lawes / and an abominable  
 persone. And at the last / as an open enemy  
 of hys owne naturall countie and of the ciuitie  
 he was driven into Egypte.

Thus be that afore put many out of theyr

owne naturall lande/ perished from home by  
 self. He wente to Eaccodmon/ by synninge there  
 to haue gotten succoure by reason of synne.  
 And he that afore had casten many one out  
 vnburied/ was thowen out him self / no man  
 mourninge for him/ nor puttinge him in hys  
 graue: so that he neyther enioyed the buryal of  
 a stranger/ neither was he partaker of his fa-  
 thers sepulchre.

Now whē this was done the kynge suspec-  
 ted / that the Jewes wolde haue falle fro him/  
 wherefore he came in a greates displeasure out  
 of Egypte / and toke the cite by violence. He i-  
 conmaunded his men of warre also / that they  
 shoulde kyl and not spare/ but slaye downe such  
 as withstode them / slymmed vp vpon the  
 sea. Thus was there a greates slaughter of  
 younge men/ olde men/ women/ chyldren/ and  
 virgins. In iii. dayes were there slayne less  
 M. fourty thousande put in pysson / and no  
 lesse sold. Yet was he not content with that  
 but thrust go into the most holy temple/ M  
 nelauis that traytoure/ to the lawes and to hys  
 owne naturall countie/ beinge hys gyde/ and  
 with his wicked handes toke the holy vessel/  
 which other kynges and ciuites had geuen they-  
 ther / for the garnishinge and honoure of the  
 place: them toke he in his handes vnworthely/  
 and despoyled them.

So madde was Annochus / that he consi-  
 dered not how that God was a hille worthy / for  
 the synnes of them that dwelle in the cite / for  
 the which such confusion came vpo that place.  
 And why: if it had not happened then to Judic. 8. b  
 haue bene lapped in many synnes / thys Anno-  
 chus / as soone as he had come / had seditiously  
 bene punished/ and stur out for hys presumption:  
 as lyke as Heliodorus was / whose Te. 4 Ma. 13. b  
 leucus th: kynge sent to robbe the treasury.  
 Theuerthelss / God hath not chosen the people  
 for the places sake / but the place for the peop-  
 les sake: and therefore is the place become partaker  
 of the peoples trouble / but afterwarde shall it  
 enioy the wealth of them. And lyke as it is  
 now forsaken in the wrath of Almighty God /  
 so whē the greates God is reconciled / it shall  
 set vp in hys hys: whyspye agayne.

So when Annochus had taken a M. 8  
 and viij. hundredy talents out of the tem-  
 ple / he gat hym to Iudiee in all the hast /  
 pp iij thyn

## The II. booke of the Machabees.

thinkinge in his mynde / that he might make men saye vpon the dyse lande / and so go vnto the see / such an bygge mynde had he. He lefte Heliodore there to rege the people: At Ierusalem he left Philippe a Phygian / in maners more cruell then him self / that set him there. At Garsim he left Andronicus / and Menelaus / which were more greuous to the ciuities then other. ¶ Now as he was thus set in malice against the Jewes / he sent Appollonius an hated prince with xxx. M. / commaunding him to slaye all those that were of perfect age / and to sell the women / maydens a chyldren. When he came now to Ierusalem / he sayned peace / and kept him self vntill the Sabbath daye. And then he commaunded his men to take them to theyr weapens / for the Jewes kept holy dayes / and so he slew all them that were gone forth to the open playe / runninge here at there throughe the cite with his men weapered / and murthered a great number. ¶ But Iudas Machabeus which was the tenth / fled into the wilderness / led his lyfe there with his company amonge the wyld beasts / and vpon the mountaynes dwellinge there and eange greif / lest / they shoulde be partakers of the synners synne.

### The VI. Chapter.

**I**¶ Or long after this / sent the kinge a messenger of Antioch / for to compel the Jewes to alter the ordinances of the fathers and the lawe of God / to despoyle the temple that was at Ierusalem / a to call it the temple of Iupiter Olympian / a that the which should be in Gazarem / should be as those which dwell at the place of Iupiter the herberous. This wicked fiction of the wyldnes was heauy vpon all the people / for the temple was full of voluptuousnes / debuyng and delluge of the Gentens / of rybaldes and harlots together. The woman wente into the holy place / a here in that was unlawful. The altare also was full of unlawful thinges / which the lawe forbiddeth to laye vpon it. The Sabbathes were not kepte / the other solempne festes of the lande were not regarded. To be playne there durst no man be a witness that he was a Jewe.

In the daye of the kinges synn they were compelled perforce to offre: and when the feast of Bacchus was kepte / they were constrained

to weare garlandes of yuca / a so to go aboute for the honoure of Bacchus.

Moreover / thowt the counsaill of Prolo- me there wente out a commaundment in the nexte cities of the Gentens / that they shoulde increase the Jewes in lyfe maner / namely / to compel them for to do sacrifice after the lawes of the Gentens: and who so wolde not to put them to death. A pitious thinge was it to see. There were ii. women accused to haue circised theyr sonnes / whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges ouer the walles. Some that were crept into Denues / a had kepte the Sabbath / were accused vnto Philippe / and bent in the fyre because that for the feare of God they kepte the commaundment so stedfastly / and wold not defende them selves.

Now I deside all those which reade this booke / that they refuse it not for the sake of aduersity: a iudge the thinges that are happened: for no detrucced / but for a chasteninge of our people. And why? When God suffereth not sinners longe to solouet theyr owne synne / but shortly punyssheth them / it is a token of his greace louinge kindnes. For the greace haue we of God more then other people / that he suffereth not so longe to synne unpunished / lyfe other nations / that when the daye of iudgement cometh / he maye punyssh them in the fulnes of theyr synnes. If we synne / he correcteth vs / but he neuer withholdeth his mercy from vs: and though he punyssh us with aduersitye / yet doeth he neuer forsake his people. But let this that we haue spoken now with fewe wordes / be for a warninge / and exhortacion of the Gentens. Now will we come to the declaringe of the matter. ¶ Cleasur one of the principal scribes / an aged man / and of a wellsaured countenance / was constrained to speake with open mouth / a to seeke Lawe swynce self. But he desynging rather to set gloriously then to lyuel with shame / offered hym self willingly to the martyrdom. ¶ Now when he sawe that he must needs go to it / he toke it pacyently: for he was at a paynte with hym self / that he wolde consente to no vnlawfull thinge for any pleasure of lyfe. They that stode by / beyng moued with p<sup>re</sup>

j. Mac. j. d

j. Mac. j. e

j. Mac. j. d

Deu

Lawe

re

**Die** (But not a right) for the olde friend ship of the man / soke him aside / piuely / and prayed him that he wolde let siche flesh be broughte him as were lawfull to eate / and then to make a countenance as though he had eaten of the flesh of the sacrifice / like as the kinge com maunded / so for he might be deliuered from death : and so for the olde friendshippe of the man / they secured him this kindnes. But he beganne to confesse his discrete and honorable age / his noble and worshipfull flocke / and howe that from his youth up he had bene of an honest and good conuersation / yee / and how constantly he had kepte the ordinaunces / and lawes commaunded by God / wherefore he gaue them this aunswere / and saide :

**I** had I rather ysell be laied in my graue. **For** it becommeth not mine age / saide he / in any wyse to dyssemble / whereby many yonge persones might thinke / that he leasur beinge 173. yere old and ten / were now gone to a straunge life : and so thowome mine yocertise / for a litle time of a transitory life / they might be deceaued : by this meane also should I beside mine age / and make it abhominable : for though I were now deliuered from the tormentes of men / yet should I not escape the hande of almighty God / neyther alise nor death. Wherefore I will dye manfully / and so as it becommeth mine age : whereby I maie peradventure leaue an example of stedfastnes for such as be yonger / with a ready minde / and manfully dye an honest death / for the moost worthy and holy laure.

When he had saide these wordes / immediately he was taken to the torment. Nowe they that led him / and were made a life afore he came to take displeasure / because of his wordes that he saide / for they thought he had spoken them of an high minde. But when he was in by the murtherdome / he mourned and saide : Thou O Lord : which hast the holy knowlege / knowest openly : that where as I might be deliuered from death / I suffre these sore paines of my Body : but in my mynde I am well content to suffre them / because I feare thee. Thus this man dyed / leavinge the memorial of his death for an example / not onely vnto yonge men / but vnto all the people / to be stedfast and manly.

## The VII. Chapter.

**I**t happened also that there were off. **Sixty** **Wher** (with their mother) taken and compelled by the King against the lawe / to eat swynnes flesh / namely with scourges and leithen whippes. And one of them whiche was the chiefe / saide : What sekest thou / and what requirest thou of vs? As for vs / we are ready rather to suffre death / then to offend the lawes of God and the fathers. Then was the King angry / and had heare cauldrons and shafes pottes. Whiche when they were made hote / immediately he commaunded the kinge of him that spake first / to be cut out / to put the sinne over his head : to paye of the mppes of his handes and feet : and that in the sighte of his mother / and the other of his brethren. Now when he was cleane mardred / he commaunded a frye to be made / and so while there was any breath in him / to be strid in the cauldron. In the which when he had bene longe payned / the other brethren with their mother exhorted him to dye manfully / sayinge : The Lord God shall regarde the trust / and comfort vs / like as Moses testifieth and declareth in his songe / sayinge : I and he will haue compassi on his seruantes.

So when the first was dead after this manner / they brought the seconde to haue him in his prison / pulled the skynne with the beere over his head / and axed him if he wolde eate swynnes flesh / or he were payned in the other membres : also thowout his bodye. But he aunswered boldly / and saide : I will not do it. And so was he counted like as the first. And when he was euen at the geuinge up of the ghoost / he saide : Thou most virtuous person / puttst vs nowe to death / but the kynge of the world shall raise vs vp / which dye for his lawe / in the resurrection of our lastinge life.

After him was the thyrde had in prison / and when he was requyred / he put out his tounge / and that righte soon / holdinge forth his handes manfully / and spake with a stedfast faith : These haue I of beauen / but nowe for the lawe of God I despyse them / for my truste is that I shall receive them of him againe. In so muche that the Kinge / and they which were with him / maruayled at his yonge

## The 11. booke of the Machabees.

mans boldnesse/ that he nothing regarded the paynes.

**E** Now when he was dead also/they wored 2  
 fourth with noisettes in like maner. So whē  
 he was now at his death/he sayde: It is bet-  
 ter that we beinge put to death of men/haue  
 oure hope and trust in God/ for he shall raise  
 vs vp again. For ife/ thou shalt haue no  
 J. span. v. c. resurreccion to life.

And when they had spoken to the firste/  
 they reuerenced him. Then looked he vnto the  
 Kinge/and sayde: Thou haste power amouge  
 men/ for thou arte a mortal man also thy selfe/  
 so do what thou wilt/ but thinke not for God  
 hath forsaken oure generacyon. Abide the-  
 refore thyll a while/ and thou shalt see the greates  
 power of God/ howe he will punyssh the/  
 and thy selfe.

After hym they broughte the sixe / whiche  
 beinge at the payne of death/ said: Be not de-  
 ceaued (o King) for this we suffre for our owne  
 sake/ because we haue offended oure God / a  
 therefore maruailous thinges are shewed vpon  
 vs. But thinke not thou whiche tastest in  
 hande to stricke against God/ that thou shalt  
 escape unpunished.

**T**his excellent mother (worthy to be well  
 reported of/ and had in remembrance) sawe  
 her seuen sonnes dye in one daye/ and suffred  
 it patiently / because of the hope that she had  
 at God. Yet/ hee exhorted every one of them  
 in especiall/ that they shoulde be chaste/ with  
 pure wysdome / walinge vpon her mysse/ the  
 thoughte with a manly stomacke/ and sayde  
 vnto them: I can not tel howe ye came in my  
 wombe/ for I neither gaue you birth nor soule/  
 nor life. It is not I that toynded the mem-  
 bers of youre bodies together/ but the maker  
 of flesh/ whiche fashioned the birth of mā/  
 and begganne all thinges. Euen he also of his  
 owne mercy shall geue you birth and life a-  
 gain/ like as ye now regarde not youre owne  
 selves for his lawes sake.

Nowe thoughte Antiochus that she had  
 despised him/ therefore he let her go with her  
 reynocers/ and begganne to exhorte the yongest  
 sonne (whiche yet was left) not onely with  
 wordes/ but swore vnto him with an oath/  
 that he shoulde make hym a ride and wethy  
 man / if he wolde forsake the lawes of his

fathers. Yet/ and that he shoulde geue him/  
 whatsoeuer were necessary for him. But whē  
 the yonge man wolde not be moued for all  
 these thinges/ he called his mother/ and coo-  
 sayde her to saue her sonnes life. And when  
 he had exhorted her with many wordes/  
 she promysed hym/ that she shoulde speake vnto  
 her sonne. So she turned her vnto hym  
 (laughynge the cruell tyrannour to scorne)  
 and spake with a bolde voyce: O my sonne/  
 haue pite upon me/ that bare the nynthe monethes  
 in my wombe / that gaue the sucke/  
 nourshest the/ and broughte the vp vnto this  
 age. I beseeche the (my sonne) loke vpon hea-  
 uen and earth/ and al that is therein/ and con-  
 sider that God made them / and mans gene-  
 racyon of naughte. So shalt thou not feare  
 the hangman / but suffre death stedfastly/  
 like as thy brethren haue done: that I more  
 receaue the againe in the same mercy with thy  
 brethren.

While she was yet speakinge these wordes/  
 the yonge man sayde: Whome loke ye  
 for: Wherefor do ye crye: I will not obeye  
 the Kinges commaundement / but the lawe  
 that God gaue vs by Moses. As for the lawe  
 that ymaginest all mischiefe againste the Jewes/  
 we/ thou shalt not escape the hande of God:  
 for we suffre these thinges / because of oure  
 synnes.

And though God be angry with vs a lit-  
 le while/ for oure chaslening and reforma-  
 cion/ yett shall he be at one again with his ser-  
 uantes. But thou O shamefull and most  
 abhominable persone. Poyde not thy selfe the  
 rote wayne hope/ in beinge so malicious tpo  
 the seruantes of God: for thou hast not yett  
 escaped the iudgment of the God/ which is al-  
 mighty/ and seeth all thinges. My brethren  
 that haue suffred a litle paine/ are now vnder  
 the cōuenant of everlastinge life: but thou  
 rote the iudgment of God/ thou shalt be pun-  
 nished righteously for thy pūde.

As for me/ lyke as my brethren haue  
 done/ I offre my soule/ and my body for the la-  
 uer of oure fathers/ callinge vpon God/ that  
 he will soone be mercifull vnto oure people  
 yett/ and with paine and punishmente / to  
 make the graunte/ that he onely is God. In  
 me nowe and in my brethren the wrath of  
 almighty



## The 11. booke of the Machabees.

70 hundred men. He caused Esdras also to reade the holy booke vnto them / and to geue them a token of the helpe of God.

**I. M. iiii. b.** Then he him selfe beinge captaine in the fore front of the battail/ ouerflew with his ear nois. And God was their helpe/ in so muche that they slew aboute 15. M. men/ and compelled the more parte of Vlicanos host to flye/ they were so wounded and feble. Thus they toke the money from those that came to bye them/ and folowed open them on euery side. But when the time came vpon them / they returned/ for it was the Sabbath / a therfore they folowed none vpon them. So they toke their weapons and spoiles/ and kepte the Sabbath/ giuinge thanks vnto the Lord/ which had deliuered them that day/ and showed them his mercy. After the Sabbath/ they distributed the spoiles to the fecke / to the fatherlesse/ and to wydowes / and the residue had they them selves with theirs. Where this was done/ and they all had made a general prayer: they besought the merciful Lord to be at one with his seruantes.

**1. M. xiii. d.**  
**1. M. xxx. e.**  
**1. M. xxx. f.**

Of those also that were with Timotheus and Bacides/ which foughte againste them/ they slew 15. M. / winninge byghte and stronge holdes/ and bounde no spoiles/ euer giuinge an equal portion vnto the fecke/ to the fatherlesse/ to wydowes/ and to aged persons. And when they had diligently gathered their weapons together/ they layed them all in conuenient places/ and the remnant of the spoiles brought they to Jerusalem. They slew Philarches that wicked persone/ whiche was with Timotheus/ and had wedged many Jewes. And when they helde the thanksgiuinge at Jerusalem for the victory/ they burnt those that had set fire on the portes of the temple/ namely Calisthenes/ which was fled into an house/ and so they gat a wondrous rewarde for they: wickednesse. As for that moste ungracious Vlicanos / whiche had broughte a thousand marchantes to bye the Jewes/ he was the more the helpe of the Lord. He thoughte vaine/ euen of them whome he regarded not: in so muche that he put of his glorious rayment/ fled by sea/ and came alone to Antioche with greate shame and dishonoure/ whiche he gat throughe the distresse

tion of his host. Thus he that promysed the Romanes to paye them their tribute/ when he toke Jerusalem: beganne now to saye playnely/ that God was the defender of the Jewes/ and therfore not possible to wounde them/ because they folowed the lawes whiche God had made.

### The 1 X. Chapter.

**A**t the same tyme came Antiochus againe with dishonoure oute of Persia. For when he came to Dersepolis/ and vnder toke to robbe the temple and to sabutte the eyne of the people/ raine together and defended them selves/ in so muche that he and his were same too flye with shame. And soo after that flight/ it happened that Antiochus came a gayne with dishonoure. But when he came to Egbathana/ he gat knowlege what was happened vnto Vlicanos / and Timotheus. Now as he was auarneyng him self in his wrath/ he thoughte he was able to auenge the iniury that was done to them vpon the Jewes: a therfore commaunded he to make ready his charret/ haytinge on his iourney withoute ceassing: the iudgemente of God purueying him/ because he had often so wronged/ that he wolde come to Jerusalem/ a make it a grane of the Jewes. But the Lord God of Israel / that seyth all thinges/ smote him with an inuisible plague/ whiche no man coulde heale.

**1. M. xxxi.**

For as soone as he had spoken these wordes/ there came vpon hym an horrible paine of his bowels/ and a sore griefe of the entrails. And that was but right: for he had martyred other mens bowels with vniuers and straininge tomentes/ howbeit/ he wolde in no wise cease from his malice. Yet he was so the prouder/ and more malicious againe/ the Jewes: But whye he was commaundinge to make hazyle in the matter/ it happened that he fell vaine violently from the charret/ so that he busid his body/ and byd him great payne.

**1. M. xxxii.**

And so he that thoughte/ he myghte commaunde the floudes of the sea/ for proude was he beyonde the condicon of man/ and to wepe the byghte mountaynes in a port of scales/ was now broughte vaine to the grounde / and caried vpon an hearse/ Innow



knowing the manifest power of God upon hym selfe that the wicked body of his was full of worms; whiche in his payne fell quier out of his selfe: In so much that his hoaste was covered with the smell / and styncke of him. Thus he had litle afose thought he might reach to the starres of heauen / hym myghte no man now abyde nor beare / for the vehement of styncke.

Therefore he synged thoughte from his greate payde / Beganne for to come to knowlege of him selfe; for the punishment of God warned by / and his payne increased euermore and more. And when he him self might not abyde his owne styncke / he sayde these wordes: It is reason to be obedient vnto God; and that a man desyre not to be like vnto hym. This wicked persone prayed also vnto the Lorde; of whome he should be haue obtained mercy. And as for the cyne that he came onto so hastily; to bringe it vnto to the grounde; and to make it a graue for dead men; now he desired to velsure it fre. And as touching the Jewes; whome he had iudged not worthy to be buried; but wolde haue cast them ouer so to be deuoured of the fowles and wyld beasts; sayinge: that he wolde haue destroyed both old and yonge: Nowe he promysed to make them lyke the eyesyns of Aibes. And where as he had spoiled the holy temple afose; nowe he maketh promise to garnyshe it with greate gytes; to increase the holy ornaments; and of his owne reuerence to beare the costes and charges / Belowe synge to the offeringes; yet / and that he wolde also become a Jewe hym selfe; to go throue euery place of the wolde; and to picke the power of God.

But when his payme wolde not craffe / for the righteous iudgement of God was come upon him / oute of a very despayre he wrote vnto the Jewes a lettre of intercession; containinge these wordes: The synge / and pynce Ananias wyseth vnto the vertuous synners of the Jewes; much health a good prosperite.

If ye and oure children fare well; and if all thinges go aore your mynde; we geue grete thankes. In my syncke; I also do I remembre you waintry; for as I came out of Persia; and

was taken with sore disease; I thought it necessary to care for the common wealthe: Vnto ther despayre I in my selfe; but haue a good hope to escape this sickness.

But consideringe that my father led an good innocencye in the hys place; and shewed who should be raygne after hym; that if there happened any controuersy; or any harde thyng were declared; / they in the lande myghte knowe thes chuse lorde; that there should be no inuerracyon: Agayne / when I ponde by my selfe; haue that all the myghty men; and neyghbours rounde aboute; are layinge waye; and leste but for oportunitie to do harme; I haue obeyned that my sonne Ananias shall raygne after me; whome I oft commended to many of you; when I was in the hys kyngdomes; and haue wysen vnto hym as it foloweth hereafter. Therefore I praye you; and requyre you; to remembre the benefytes that I haue done vnto you generally; and in especiall. For I hope that he shall be of sober and lowlye behauiour; and if he foude my deuyse; he shall be indifferente vnto you.

Thus that murtherer and blasphemour of Sant-viſe God was sore smitten; and hys as he had intreated other men; he died a myserable death in a sleaunge countrey vpon a mountayne. And his bodye byd Philippe ( that wente with him; ) carrye awaye; whiche fearinge the sonne of Ananias; wente into Egipte to Proteole Philomete.

#### The X. Chapter.

Mchabees now and his companye; thow they had the helpe of the Lorde; / wanted i. mac. iij. the temple and the cyne againe; destroyed the altare and chappels that the heythen had builded; sheweth the synners; that they the temple / made another altare of sacrifices; and after 4. yeares they offered sacrifices; feruently the incense; the lyghes; and the bread. When that was done; they fell downe flat vpon the grounde; and besoughte the Lorde; that they mighte come anonie into such a troublous; if they synned any more aganſt hym; he him selfe to chasten them with mercy; and not to come in the handes of those alcaunters and blasphemous men.

Now vpon the same daye that the straung

## The II. booke of the Machabees.

gers polluted the temple/it happened that on  
 f. 111. v. 1. the very same daye it was defiled agayn with  
 B. 111. v. 1. the xxij. daye of the moneth called Cas-  
 leu. They kepte with dayes in gladnesse/like as  
 in the feall of the tabernacles: rememberinge  
 that not longe agoe/they helde the feall of the  
 tabernacles upon the mountaynes and in  
 Venues like Beasts. And to the same token  
 they bare greene Bowes/Shaftes and pal-  
 mes before him that had gotten them good  
 fortune to cleanse his place. They agreed also  
 together/and made a statute that every ycare  
 those dayes shoulde be solemny kepte of all  
 the people of the Jewes.

How Antiochus the first (that was called the  
 noble) dyed/it is sufficiently tolde. Now will  
 we speake of Micion the sonne of that wic-  
 ked Antiochus/howe it happened with him:  
 and so with few wordes to comprehend the  
 aduersite that chauned in the warres. Whe-  
 he had taken the Kingdome/he made one Eyo-  
 frax/whiche had bene captayne of the hooste  
 in Dymecra and Syria ruler ouer the ma-  
 ierie of the realme. For whome that was  
 called Macion/beinge a ruler for the Jewes/  
 C. and specially so for in iudgment for such  
 wronge as was done vnto them) undertoke  
 to deale peaceably with them. For the which  
 cause he was accused of the frendes before  
 Eupator: and when he was suspecte to be a  
 traytour (because he had kille Eypers/that  
 Philometor had committed vnto hym: and  
 because he departed from noble Antiochus/  
 that he was come vnto) he poisoned him selfe  
 and dyed.

Now when Gorgias was gouernour of  
 the same places/ he toke straungers/ and ven-  
 dere of them to warre with the Jewes.  
 Moreover the Joumeans that helde the  
 strongest holdes/ receaued those that were dri-  
 uen from Ierusalem/ and toke in hande to  
 warre also. But they that were with Ma-  
 chabeus/ besought and prayed vnto the Lord/  
 that he wolde be theyr helper: and so they fell  
 into the strong holdes of the Joumeans/ and  
 wanne many places by strength: Suche as  
 came against them they slawe/ and kille no  
 less (ofaltogether) then twentie thousande:  
 neuer helde some/ no less then nyne thou-  
 sande) were fled into two stronge towres/  
 111. v. 1.

hauynge all maner of ordinaunce to with-  
 stande them.

Then Machabeus leauynge Simon/ Joo-  
 sepbus/ Zachus/ and those that were with  
 the (which were very many) went to besige  
 the/ and to fighte were moost noble was. Now  
 they that were with Simon/ beinge led  
 with courtesousnesse/ were increased for mo-  
 ny/ thowre certayne of those that laye in  
 the towres: toke fyr. M. shaftes/ and let  
 some of them scape. But when it was tolde  
 Machabeus what had happened/ he called  
 the captaynes of the people together/ ac-  
 cordinge the force/ that they had solde the  
 Bethien for money/ and let their enemies go.  
 So he slawe those traytours/ and immediatly  
 wente in hande with the two towres. And  
 when they had ouerthrewen them/ manly with  
 their weapens and handes/ theye slawe in the  
 two castles more then twentie thousande.

Howe Timotheus/ whom the Jewes  
 had overcome/ asfor/ gathered a multitude of  
 strayinge people/ brought in a hoost also of  
 men of the Alsians/ to repyne Ieruz/  
 strength. But when he sawe nye Macha-  
 beus/ and they that were with hym/ fell in  
 to their piaces/ sprinkled asbes vpon their bea-  
 des/ beinge gyled with beery cloth aboute  
 theyr loynes/ fell downe before the altier/ and  
 besoughte the Lord/ that he wolde be  
 mercifull to them/ but an enemye vnto  
 theyr enemyes/ and to take parte against their  
 aduersaries/ accordinge as it is promysed in  
 the lawe. So after the praye/ they wente  
 on further from the cete: and when they  
 came nye the enemyes/ they prepared them  
 selves against them.

And beinge in the morninge at the  
 break of the daye/ both the hoostes buckled  
 together. The one parte had the Lord for  
 theyr refuge/ whiche is the genur of prosper-  
 ity/ strength and victory. The other had  
 a manly stomack/ whiche is a captayne of  
 warre.

The battail now beinge greate/ there  
 appeared vnto the enemyes from heauen. The  
 men upon horsebacke with dyades of golde/ and  
 ledding the Jewes/ and two of them had  
 bynng Machabeus brennyng them/ that  
 kepte

kep him safe on euery side with their weapons/ but those vartes and lyghtninges vpd the enemies / where thow they were confounded wold blindeesse/ and so sore afrayed that they fell vayne. There were slayne of fore men twentie thousande and v. C. and vii hundred boismen. As for Timotheus hym self/ he fled vnto Hager a very strong hold/ where in Lercas was captayne. But Machabecus a his company layed siege to it cherefully uerces. Now they that were within trusting to the strength of the place / cursed and banned recedingly/ and made greate crafyng with wicked wordes. Cleuerlyesse/ vpon the fifth daye in the morninge twentie yonge men of Machabecus company/ byngge set on fire in their mynde because of the blasphemie: came manfully vnto the wall / and with golde stomackes they and theyr other companions clymmed vp vpon the wrec/ and crafyng to set fire vpon the portes/ and to burne those blasphemous persons quyle. Two dayes were they destroyinge the castell whiche when they founde Timotheus / that was crept into a corner / they kyled hym. and stowe Lercas his brother in lyke manner with Appollonance. When this was done/ they songe Psalmes with praise and thankes/ geuyngs vnto the Lorde/ which had done so grete thynges for Isreal/ and giuen them the victory.

## The. XI. Chapter.

**W**H longe after this/ Lysias the kynge of Egiptwarde and a kynsman of his/ (whiche had the gouernance of his matter) toke soie displeasure for the thynges that had happened/ and when he had gathered his armyen of fore with all the hoste of the boismen/ he came againste the Jewes/ thinkinge to wyne the cytie/ to make it an habitation for the Gentens/ and the temple wolde he haue to be an house of iure / lyke as the other goddes houses of the Gentens are/ and to sel the puelles office euery yere. Not consideringe the powere of God/ but was wylde in his mynde/ to wyngge in the multitude of fore men/ in thousandes of boismen / and in hys ixxx Elephanes.

**S**o he came into Jewry/ and then to Beir

sura/ a castell of defence/ lyinge in a narrowe place byr surlonges from Jerusalem / and wanne it. Howe when Machabecus and his company knew that he stronge holdes were taken/ they fl to theyr prayers with weping. **¶** And nere befoie the Lorde/ and althe people in lyke maner thoughte hym / that he wolde sende a good aungill to Belser/ Jstascl. Machabecus hym selfe was the firste that made hym ready to the battayll/ exhortyng the other that were with hym / to reuerbe them selfe/ and to helpe theyr brethren. And when they were gosynge forth of Jerusalem together/ with a ready and wyllyng mynde/ there appeared befoie them vpon horsebacke a man in whyte clothinge with barnesse of golde/ sharyngge his speare. Then they prayesed the Lorde altogether / whiche had rescued them mercy/ and were comforted in their mynde: in so muche that they were ready/ not onely to fyghte with men / but with the most cruell Beastes/ yee / and to runne thow row welles of iron.

**T**hus they wente on wyllyngly / hauyngge an helpe from heauen/ and the Lorde mercyfull vnto them. They fell mightily vpon theyr enemies lyke Lions/ thoughte thonne thousand fore men / xv. hundred boismen/ put all the other to flyght/ many of the beinge wounded/ and some gas awaye naked. Yet Lysias hym selfe was fayne to flye shamefully / and so to escape. Cleuerlyesse/ the man was not withoute vnderstaubinge / but considered by him selfe that his powere was minished/ and pondied hom the Jewes beinge sende by the helpe of almighty God / were not able to be ouercome: wherfore he consented to all thynges which were reasonable/ and to make the kynge their frende. So the whiche prayer of Lysias Machabecus agreed/ fyngge in althynges the comune wealth / and wherfore Machabecus wrote vnto Lysias concerninge the Jewes/ the kynge graunted it. For there were letters wyten vnto the Jewes from Lysias conteynynge these wordes.

Lysias sendeth gretyngs to the people of the Jewes. Ihon and Abislon which were sente from you / Belserued me wynges/ and

## The II. booke of the Machabees.

and requyred me to fulfill the thinges concerninge their carande. Therfore loke what myght be graunted. I certifyed the kynge therof and what soeuer was conuenient / I agreed thereto. If ye now wyll be faithfull in the matere / I shall endeuer my self hereafter also to do you good. As concerninge other thinges by every article therof / I haue commytred them to youre messaungers / and to those whome I sente vnto you / to comune with you of the same / as theye shall see. In the hundred and xviij. daye of the moneth Dioscorinius.

Whome the kynge's lettre concernyd these wordes: kynge Antiochus sendeth greninge vnto his brother Lysias. For so muche as our father is now dead / our will is / that they which are in oure realme / shuld withoute any insurrection / and every man to be diligent in his owne matere. We vnderstande also / that the Jewes wolde not consente to oure father / for to be brought vnto the custome of the Gentiles / but they fly to kepe theirowne statutes / for the which cause they requyre of vs also / to let them remayne still by theirowne lawes.

¶ Wherefore oure mynde is / that this people shalbe in rest: we haue concluded and determined also / to restore them theyr temple / gaynes: that they maye lyue accordinge to the vic and colline of theyr forefathers. Thou shalt do vs a pleasure therfore / if thou sende vnto them / agre with them: that when they are certifyed of oure mynde / they maye be of good cheare / and loke to theyr owne wealthe.

And this was the lettre that the kynge wrote vnto the Jewes: kynge Antiochus sendeth greninge vnto the counsayll / and the other people of the Jewes. If ye see well / we haue oure desire: as for vs / we are in good health. Menelaus came and tolde vs / howe that youre desire was to come vnto to youre people / which are with vs.

Wherefore those that wyll come / we geue them fre liberte / vnto the xxx. daye of the moneth of Tysyll / that they maye vse the meates of the Jewes / and theyr owne lawes / like as afore: and none of them by any maner of

wayes to haue harme / for thinges done in ignorance. Menelaus whome we haue sent vnto you / shall comon with you at large / as theye will. In the C. lviij. yeare / the xv. daye of the moneth of Tysyll.

The Romaynes also sent a lettre / concerninge these wordes: Quintus Minnius / and Tirus Manlius / Ambassadors of the Romaynes / sende gretinge vnto the people of the Jewes. Loke what Lysias the kynge's kynsman hath graunted you / we graunt you the same also. But as concerninge the thinges which he referred vnto the kynge / sende hyther some with speede: and ponder the matere diligently amonge youre selves / that we maye cause the best to youre profyte / for we muste departe now vnto Antioche. And therfore wyte shortlye agayne / that we maye knowe youre mynde. Fare well. In the hundredth eghte and fourty yeare / the xlvij. daye of the moneth of Tysyll.

## The XIII. Chapter.

¶ When these conuauentes were made / Lysias wente vnto the kynge / and the Jewes tylld theyr grounde. But Tymotheus / Appollonius the sonne of Gemes / Teremes / and Demophon the gouerneur / Hycanot the captayne of Cyprus / and theyr layen those places / wolde not let them haue in rest and peace. They of Zappa also / whiche were such a shamefull side: they perswaded the Jewes that they shoulde amonge them to go with theyr wyfes and chyldren into the theyppes / which they had prepared / and theyr with the as though they had ought them no euill wyll. So: so muche then as there was gone forth a generall proclamation thowme the cause of peace / they consented thereto / and subscribed nothinge: but when they were gone into the theyppes / they slaundered no lesse than two hundred of them.

When Judas knewe of this crueltie / he went vnto his people / he commaunded those that were with hym to make them ready: / as they charged them to call vpon God the righteous iudge / wntre forth agaynst those murderers of his brethren / set fyre in the haue





in the same place.

There was also in the same place a tower of L. cubits high/beaped with asbes: but about it was fo made / that men mighte loke downe on euery syde. Whereinto the kynge commaunded that shameful person to be cast amongst the asbes/as one that w<sup>o</sup>ld excuse of all on graciousnesse. And reason it was/ that he should haue such a death/ and not to be buried: for he had done much mischief vnto the aulter of God / whose fire and asbes were holy / therefore was it right that he shoulde also shoulde be destroyed with asbes.

But the kynge was wode in his mynde/ and came to shewe him self in a cruell vnto the Jewes then his father was. Which reb<sup>e</sup> Judas perceaued / the commaunded the people call upon the Lo<sup>r</sup>d<sup>e</sup> by night and theye that he wold now helpe them also / yf hee as he had done alwaye: (for they were afrayed to be put from their laue / from the natural countre and from the holy temple:) and not to suffer the people (which a litle while afore beganne to recourte) to be subdued againe of the blasphemous nations.

So when they had done this together/ and besoughte the Lo<sup>r</sup>d<sup>e</sup> for mercy / with weeping and fastinge thre dayes longe / that upon the grounde: Judas exhorted them to make them selves ready. But he a the elders together desired to go forth first with their people/ afore the kynge thoughte his hooste into Jewry/ and afore he beseged the cite/ and so to committe the matter vnto God. Wherefore he ascribed the power of all thinges vnto God the maker of the woulde / exhortinge his people to fight manfully / yee / euen vnto death. For the lawes/ the temple / the cytie/ their owne natue countre/ and to defende the ciuities/ and for his hoost before M<sup>o</sup>den. He gaue them also that were with him / a token of the victory of God / choosinge oute the manliest yonge men/ wente by night into the henge position / fflowe of the hoost prig. M<sup>o</sup> / men / and the greatest Elephas / with those that sat upon them.

Thus when they had thoughte a greate feare and trowre among the tentes of their

enemies/ and all thinges wente prosperously with them / they departed in the breake of the daye/ God beinge their helper and Refor<sup>r</sup>der. Then when the kynge perceaued the manlynesse of the Jewes/ he wente aboute to take the stronge places by craft/ and renoued his hooste vnto T<sup>o</sup>chisura / whiche was a well kepte house of defence of the Jewes: but they were chaast awaie/ burnt and vscomfited. And Judas sente vnto them that were in / such thinges as were necessary. In the Jewes hooste also there was one Rhobecus / whiche tolde the enemies their secretes: but they sought hym oute / and when they had gotten hym / they put hym in prison. After this the kynge commaunde with them that were in T<sup>o</sup>chisura/ to kee truce with them / be parted/ a stroke a battail with Judas / who ouercame him.

But when he vnderstode that Philippe (whome he had leste to be ouerfere of his busynesse at Antioche) beganne to rebell against him/ he was astonnied in his mynde / so that he yelid him selfe to the Jewes/ and made them an oath to do whatsoeuer they thoughte righte. Nowe when he was reconcyled with them / he offered / made much of the temple / gaue greate gyfte vnto / enbued Machabeus/ makinge hym captaine and gouernoure from Ptolomays vnto the Gerrenes.

Nevertheless / when he came to Ptolomais/ the people of the cite were not content with that bonde of frendshippe: for they were afrayed that he wold breake the conuallu: Then wente Lisan vp into the scate / and enfourmed the people / shewed them the cause why/ and pacified them. So he came againe to Antioche. This is now the matter concerninge the henges iourney and his returne.

#### The XIII. Chapter.

After thre yeares was Judas enfourmed / that whome that Demetrius the sonne of Seleucus was come vp with a greate power and shippes / thorothe the haven of Tripolis (to take certayne commedious places and countre) agaynste Antiochus and

## The ii. booke of the Machabees.

hys captayne Elytas. Now Alymus (which had bene hygh priest / a wilfully defyled him self in the tyme of the myrringe / sayng / that by no means he coulde be helpe / nor haue any more entrance to the altar: he came to King Demetrius in the hundredth and one and fiftye yere / presentyng vnto hym a crowne of golde / a palme / a olyue tree which (as men thought) belonged to the temple / that daye he helde his tynge.

**B** But when he had gotten oportunitie for his mabnesse / Demetrius called him to counsaill / and asked him what thynge or counsaile the Jerrees leered vnto: He answered: The Jerrees that be called Assides / whose captayne is Judas Machabeus / mainteyne warres / make insurrection / and will not let the realme be in peace.

So: I beyng depyued of my fathers honoure / I meaner f hygh priesthode / am come hither partly / because I was saythfull vnto the kynge / and partly because I sought the profyt of the cittyens. And why: all oure people (whosoev the wickednesse of them) are not a litle troubled. Wherefore I beseeche the (o kynge) consider all these thynges diligently / and then make some prouision for the lande and the people / according to the kyndnesse that thou hast offered vnto them. For: as long as Judas hath the upper hande / it is not possible that men can lyue in peace.

When he had spoken these wordes / other frendes also hauyng euell will at Judas / set the kynge Demetrius on fire agaynst him /

j. Ma. viij. c. ¶ Which immediately sent Nicano (ruler of the Elephanes) a captayne into Jewry: commaunding hym to take Judas hym self aloue / but to slaye them that were with him / and to make Alymus hygh priest of the temple.

**C** Then the Seriben which fled out of Jewry from Judas / came to Nicano by flockes / thinkinge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanos commyng / and the gatheringe together of the Seriben: they speecheled the selfes with carth / & adought him (which made them his people / and euersendebd his owne poicion with euerydow

ij. Mat. x. c.

fers. that he wolde perserue them still. So as the commaundement of the captayne / they removed from thence / and came to a toun called Bessafan. And Symon Judas drew ther self in hande with Nicano / but thow the sabaue commyng of the enemies / he was afrayed.

Newerbelos / Nicano: hearinge the manerlynnes of them that were with Judas / and the bolde stomackes / they had to fight for their natural countrie / durst not proue the matter with bloodshedding. Wherefore he sent Possidenius / Theodosius and Matheo before / to greue and to take peace. So when they had taken longe aduysment thereupon / and the captayne shewed it vnto the multitude: they were agreed in one mynde to haue peace. And they appoynted a daye to sit vpon these matters quietly amonge them selves / the shoke also were brought and set forth. Neuerbelos / Judas commaunded certayne men of armes to wateyn comenit places / lest there shoulde suddenly aryse any euill that rowe the enemies. And so they comenit reasonably together.

Nicano / whyle he abode at Jerusalem / ordeid hym self not unreasonably / but first awaie the people that were gathered together. He loued Judas euer with his heart / and fauoured hym. He prayed hym also to take a wyse / and to bringe forth chyldren: So he married / lyued in rest / and they led a comynne lyfe. But Alymus perceauyng the loue that was betwyxe them / and how they were agreed together / came to Demetrius / and tolde hym that Nicano had taken strange matters in hande / and ordeyned Judas (an enemy of the realme) to be the kynge successor. Then the kynge was for to speare successe / and thow the wicked accensions which Alymus made of Nicano / he was so prouoked / that he wrote vnto Nicano / sayng: that he was very angry for the friendship and agreement / which he had made with Machabeus. Neuerbelos / he commaunded hym in all the hast / that he shoulde take Machabeus prisoner / and sende hym to Antioche.

Which litters when Nicano had sent /

he was



he was at hyo wytted ende/ and fore greined/ wheren they had agreed: specially / seynge Machabees was the man that neuer dyd hym harme. But because he might not wishly stande the synge/ he sought opportunitie to fulfill his commaundement. Norwithstandyng/ when Machabees sawe that Nicano beganne to be churke vnto hym / and that he intreated hym more roughly then he was wonte/ he perceaued that such vnkyndnes came not of good/ and therefore he gathered a few of his iuen/ and with them him self from Vlicanus. Whiche when he knewe that Machabees had manfully picuicited hym/ he came into the greate and moost holy temple: and commaunded the priestes (whiche were dyngne their vsual offerings. to velyue hym the man. And when they sware that they coulde not sell/ where the man was whome he sought/ he stretched out his hande/ and made an oorb/ sayinge: If ye will not velyue me Judas captiue / I shall remoune this temple of God into a playne fildes/ I shall scape vour the aulter / and consecrate this temple vnto Bacus. After these wordes he departed.

¶ Then the priestes lifte vp theyr handes toward heauen/ and besought hym that was euer the Refunder of theyr people / sayinge: Thou O Lorde of all/ whiche haste neede of nothing/ wouldest that the temple of thy habitation shoulde be amonge vs. Therefore nowe/ moost holy Lorde/ kepe this house

our vndefiled/ whiche lately was defiled. ¶ Nicore was accused vnto Nicano one Nazir/ an Alderman of Ierusalem/ a louer of the whole cite / and a man of good repute: whiche for the synde herre that he bare vnto the people/ was called a father of the Jewes. This man oft tymes/ when the Jewes were mynded to kepe them selues vndefiled/ besought and velyued them/ seynge contentedly fastly to spende his body and his lyfe for his people.

¶ So Nicano willinge to declare the hate that he bare to the Jewes/ sent syue hundred men to take him: for he thoughte / yf he gat hym/ he shoulde diuynge the Jewes in greate decaye. Howe when the people beganne to

rushe in at his house/ to breake the doore/ and to set fyre on it: he seynge nowe taken/ wold haue defended him selfe with his sword: choosynge rather to dye manfully / then to yelde hym selfe to those wicked docters: and because of his noble stocke / he had rather haue bene put to extreme trouble.

¶ Norwithstandyng/ what tyme as he mist of his stroke for haste / and the multitude fell in violently betwixt the doore: he ranne boldly to the wall/ and cast hym selfe doune manfully among the beape of them / whiche gaue soone place to his fall/ so that he fell vpon his belly. Neuertheless / while there was yett breath within him/ he was mynded in his mynde: and while his bloude gushid oute scabbingly (for he was very sore wounded) he ranne thorow the myddell of the people/ and gat him to the toppe of a rocke. So while his bloude was nowe gone/ he toke oute his one sworde with both his handes/ and threwhem vpon the people: calling vnto the Lorde of lyfe and spere: to rewarde him this agayne/ and so he dyed.

## The. XV. Chapter.

¶ Nowe when Nicano knewe that Judas was in the countrey of Samaria / he I. Ma. v. 28 thought with all his power to strike a fildes with him vpon a Sabbath daye. Neuertheless / the Jewes that were compelled to go with hym / sayde: We do not so cruelly and vnkindly / but halowe the Sabbath daye/ and worshipp him that cryth all thinges. For all this/ yett saide the vngenerous prynces: I Jo. ii. Reg. 37. there a mighty one in heauē that commaunded the Sabbath daye to be kepte: And whē they sayde: yea / the lyuing God / the myghty Lorde in heauen / commaunded the seuenth daye to be kepte / he sayde: And I am myghty vpon earth / and commaunded them for to arme them selues / and to performe the synge busynesse. Norwithstandyng / he myghte not haue his purpose.

¶ Nicano had deuyced with greate wyse to ouercome Judas / and to bringe ayde to the victory. But Machabees had euer a fast confidence and a perfect hope in God / that

## The 11. booke of the Machabees.

he wolde helpe him/and exhorted his people  
not to be afrayed at the commynge of the heu-  
ren/Sur alwaye to remember the helpe that  
had bene shewed vnto them from heauen/  
yea/and to be sure now also/that almighty  
God wolde geue them the victory. He spake  
vnto them out of the lawe and prophetes/  
puttinge them in remembrance of the Bar-  
nabais/that they had stricken asunder/and made  
them to be of a good courage.

So when their betters were plucked vp/ he  
shewed them also the beccarfulnessse of the  
Gethens/and how they wolde kepe no conue-  
nans nor oorb. Thus he weakened them not  
with the armour of shyde and speare/ but  
with wholesome wordes and exhortations.  
He shewed them a dream also/wherby he  
made them all glad/ whiche was this:  
He thought that he sawe Onias ( which had  
bene bygd piusly/ a vertuous and louynge  
man/ and of honest conuersacion/ wel spo-  
ken/ and one that had bene exercised in god-  
lines from a chyldre/ holdinge vp his handes  
toward heauen/ and prayinge for his people.  
After this there appeared vnto him another  
man/ whiche was aged/ honorable and glo-  
rious. And Onias sayde: This is a louer of  
Gethens/ and of the people of Israel. This is  
he that payeth muche for the people/ and for  
all the holye cire: Jeremy the prophet of God.  
He thought also that Jeremy helde oute his  
ryght hande/ and gaue him (namely vnto Ju-  
das) a sword of golde/ sayinge: Take this  
holye sword/ a gife from God/ wherewith  
thou shalt finallye vnto the enemies of the peo-  
ple of Israel.

And so they were well comforted/ shew-  
ing the wordes of Judas/ and toke courage vnto  
them/ so that the yonger men were determi-  
ned in their myndes to fyght a to byde shy-  
flye aris: In so much that in the thynges which  
they toke in hande/ their boldnes shewed the  
same/ because the holye cire and the temple  
were in perill: for the which they toke more  
care then for their wyfes/ children/ Gethens/  
and kinfolkes. Agayn/ they that were in the  
citie/ were most careful for those which were  
to fyght. Now when they were all in a hope  
that the iudgement of the matter was at

hande/ and the enemies sturre nye/ the host  
beinge set in aray/ the Eliphantes and hois-  
men/ eueryone standinge in his place/ Ma-  
chabeus considered the commynge of the mul-  
titude of the ordinaunce of sucher weapons/  
the cruellnesse of the bestialles/ and helde vp his  
handes toward heauen/ callinge vpon the  
Lorde that doeth wonders/ which geueth Iuda  
nor the victory after the multitude of weapons/ Iuda  
and power of the host/ but to the that please  
him/ according to his owne wil. Therefore: in  
his prayer he saide these wordes.

O Lorde/ shew that thyddel sende thine iud-  
gement/ and the kynne of Esdras kynge of Iu-  
da/ and in the host of Sennacherib sturre Iuda  
an hundredth a syue an foure score thousande/ Iuda  
sende now also thy good angell before vs  
(O Lorde of heauen) in the fransfulnessse  
of thy myghty arme: that they whiche  
come agaynst thy holye people to blaspheme  
them/ maye be afrayed. And so he made an  
ende of his wordes. Then Nicano: and they  
that were with him/ sturre nye with shames  
and songes: But Judas and his companie  
with prayer and callinge vpon God.

With their handes they smote/ but with  
theyr kyres they payed vnto the Lorde/ and  
stew: notwithstandinge the men: for thow-  
the present helpe of God they were gloriously  
comforted.

Now when they left of stand were turninge  
agayne with ioye/ they understoode that Nica-  
no: nor him selfe was slayne with the order. Then  
they gaue a greete shoute and a crye/ pray-  
yng the almighty Lorde with a loude  
voyce. And Judas ( whiche was euer ready  
to spende his body and lyfe for his cirefens)  
commanded to smyte of Nicano: hede/ with  
his arme and hande/ and to be brought  
to Jerusalem. When he came thre/ he called  
all the people/ and the priestes at the altir/  
with those that were in the castell/ and shew-  
ed them Nicano: hede/ and his wycked  
hande/ whiche he had presumptuously bolden  
vp agaynst the temple of God. He caused the  
tunge also of that vngodlye Nicano: to be  
cut in litle peeces/ and to be cast to the soles/  
and the cruel mans hande to be hangd vp  
beside the temple.

So every man gaue thanks vnto  $\gamma$  Loz<sup>de</sup> / sayinge / blessed be he that hath kepte his place vndersyde.

$\gamma$  As for Helicors heade /  $\dagger$  he hanged it vpon the hygh castell / for an eydent and playne token of the helpe of God. And so they agreed altogether to kepe that daye holy: namely / the xij. daye of the moneth Adar / which in the Syriane language is called the nexte daye before Mardocheus daye.

Thus was Helicor slayne / and from that tyme forth the Jewes had the citie in possession: And here will I now make an ende.

$\dagger$  The ende of the seconde booke of the Maccabees / and consequently the Twentieth / and the olde Testament called the Bible.



# The new Testament of our saviour Jesu Christ.

## The Gospell of saynct Mattheu.

The first Chapter. ¶

**M**attheu the holc of the generation of Jesu Christ/ sonne of Dauid/ the sonne of Abraham.

¶ Abiāh begat Isaac.  
\* Isaac begat Jacob:  
† Jacob begat Iudas and his brethren.

† Iudas begat Phares and Sarā of Thamar:  
\* Phares begat Esirion  
† Esirion begat Aram:  
\* Aram begat Aminadab:  
† Aminadab begat Naasson.  
† Naasson begat Salmon:  
Salmon begat Boos of Rahab:  
Boos begat Obed of Rur:  
Obed begat Jesse  
† Jesse begat Dauid the kinge:  
† Dauid the kinge begat Salomon/ of her that was the wyfe of Ory:  
† Salomon begat Roboam:  
\* Roboam begat Abia:  
† Abia begat Isa:  
† Isa begat Iosaphat:  
† Iosaphat begat Iosiam:  
† Iosiam begat Oshas:  
† Oshas begat Iozabab:  
\* Iozabab begat Iobas:  
† Iobas begat Ierobas:  
\* Ierobas begat Manasses:  
† Manasses begat Imon:  
† Imon begat Iosias



† Iosias begat Ierobas and his brethren/ iij. re. xxxij  
about the tyme of the captiuitie of Babylon. xxxij. xxx.  
And after the captiuitie of Babylon/ Iacob ¶ Iosias. iij. re. xij.

† Salomuel begat Iosobabab

Igg. 1 a

† Iosobabab begat Abiud:

1. 2. 1. 1. 1. a

† Abiud begat Eliachim:

† Eliachim begat Iozai:

† Iozai begat Sabot:

† Sabot begat Achin:

† Achin begat Eliud:

† Eliud begat Eleazar:

† Eleazar begat Mathan:

† Mathan begat Jacob:

† Jacob begat Ioseph the housband of Marie/ of whome was borne Ihesu/ which was called Christ. ¶

All the generations from Abraham to Dauid are fourente generations. From Dauid vnto the captiuitie of Babylon/ are fourente generations. From the captiuitie of Babylon vnto Christ are also fourente generations.

¶ The birth of Christe was on this wise: ¶ When his mother Marie was married to Ioseph before they came together/ she was founde with childe by the holy ghost. But reade: Be Ioseph her housband was a perfect man/ a fore they would not bringe her to shame/ but was myn/ for as hee ded to put her away secretly. Accerthelike/ to gripe. whyle he thus thought/ ¶ beholde the aungel of the Lord appeared vnto him in a dreame/ sayinge: Ioseph/ thou sonne of Dauid/ feare not to take vnto the Marie thy wyfe. for she that which is concoued in her/ is of holy ghost. She shall bringe forth a sonne/ and thou shalt call his name Iesus. for he shall saue his people from their synnes. ¶

All this was done that the thinge myghte be fulfilled/ which was spoken of the Lord by the Prophet sayinge: ¶ Beholde/ a mayden shall be with childe/ and she shall bringe forth a sonne/ and

## The Gospel of S. Matthew.

and they shall call his name Emmanuel; which is by interpretation; God with vs. I.

Now when Joseph awoke out of slepe/ he sayd as the angell of the Lord had sayd hym/ and toke his wyfe vnto him / and knewe her not tyll she had brought forth her first borne sonne/ and called his name Iesus.

The II. Chapter.

¶ **W**hen Iesus was borne at Bethleem in Jewry/ in the tyme of Herode the kynge. Beholde/ there came wyse men from the East to Jerusalem/ saying: where is he new borne kynge of the Jewes? we haue sene his starre in the East/ and are come to worshipp him.

When Herode the kynge had herde this/ he was troubled/ and all Jerusalem with him/ and he gathered all the chiefe Priestes & Scribes of the people/ and asked of the where Christ should be borne: And they sayde vnto him: at Bethleem in Jewry. for thus it is written by the Prophet: I And thou Bethleem in the lande of Iewry/ art not the least amonge the pynces of Iuda: I For out of the shall come vnto me the captayne/ that shall gouerne my people Israel.

¶ **W**hen Herode piously called the wyse men/ and diligently enquired of them/ what tyme the starre appeared/ and sent the to Bethleem/ sayinge: Go and searche diligently for the chyld. And when ye haue founde him/ bringe me worde a gayne/ that I may come & worshippe hym alio.

When they had herde the kynge/ they departed/ and so to the starre which they sawe in the East/ went before the/ tyll it came a shode ouer the place/ where the chyld was. Whē they sawe the starre/ they were maruailously glad: & went into the house / and founde the chyld with Mary his mother / & knelt doune and worshipped hym/ and opened theyr treasures/ and offered vnto hym gyfftes: Golde / frankensence and Myrr. And after they were warned of God in a dreame/ that they shoulde not go agayne to Herode / they returned into their owne countrey another waye. I.

¶ **W**hen they were departed/ beholde/ the angell of the Lord appeared to Joseph in a dreame/ sayinge: Arise/ and take the chyld & his mother/ and flye into Egypt/ and abyde there tyll I bringe thy worde. for Herode wil

seke the chyld to destroy hym. Then he arose/ and toke the chyld and his mother by nyght/ and departed into Egypte / & was there vnto the death of Herode / that the thinge myght be fulfilled which was spoken of the Lord/ by the prophet which sayeth: I out of Egypte shall I calld my sonne.

¶ **W**hen Herode perceauinge that he was deceaued of the wyse men / was exceedingly wroth/ and sent forth / and slew all the chyldren that were in Bethleem / and in all the coastes therof as many as were two yere olde and vnder/ accordinge to the tyme/ which he had diligently searched out of the wyse men.

¶ **W**hen was that fulfilled/ which was spoken by the Prophet Ieremye sayinge: I On the hylls was a voyce herde/ great mourninge/ weeping and lamentation: I A child weeping for her children/ and wolde not be comforted/ because they were not. I.

¶ **W**hen Herode was dead/ beholde/ an angell of the Lord appeared in a dreame to Joseph in Egypte sayinge: Arise/ and take the chyld and his mother / and go into the lande of Israel. for they are dead / which sought the chyldes lyfe. And he arose vp / and toke the chyld and his mother / & came into the lande of Israel. But when he herde that Archelus had raygne in Jewry / in the tyme of his father Herode / he was afraide to go thither. Notwithstandinge / after he was warned of God in a dreame / he turned aside in the parte of Galile / and went and dwells in a cytye called Nazareth / to fulfill that which was spoken by the prophetes / that he shall be called a Nazarene. I.

The III. Chapter.

¶ **I**n those dayes came Iohn the baptist / and preached in the wilderness of Jewry / thus sayinge: Amend you selves / that the kyngdome of heauen is at hande. I This is he of whom Ie said it is spoken by the prophet \* I say / which sayeth: The voyce of a cryer in the wilderness / to prepare the Lords way / and make his pathes straight.

¶ **I**n those dayes Iohn had his garment of camels haire / and a lertyn gyrdell aboute his loynes. ¶ His meate was locustes and wyde honey. ¶ Then went out to him Jerusalem / & all Jewry / and all the region rounde about Iordan / and

Luc. ij. a

Mich. v. a

Ihon. vij. b

Dal. lxxij. b  
Ier. li. a

Ier. li. b

there baptysed of him in Jordan / confessinge  
their synnes. I

¶ **J** There wold be some many of the Pha-  
rises / a of the Saducees come to his baptyme /  
he sayde vnto the / ye generacion of vipers /  
who hath ceinfyred you / that ye shall escape the  
vengeance to come? Beware / bringe forth  
vur frutes of penance. Thinke not now to  
say in your selues / we haue Abraham to our  
father. For I say vnto you / that God is able  
of these stones to raise vp chyldren vnto Abi-  
ham. Euen now is the axe put vnto the rote  
of the tree: therefore I eury tree which bringe  
forth not forth the good frute / shall be hewed  
downe / and cast into the fyre.

¶ **I** baptysed you with water to repentance /  
but he that cometh after me / is mynghty  
er the I myselfe. Whose I am not worthy to beare.  
He shall baptysed you with the holy ghoost and  
with fyre. He shall also bise you in his bade /  
and wyll pouрге his floure / a gather the wheat  
into his garnet / a wyll burne the chaffe with  
vnguidable fyre. I

¶ **T**hen came Iesus from Galile to Jor-  
dan vnto Iohn / to be baptysed of him. But  
Iohn forbode him / sayinge: I I haue neede to  
be baptysed of the: and cymnell thou to me?  
Iesus answered and sayd vnto hym: Lette  
be so now. For thus it become. he vs to ful-  
fill all ryghteousnes. Then he suffred hym.  
And Iesus asone as he was baptysed / came  
strayght out of the water. And lo: heauen was  
open ouer hym: and Iohn saw the spirite of  
God descende lyke a Dove / and lyyghte vpon  
hym. And lo: there came a voyce from heauen  
sayinge: This is my beloued sone / in whosue  
is my delyte. I

The IIII. Chapter. ¶

¶ **T**hen was Iesus led away of the spirite  
into wyldernes / to be temptid of the De-  
uyl. And wher he had fasted fortye dayes and  
fortye nyghtes / he was afterwarde an hun-  
gered. And the tempter came to hym and said:  
if thou be the sonne of God / commaunde that  
these stones be made bread. He answered  
sayde thus wynten: I Man shall not lyyche by  
bread onely: but by eury woide that procedeth  
out of the mouth of God.

Then the deuyl toke hym vp into the holy  
cint / and set hym on a pyssack of the Temple /

and sayde vnto him: if thou be the sonne of  
God / cast thy selfe downe. For it is written: The  
Psal. ge. b  
shall geue his adgels charge ouer the / a with  
theyr handes shall they holde the vp: that thou  
fallst: he not thy sure a garnishe stone. The s. fyre  
Iesus vnto him: it is wynten also / if thou shalt Deu. v. e  
not tempte thy Lorde God.

¶ **T**hagaine / the deuyl toke hym vp / and led  
hym into an exceeding hye mountayne / and  
shewed hym all the kingdomes of the world /  
and all the glory of them: and sayde vnto hym:  
all these wil I geue the: if thou wilt but boue  
a worshippe: me. Then saide Iesus vnto hym:  
Looyd: Satran. For it is wynten: I Thou Deut. v. e  
shalt not worshippe the Lorde thy God / a hym i. Reg. v. i  
onely shalt thou serue.

Then the deuyl left him / and beholde / the  
Mar. i. b  
auingels came and ministred vnto him. I

¶ **W**hen Iesus had herde that Iohn the  
baptysed was taken / he departed into Galile / and leste  
Joan. y. b  
Nazareth / and went and dwelt in Caperna: /  
whiche is a cite vpon the see: in the coastes of  
Sabulon and Nephtalim / that the prophete  
myght be fulfilled which was spokt by Iay  
the prophete / sayinge: The lande of Sabulon  
Esa. ix. a  
and Nephtalim / the waye of the see begonne  
Jordan / and Galile of the Genetyl: the people  
which sat in darcknes / sawe a great light: and  
to them which sat in the region and shadowe  
of death / light is begonne to shyne. I

¶ **F**rom that tyme forth beganne Iesus to  
preache / and to say: Amend your selues / the  
kingdome of heauen is at hande. I

¶ **W**hen Iesus walked by the see of Ga-  
lile / he sawe two brethren: Simon which  
was called Peter / and Andrew his brother /  
Luc. v. a  
castinge a net into the see / for they were  
fishers: and he sayde vnto them: followe me /  
and I will make you fishers of men. And  
they streight way leste theyr nettes / and  
followed hym. I

And when he went forth from thence / he  
sawe other two brethren: James the sonne  
of Zebedee / and Iohn his brother / in the  
shippe with Zebedee their father: mendinge  
theyr nettes / and he called them: I And they  
without Mar. x. b  
taryinge / leste the shippe and theyr father: and  
followed hym. I

¶ **A**nd Iesus went about all Galile / tea-  
ching in their synagoges / and preachinge  
aa q the





wife / let him geue her a testimonial of the de-  
 17 b uocement. But I say vnto you: whosoeuer  
 12 pntch away his wife, (excepte the for fornic-  
 14 cation) causeth her to breake marriage. And  
 whosoeuer marryeth her is deuoted / breake-  
 eth wedlocke.

105 c Agayne / ye haue herde howe it was sayde  
 107 b to the of olde tyme: I Thou shalt not forswere  
 107 b thy selfe: / but shalt performe thine oorb to  
 107 c God. But I say vnto you: I sweare not at all  
 107 c neyther by heauen: / for it is Goddes feare: not  
 107 c yet by the earth: for it is bys fote stoll: neyther  
 107 c by Ierusalem: for it is the cite of the greates  
 107 c syngie: neyther shalt thou sweare by thy head:  
 because thou canst not make one haire whyt or  
 107 c blacke: I But your communicatione shalbe yea/  
 107 c yea: nay / nay: for whansoever is more the than/  
 cometh of euell.

108 c Ye haue herde howe it is sayde: I An eye  
 108 c for an eye: a toth for a toth. / But I saye vnto  
 108 b you: that ye resist not euell. But whosoeuer ge-  
 108 b teth the a blowe on the right cheeke / turne to  
 108 b hit the other also. And if any man wil sic the  
 at the lawe: / and take away thy coat: let him  
 haue thy cloake also. And who so compelleth  
 the to go a myle: go with him twayne. Graue  
 to him that aareth: and from him that wolde  
 beuere: turne not awaye.

114 c Ye haue herde howe it is sayde: I thou  
 shalt loue thine neyghboure / and hate thine  
 enemy. But I saye vnto you: loue youre ene-  
 114 c mies: I Blesse them that curse you: Do good  
 to them that hate you: Praye for the which do  
 you wronge: and persecute you: that ye maye  
 be the chyldren of your father which is in hea-  
 114 c uen: I for he maketh his Sonne to aryse on  
 the euill: and on the good: and sendeth his rayne  
 on fustill and vniuste: I so: ye loue the which  
 loue you / what reward shall ye haue: Do not  
 the Publicane euen so: and if ye be friendly to  
 your brethen: what singular thing do yet  
 114 c Do not the Publicane also lyfeyfeyfey: I Ye shall  
 therefore be perfect: euen as our father in hea-  
 uen is perfect. I

## The vii. Chapter. I

120 c The heede to youre I almes: that ye geue it  
 120 c not in the syght of men: so the intent that  
 ye wolde be sene of them: so: els ye get no re-  
 ward of youre father: which is in heauē. Whē  
 120 c fouer therfore thou geuest thynne almes / thou

shalt not make a trumpet to be blowne before  
 the: as the hypocrytes do in the synagogges in  
 the streete: for to be praised of men. Verdy I  
 say vnto you / they haue their rewarde. But  
 when thou doest almes / let not thy left hande  
 knowe what thy right hande doeth: that thine  
 almes maye be secret: I thy father which seyth  
 in secreete: shall rewarde the openly.

121 c And when thou prayest / thou shalt not be  
 as the hypocrytes are. For they loue to stande  
 121 c praye in the synagogges / and in the corners  
 of the streete to be sene of men. Verdy I say vnto  
 you: they haue their rewarde. But when thou  
 prayest: / entre into thy chamber / a shut thy  
 121 c doore to the: and praye to thy father which is  
 in secreete: and thy father which seyth in secreete:  
 shall rewarde the openly. I

122 c And when ye praye / babble not much as  
 the heythē do: for they thinke that they shalbe  
 122 c heard for theye much babblinges sake. Be not  
 ye lyke them therfore. I For youre father know-  
 122 c eth whereof ye haue neede: before ye are of  
 hym. After this maner therefore shall ye praye:

123 c Our father / which art in heauen. Sa-  
 loved be thy name. Thy kingdom come. Thy  
 will be fullyllyd upon earth: as it is in hea-  
 uen. Geue vs this daye oure dayly bread.  
 And forgie vs oure dettes / as we els so: for  
 geue oure detters. And lede not vs into tem-  
 ptacion: but deliuer vs from euill. So: thynne  
 is the kingdom: and the power: and the glory:  
 for euer. Amen. For if ye forgeue other men  
 their trespasses / youre heauenly father shall  
 also forgive you. I But / and ye will not for-  
 123 c geue men their trespasses / nomome shall youre  
 father forgive you your trespasses.

124 c Moreover / when ye faste do not sad as  
 the hypocrytes are. For they dysfigure their  
 face: / that they myght be sene of men to fast.  
 Verdy I saye vnto you: they haue their re-  
 ward. But thou / when thou fastest / anoynte  
 thynne head: and wash thy face: that it appere  
 not vnto men: that thou fastest: I but vnto thy  
 father which is in secreete: I thy father which  
 seyth in secreete: shall rewarde the openly.

125 c And if ye gather you not treasure vpon  
 the earth / where ruste and mothē corrupt: /  
 125 c and where thethes breake throue: and steale. Fel-  
 lowe. But gather you treasure together in heauen: /  
 125 c where neyther ruste nor mothē corrupte: and  
 125 c where neyther ruste nor mothē corrupte: and  
 125 c where neyther ruste nor mothē corrupte: and  
 125 c where neyther ruste nor mothē corrupte: and

## The Gospel of S. Matthew.

where theſe neyther breake up nor yet ſcale. For where youre treaſure is / there is youre heere alſo. ¶

**Luc xj. c** ¶ The eye is the lygthe of the body. If thyne eye then be ſyngle / all thy body ſhall be full of lyght: But and if thyne eye be trewicked / all thy body ſhall be full of darknes: wherſo if that lyght that is in the / be darknes / how greare the ſhall that darknes be:

**Luc xij. b** ¶ No man can ſerue two maſters. For eyther he ſhall hate the one and loue the other / or elſe he ſhall leane to the one / and deſpyſe the other: Ye can not ſerue God and Māmen.

**Luc xij. c**  
**Psal. lxx. c**  
**i Per. v. a** ¶ Therfore I ſaye unto you: ¶ he not ye cares full for youre lyfe / what ye ſhall eate / or what ye ſhall drynke: nor yet for youre body / what ye ſhall put on. Is not the lyfe more worth then meate: and the body more of value than rayment: Beholde / the fooles of the ayre: for they ſowe not / neyther reape / nor yet cary into the barnes: and yet youre heauenly father ſedeth it. Are ye not much better then they:

**Luc xij. c** ¶ Which of you ¶ though he take thought therfore: how he ſhall put on rayment: Conſider the lyfens of the ſilde how they growe. They labour not neyther ſpyrre. And yet for all that I ſaye unto you / ſhar cūen Salomon in all his royaltie was not arrayed lyke vnto one of theſe. ¶ Therfore if God ſo clothe the graſſe / which is to Rayen in the ſilde / and to morowe ſhall be caſt into the fornaice: ſhall he not much more do the ſame unto you / o ye of litle faythe

¶ Therfore take no thought / ſayinge: what ſhall we eate / or what ſhall we drinke / or where we ſhall reſt: for all theſe thinges do the heythen ſeke. For your heauenly father knoweth / that ye haue neede of all theſe thinges. ¶ Take ye fyrſt ¶ Kingdome of God / and the righteouſſiſſe therof / ſo ſhall all theſe thinges be myniſtred unto you. ¶

**ij. Ke. ij. b** ¶ Care not then for the morow / for ¶ morow ſhall care for it ſelfe: ¶ Every daye hath ynough of his owne trouayl.

### The VII. Chapter.

**Luc xij. d**  
**Rom. v. a**  
**1. Cor. ij. c** ¶ Whoe nor ¶ that ye be not iudged: for as ye iudge / ſo ſhall ye be iudged. ¶ And with what meature ye meare / with the ſame ſhal ic be

meaſured to you agayne. ¶ Why ſeiſt thou a Leuit moate in thy brother eye / and perceauſt not the beame that is in thine owne eye: ¶ Why ſayeſt thou to thy brother: holde / I wil plucke ¶ meate out of thyne eye / and beholde / a beame is in thine owne eye. ¶ Thou ſpocryte / fyrſt caſt out the beame out of thine owne eye / and then ſhalt thou ſe clerely to plucke out ¶ meate out of thy brothers eye.

¶ Take not that which is holy to dogges: ¶ Neyther caſt ye your perles before ſwyne / or ſwines they treade them vnder their ſee / or the other turne agayne and alſo reuente you.

¶ Take / and it ſhalbe geuen you: ¶ Take / and ye ſhall fynde: ¶ Take / and it ſhalbe opened to you. For whoſoever ſeeth / receaueth: and herbat ſeeth / ſyndeth / and to him that knoweth / it ſhalbe opened. ¶ To there any man / whiche inge you / which if his ſonne agee him bread / wolde offer a ſtone: ¶ Whiche aged ſyde / wolde he proffer him a ſerpente: ¶ If ye then: ¶ Whiche are euell / can geue youre chyldren good giftes: how much more ſhall your father which is in heauen / geue good thinges to them that aſke him.

¶ Therfore / whaſoever ye wolde that men ſhoulde do to you / euen ſo do ye to them. ¶ Thus ſaith to the lawe and to prophetes.

¶ Enter in at the ſtraight gate: for wyde is the gate / and broad is the waye: that leadeth vnto deſtruction: and many there be / which go in therat. But ſtraight is the gate / and narrow is the waye / which leadeth vnto lyfe / and fewe there be that fynde it.

¶ Beware of falſe prophetes / which come to you in ſhepe clothinges: but in wardy they are rauening wolues / ye ſhall knowe them by their fruce.

¶ Do men gather grapes of thornes: or figges of thyſſes: ¶ Euen ſo cury good tree bringeth forth good frute. ¶ But a corrupt tree bringeth forth euell frute. ¶ A good tree can not bringe forth bad frute: neyther can a rotten tree bringe forth good frute. ¶ Every tree which bringeth not forth good frute / ſhalbe hewen downe / and caſt into the fyre. ¶ Wherefore by their frutes ye ſhall knowe them.

¶ And all they that ſay vnto me / Lo / we will come / and ſee the kyngdome of heauen: but he that deeth the will of my father and ¶



## The Gospel of S. Matthew.

**D** him two possessors of Beuels / which came out of thy graues / and were out of measure scarce / so that no man might go by the waye. And beholde / they cryed out sayinge: O Iesus the sonne of Gods / what haue we to do with thee? Art thou come hyther to women vs before the tyme be come. ¶ And there was a good waye of ffrom the a greate hearde of swyne feedinge. The the Beuels besought him sayinge: if thou cast vs out / suffice vs to go oure waye into the hearde of swyne. And he sayde vnto them: go youre wayes. Then wente they out / and departed into the hearde of swyne. And beholde / the whole hearde of swyne was caryed with violence hea: lyeing into the see / and perished in the water. Then the heard men fled / and wente their wayes into the cite / a tolde euery thyng / and what had founde vnto the possessors of the Beuels. And beholde / all the cite came out and met Iesus / and when they sawe him / † besought hym for to departe out of their coastes.

The IX. Chapter. †

**T**hen entred he into a shyppe / and passed ouer / a came into hys owne cite. ¶ And lo / they brought vnto him a man sicke of the palsey: lyinge in hys bed. And when Iesus sawe the fayth of them / he sayde to the sicke: if palsey: my sonne be of good dreare / thy synnes are forgiven the. And beholde / certayne of the Scribes sayde in them selves: this man blasphemeth. But when Iesus sawe theyr thoughtes / he sayde / wherof: theynke ye euell in youre heertes: Whether is it easer to saye: thy synnes be forgiven the / or to say: arise and walke. But that ye maye knowe / that I haue of ma: hys power to forgive synnes in earth / then saide he vnto the sicke of the palsey: arise / take vp thy bedde / a go home. ¶ And he arose and wente home. When the people sawe it / they maruailed a glorified God / which had givene sude power vnto men. †

**¶** And as Iesus passed forth fro thence / he sawe a man sit a receauinge of custome / named Matthew / and sayde vnto hym: followe me / and he arose and folowed hym. And it came to passe as he sat at meat in the house / beholde / many publicans and synners came and sat downe wth Iesus / and wth his Disciples.

When the Pharisees sawe that / they sayde to hys Disciples: Why careth youre master the publicans and synners: When Iesus herde that / he saye vnto them: The whole nede not the physician / but they that are sicke. Go and learne what that man: saith: I haue pleasure in mercy / and not in offeringe. For I am not come to call the righteous / but the synners to repentance.

**¶** Then came his Disciples of Ihan to him / sayinge: why do we and the Pharisees faste / thou oft / and thy Disciples faste not: And Iesus said vnto them: Can the weddinge childe iourne as long as the bridegrome is wth the: The tyme will come / when the bridegrome shall be taken from them / and then shall they fast. No man putteth an olde garment wth a peece of newe cloth: for then the rageth be awaye the peece agayne from the garment / a the rent is made greater. Neither do men put newe wyne into olde vessels: for then the vessels breake / and the wyne runneth out / a the vessels perishe. But they poure newe wyne into newe vessels / and so are they both saued together. †

**¶** While he thus spake vnto them / hee holde / there came a certayne ruler / and woe / hee stopped him / sayinge: My daughter is curren / and nowe deceased / but come and laye thy hande on her / and she shall liue. Iesus arose and followed him wth his Disciples. ¶ And beholde / there a woman which was diseased wth an issue / of bloude yd. yeares / came behind him / and layd her hande on the hem of his ousure. For she sayde in her selfe: if I maye touche but euen his vesture onely / I shall be safe. Then Iesus turned him about / a beheld her sayinge: Who hath touched me / of good comfort / thy faith hath made the safe. And she was made whole / euen that same houre.

**¶** And when Iesus came into the rulers house / and sawe the minstrels and the people raginge / he saide vnto them: Get you hence / for the mayde is not dead / † but slepech. And they laughed him to scoone. But when the people were put forth / he wente in / and toke her by the hande / and the mayden arose. And this was nosed through out all the lande. †

And as Iesus departed thence / two blinde men folowed him / cryenge and sayinge: O thou sonne of Dauid / haue mercy vpon vs. And

4. Cor. vij. c

Mar. v. b

Act. xij. c

Mar. ij. a

Luc. v. c

Johan. v. a

Act. ix. f

and ij. a

Mar. ij. b

Luc. v. d

and xv. a

Mar.

and Ioh.

2 And when he was come home / the blind came to him. And Jesus said vnto them: Believe vnto / that I am able to do this. And they sayde vnto hym: yea Lord. Then touched he thē eyes sayinge: T accordyng to your faith: so it vnto you. And thē eyes were opened. And Iesus charged them / sayinge: Se thar no man knowe of this. But they departed / and spred abroade his name throughout all thar lande.

1. rē. b  
19 b  
1. rē. c  
1. rē. d  
2. rē. a  
2. rē. b  
2. rē. c  
2. rē. d

¶ When these were gone out, beholde, they broughte to hym a blinde man possessed of a devill. And when the devill was cast out / the voice spake. And the people maruailed / sayinge it was neuer so sene in Israel. But the Phariseis sayde: he casteth out devills through the chiefe devill.

¶ And Iesus went about in all cities & townes / teachinge in their synagoges / and preachinge the gospel of the kyngdome / & healing all maner sicknesses / and all maner diseases amonge the people. ¶ And when he sawe the people / he had compassion on them / because they were pynded & care / & scattered abroade / euen so shepe having no shepheard.

13 a  
13 b  
13 c  
13 d

¶ Then saide he to his disciples: the harvest is great. But the labourers are few. Wherefore saye the lord of harvest / to sende forth labourers into his harvest.

## The X Chapter.

14 a  
14 b  
14 c  
14 d

¶ And he called his xii disciples vnto hym / & gaue them power ouer vncleane spirits / to caste them out / & to heale all maner sicknesses / and all maner of diseases.

The names of the xii. Apostles are these. The first: Simon called Peter: and Andrew his brother. James the sonne of Zebedee / and Ioh his brother. Philippe and Bartolomeu: Thomas and Matthew the publicane. James the sonne of Alphae / and Lebbeus otherwys called Thaddæus: Simon of Cana / and Judas Iscariot / which also betrayed him.

17 a  
17 b  
17 c  
17 d

These twelue sente Iesus / and commaunded them / sayinge: Go not into the wayes that leade to the Genten / & into the cities of the Samaritans entrie ye not. But go ye rather to the litle shepe of the house of Israel. ¶ Go and preach / sayinge: The kyngdome of heaue is at hande. Heale the sycke / cleanse the leprose / & c. r. the dead / cast out the devills. ¶ Freely ye

haue receaued / freely geue again / & possesse not. ¶ Marc. vi. a gold / & no: syluer / & no: brass in your girdles / & c. a no: ye no scrippe towarde your iourney: & ye neither two coats / neither shous / & no: yea shof. ¶ For the workeman is worthy of his meate. j. Tim. v. c. ¶ In to whatsoeuer cite or towne ye shall come / enquire in it / who is mete for you / & there as hyde till ye go thence.

¶ And when ye come into an house / salute the same. And if the house be mete for you / your peace shall come vpon it. But if it be not mete for you / your peace shall turne to you agayne. And if so man wyll receaue you / not heare your preachinge / departe oute of that house / & thar cite / and shake the dust of your fete. Truly I saye vnto you / the shall be easier for the lande of Sodom & Gomorra in the daye of iudgement / then for that cite.

¶ Beholde / I sende you forth as shepe amonge wolves. Be ye therefore wylf as ferpentes / and innocet as doves. ¶ Beware of men / for they shall deliuer you vp to the count / & shall faile / and shall scourge you in theyr synagoges. And ye shall be broughte before princes and kynges / for my sake / & wytnes to them a to the gentiles.

¶ But when they deliuer you vp / take no thoughte howe or what ye shall speake / for I shall geue you / euen in that same houre / what ye shall saye. For it is not ye that speake / but the spereit of your father which speaketh in you.

¶ The brother shall deliuer the brother to death / and the father the sonne. And the chydren shall arise agaynste theyr fathers and mothers / and shall helpe them to death: and ye shall be hated of all men for my names sake. But he that endureth to the ende / shall be saued.

¶ When they persecute you in one cite / flee into another. I tell you for a trecth / ye shall not synne all the cities of Israel / till the sonne of man come. ¶ The disciple is not above the master / neither the seruant above the lord. ¶ It is ynough for the disciple to be as his master / and the seruant as his lord. ¶ If they haue called the good ma of the house Belzebub / howe much more shall they call them of his houholde so? ¶ Seare them

# The Gospel of S. Matthew.

not therefore.

**Marc. xii. b**  
**Luce vii. b**  
**and xii. a**  
**Luce xii. a**

There is no hyngre hyd / that shall not  
Openly shewe: and nothinge secreete / that  
shall not be knowne. What I see you in dare  
penitence / that speak ye in hyngre: and what ye  
heare in the care / that preache ye vpon the  
house toppes.

And feare ye not them that kyl the body /  
and be not able to kyl the soule. But rather  
feare hym which is able to destroye both soule  
& body into hel. Are not two sparowes solde  
for a farthinge: yet each there none of them  
light vpon the grounde without your father.  
And nowe are all the heeres of youre heade  
solde. Feare ye not therefore / ye are of more  
value then many sparowes.

**Marc. viii. c**  
**Luce ix. c**  
**and xii. a**

Therefore / whosoever knowlegeth me  
before men / him wyll I knowlege also be-  
fore my father which is in heauen. But whoso-  
euer denyeth me before men / bym wyll I  
also denye before my father which is in hea-  
uen.

**Luce xii. f**  
**Mich. vii.**

Thinke not that I am come to sende  
peace vpon earthe. I came not to sende  
peace but a sworde. For I am come to see  
a man at variance / a gainste his father / and  
the daughter againste her mother / and the  
daughter in law againste her mother in lawe:  
and a mans foes shalbe they of his owne  
householde.

**Luce xiii. b**  
**Luce xv. b**  
**Mat. xxi. d**  
**Marc. viii. c**

Who so loveth father and mother more  
then me / is not meete for me. And he that rat-  
teth nor his crosse and followeth me / is not  
meet for me. Who so synneth his life / shall  
lose it: and he that loseth his life for my sake /  
shall fynde it.

**Joh. xii. c**  
**Luce ix. c**  
**and x. b**  
**Joh. xii. c**

He that receaueth you / receaueth me: and  
who so receaueth me / receaueth hym that sent  
me. He that receaueth a prophete in the  
name of a prophete / shall receaue a prophete  
in reward. He that receaueth a righteous man  
in the name of a righteous man / shal receaue  
a righteous mans reward: And whosoever  
getteth vnto one of the lease of these a cuppe  
of colde water auncly to drynke / in the name  
of a discipule / verely I say vnto you: he shal not  
lose his reward.

**Marc. ix. c**

Who so receueth you / receueth me: and  
who so receueth me / receueth hym that sent  
me. He that receueth a prophete in the  
name of a prophete / shall receaue a prophete  
in reward. He that receueth a righteous man  
in the name of a righteous man / shal receaue  
a righteous mans reward: And whosoever  
getteth vnto one of the lease of these a cuppe  
of colde water auncly to drynke / in the name  
of a discipule / verely I say vnto you: he shal not  
lose his reward.

The XI. Chapter.

And it came to passe / when Iesus had  
made an ende of commaundinge his

twelue disciples / he departed thence to teache  
and to preach in their ciues.

¶ When Ihon beinge in person / berde  
of the woordes of Chyriste / he sente two of his  
discipules / and sayde vnto him: Are thou be  
that shall come / or shall we loke for another?  
Iesus answered and sayde vnto them: Wo  
yours wayes / and wil Ihon againe what ye se  
and heare. The blinde se / and the lame go: the  
deaf heere / and the deafe heare: the  
dead arise againe: and the Gospell is pre-  
ached to the poore: and blessed is he that is not  
offended at me.

¶ When they wente their waye / Iesus be-  
ganne to speake vnto the people / concerninge  
Ihon: What are ye gone oute for to se in the  
wildernesse? Wolde ye se a reede / shafen with  
the wynde? What are ye gone oute for to see?  
Wolde ye se a man clothed in softe raiment?  
Behold / they that ware softe clothinge / are in  
kynges houses. But what are ye gone oute for  
to see? A Prophet? Yee: I saye vnto you / and  
more then a Prophet. For this is he of whom  
it is written: Behold / I sende my messan-  
ger before thy face / whiche shall prepare thy  
waye before the.

¶ Verely I saye vnto you: Amonge the  
children of women arise there not a greater  
then Ihon the Baptiste. Nor standinge /  
be that is lesse in the kyngdome of heauen:  
then he. From the tyme of Ihon  
Baptiste hitherto / the kyngdome of heauen  
suffreth violence / and the violente plucke it  
vnto them. For all the prophetes and the  
lawe propheted vnto Ihon. Also if ye wyl re-  
ceane it / this is it: Heloe / which shalde com-  
e. Who so hath eares to heare / let him heare.

¶ But where vnto shall I liken this gret  
reuerence? This is he of whom it is written: I  
will sende my messan-  
ger before thy face / whiche shall prepare thy  
waye before the. I have spted vnto you / and ye wolde not  
dauce: We haue iourneid vnto you / and ye  
wolde not receiue. For Ihon came neyther eat-  
tinge nor drynkinge / and they saye: he hath  
the deuell. The sonne of man came eatinge  
& drynkinge / and they saye: lo / what a glutton  
and wyne bebbler this man is / and a com-  
pansion of publercans and synners: And wylt  
dome in iustified of her children.

¶ Then he ganne to vphide the ciues /

Luce  
in

in the which most of his miracles were done/ because they answered not. Wo vnto the Chouasin. Wo vnto the Bethsaida: for if the miracles whiche haue bene shewed amonge you/ had bene done in Tyre and Sydon/ they had repented longe agoe in sackcloth and asheres. Neuerthelesse/ I say vnto you/ It shalbe easier for Tyre and Sydon in the daye of iudgements/ then for you. And thou Capernaum whiche arte lifte vp vnto heauen/ shalt be broughte downe vnto hell. For if the miracles whiche haue bene done in the/ had bene shewed in Sydon/ they had repented vnto this daye. Neuerthelesse/ I saye vnto you: It shalbe easier for the lande of Sodom in the daye of iudgement/ then for the. **I**

¶ In the same tyme Iesus answered/ and sayde: ¶ I praye the. O father and Lord of heauen and earth: that thou haste byd these thinges from the wyse and prudent/ and opene their vnto babes. Euen so father/ for so it pleased the. ¶ All thinges are giuen ouer vnto me of my father: and no man knoweth the sonne but the father: neither knoweth any man the father/ save the sonne/ as he is whom the sonne will open it. Come vnto me all ye that labour and are labored/ and I will ease you. Take my yoke vpon you/ and learne of me/ for I am meke and lowly of heart/ and ye shall fynde rest vnto youre soules: for my yoke is easy/ and my burden is light. **I**

The XII. Chapter. **¶**

¶ In the same tyme/ wente Iesus thither wher he came vpon the Sabbath/ and his disciples were hungrye/ and beganne to plucke of the ayres of the come/ and to eate. When the Pharisee sawe that/ they saide vnto hym: Behold/ thy disciples do that/ whiche is not lawfull to do vpon the Sabbath. He sayde vnto them: haue ye not red wher Dauid had/ whan he was hungrye/ and they also that were with hym? ¶ Howe he entered into the house of God/ and had eate the shewbreades/ whiche were not lawfull for him to eate. Neither for them that were with him/ but only for the priestes. ¶ Haue ye not red in the lawe/ haue that the priestes in the temple brake the Sabbath/ and yett are blamelesse? But I saye vnto you: that there is one greater then the temple. But if ye myt what this were/ ¶ I haue

pleasure in mercy/ as not in offeringe: ye wolde not haue condemned innocēce. ¶ So: the sonne of man is Lord of the sabbath.

¶ And he departed thence/ and wente into Bethsainagoge: and beholds/ there was a man which had his hande dyed vp. And they saide vnto hym: Is it lawfull to heale vpon the Sabbath? because they mighte accuse him. But he sayde vnto them: Which of you is it/ if he had a shepe fallen into a pyre vpon the Sabbath/ that wolde not take hym/ and lifte hym out? And howe muche is a man better then a shepe: Therefore is it lawfull to do good vpon the Sabbath. Then sayde he to the man: stretche forth thy hande. And he stretched it forth: and it was whole againe/ like vnto the other. **I**

¶ Then wente the Pharisee out/ as heelde a counsaill agaynst hym/ howe they mighte destroye hym. But whan Iesus knewe thesereof/ he departed thence/ and muche people folowed hym: and he healede them all/ and charged them/ that they shoulde not make hym knowne: that the thinge mighte be fulfilled/ whiche was spoken by the prophet/ whiche sayeth: ¶ Behold/ this is my chosēn/ whom I haue chosēn/ and my beloued in whom my soule delighteth: I will put my spūe vpon hym/ and he shall shewe iudgemente vnto the heathen. He shall not stryue/ nor crye/ neither shall any man heare his voyce in the streete. ¶ This red he that he nor dreake/ and saze that he begynneth to burne shall be not quenched/ tyl he sende forth iudgement vnto victory. And in his name shall the heathen truste. **I**

¶ Then was there broughte vnto hym one possessed (of a deuell) the whiche was blynde. ¶ And he healed hym/ as he healede the blynde and deeme. ¶ They saide and saue. And all the people were amazed/ as they sayde: Is not this the sonne of Dauid? ¶ But whan the Pharisee herde that/ they sayde: He deceyueh the people/ and he doeth no more. ¶ But he answered/ and saide vnto them: Every kyngdome deuided within it selfe/ shalbe destroyed/ and euery cite or house deuided in it selfe may not stande. So if one Saiban ease cūe another/ than

Mat. 15. b

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

Luc. 11. a

## The Gospel of S. Matthew.

than in he at variance within him selfe: how maye then his Kingdome endure? But if I caste oute devils thowome Belzebub/thowome whom I do your children cast them oute: Therfore shal they be youre iudges. But if I caste oute the devils by the sperte of God/then is the Kingdome of God come vnto you. ¶ Or how can a man entre into a stronge mans house/a violently take awaye his goodes/except he first binde the strong man/and the spoule his house? For that is not with me/so against me: and be that gathereth not with me /scattereth abroade. Therefore I saie vnto you: All synne and blasphemie shalbe forgiven vnto men/ but the blasphemy against the sperte shal not be forgiven vnto men: And whosoever speake a word against the sonne of man/it shalbe forgiven him: But whosoever speaketh against the holy ghoost/it shal not be forgiven him/ neither in this worlde/ nor in the worlde to come.

¶ Whether make the tree good and his fruite good also /or els make the tree euell and his fruite euell also. For the tree is knowen by the fruite. Or ye generation of vipers/how can ye speake good/when ye youre selues are euill?

¶ For of the aboundance of the herte I mouth speaketh. A good man out of the good treasure of his herte/bringeth forth good thinges/ and an euell man out of his hie euell treasure/bringeth forth euell thinges. But I saie vnto you/that euery ydel word that men haue spoken/they shall geue accomptes at the daye of iudgement. ¶ Out of thy wordes thou shalt be iustified/and out of thy wordes thou shalt be condemned.

¶ Then answered certaine of the Scribes and Pharisees/a said: Master /we wolde sayne for a token of the. And he answered a sayde vnto them: ¶ This euell and aduoucer your generation seeketh a token/and there shal no token be geuen them/But the token of a prophete Jonas. \* For as Jonas was three dayes and thre nyghtes in the Whalles Belly/so shall the sonne of man be thre dayes /and thre nyghtes in the herte of the earthe. The men of Ninue shall rise in the laste iudgement with this generation /and shall condemne it: For they had penance at the preachinge of Jonas. And beholde /here is one greater then Jonas. The queene of the South

shall arise in the last iudgement with this generation/and shal condemne it: For she came from the vntermost partes of the earth/ to heare the wysdome of Salomon/and to here is one greater then Salomon.

¶ When the vnclene sperte is gone oute of a man/ he walketh thowome drye places/ for he synge rest/and fyndeth none. Then sayeth he: I will turne agayne into my house from whence I wente oute. And when he cometh/ he fyndeth it empty/ swepe and garnished. Then goeth he his waye/and taketh vnto hym seven other spertes/ worse then him selfe/and when they are entred in/they dwell there. ¶ And the ende of that is to wote the beginninge. Then so shall it go with this euell generacion. \* While heyer talked thus to the people/Behold/his mother and his brethren stood without/ besyng to speake with hym. Then saide one vnto him: Beholde/hy mother and thy brethren stande without/and wolde speake with the. He answered/and sayde vnto hym: that tolde hym: Who is my mother: a who are my brethren? And he stretched forth his hande oute to his disciples/and said: Behold/my mother and my brethren. ¶ For whosoever doeth the will of my father which is in heauyn/the same is my brother/sister and mother.

### The XIII. Chapter.

¶ Besyme I haue write Iesus oute of the house/and sat by the see syde/and much people resorted vnto hym: so that he wente into a shyppe and sat him doune/ and al the people stode vpon the shore. And he spake many thinges vnto them in similitudes sayinge: Beholde/The sonne wente forth to some/and as he soweth/some fall by the wayeside. Then came the fowles/and they ate it vp. Some fell vpon stony ground/and anon it sprung vp/ because it had no depth of earth. But when the Sunne arose/it caught beating for so much as it had no roote/it withered a waye. Some fell amonge the thornes/a the thornes grewe vnto a thicket. Some fell vpon good ground and gaue frute/some an hundred fold/some forty fold/some thirry fold. Who so hath eares to heare/let him heare.

¶ And the disciples came vnto him /and saide: why speakest thou to them by parables? ¶

¶ 118

¶ 119

¶ 120

¶ 121

¶ 122



He answered and saide vnto the: Vnto you it is geuen to knowe the mystery of the Kingdome of heauen: / But vnto them it is not geuen. For <sup>1</sup> who so hath / vnto hym shalbe geuen: and he shall haue abundaunce. But <sup>2</sup> who so hath not / from him shalbe taken a waye: euen that he hath. Therefore saide I vnto them by paraboles: for with seynge eyes they se not: and with hearing eares they heare not: for they vnderstande it not. And in them is fulfilled the prophesie of Iesay: which saith: <sup>3</sup> Ye shall heare in heede: and shall not vnderstande: and they shall see with theyr eyes: and shall not perceiue. For the heert of this people is waxed grosse: and their eares are thicke of hearing: and theyr eyes haue they closed: lest they should once se with theyr eyes: and heare with the eares: / and vnderstande with the heertes: and thur that I might heale them. <sup>4</sup> But blessed are youre eyes: for they see: and youre eares: for they heare. Verely I say vnto you: / many prophetes and righteous men haue desired to se the thinges that ye se: / and haue not seene them: and to heare the thinges that ye heare: / and haue not herde them. <sup>5</sup> Heare ye therefore the parable of the sower: When one beareth the woide of the Kingdome and vnderstandeth it not: the euill man cometh and plucketh it awaye: that is sowne in his heert: and this is he that is sowne by the waye side. But he that is sowne in the stonny grounde is this: when one heareth the woide: and anon with ioye receaueth it: neuerthelesse he hath no rote in hym: / but endureth for a season: when trouble and persécution aryseth: because of the woide: / immediately he is offended. As for him that is sowne amonge the thornes: this is he: when one heareth the woide: / and the carefullnesse of this worlde: / and the decaifullnesse of rychar shalbe the woide: / and so he becometh vnfructuall. But he that is sowne in the good grounde is this: when one heareth the woide: / and vnderstandeth it: and bringeth forth frute: and some geteth an hundred fold: some sixty fold: and some thirty fold.

Another parable put he forth vnto them and saide: The Kingdome of heauen is like vnto a man: which sowed good seede: in his fild. But whyle men slepe: there came an enemy: /

and sowed tares amonge the wheat: / and wente his waye. Nowe when the blade was sprong vp: and broughte forth frute: then the tares appeared also. Then came the seruantes to the householder: / and saide vnto hym: Sy: sowedest thou not good seede in thy fild: from whence then hath it tares. He sayde vnto them: that hath the enemye done. Then sayde the seruantes: wilt thou then that we go and weede them out. He saide: No: lest while ye weede oute the tares: / ye pluck vp the wheat also with them. Let them both growe together: till the harvest: and in tyme of harvest I will saye vnto the reapers: Gather the tares first: and brynde them in sheeres to be burnt: but gather the wheat into my barnes. <sup>6</sup>

Another parable put he forth vnto them and saide: The Kingdome of heauen is like vnto a graine of musterde seede: whiche a man took: and sowed it in his fild. Which is the leest amonge all seedes. But when it is growen: it is the greatest amonge herbes: and is a tree: so that the byrdes vnder the heauen come and dwell in the boughes of it.

Another parable spake he vnto them: The Kingdome of heauen is like vnto leuen: which a woman took: and mixte it amonge the peeces of meale: all of tres leuend.

All such thinges spake Iesus vnto the people by paraboles: / and withoute paraboles: spake he nothinge vnto them: that the thing mighte be fulfilled: which was spoken by the prophet sayinge: I will open my mouth in paraboles: and will speake oute the secretes fro the beginninge of the worlde. <sup>7</sup>

Then sente Iesus the people awaye: and came home. And his disciples came vnto him and saide: Declare vnto vs the parable of the tares of the fild. Iesus answered and saide vnto the: He that soweth the good seede is the sonne of man: the seide is the woide: the good seide are the chylidren of the Kingdome: The tares are the chylidren of wyckednesse: the enemye that soweth them is the deuill: the harvest is the ende of the worlde: the reapers are the angels. For like as the tares are weeded out: and burnt in the fyre: / euen so shall it go in the ende of this worlde. The sonne of man shal sende forth his angels: / and

10. 11. 12. 13. 14.

15. 16. 17. 18. 19.

20. 21. 22.

23. 24. 25.

26.

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

30.

31.

32.

33.

34.

35.

## The Gospel of S. Matthew.

than is he at variance with him selfe: how maye then his Kingdome endure? But if I caste out devils thowse Belzebub, thowse whom ye your children cast them out: Therefore shal they be youre iudges. But if I caste out the devils by the spere of God, then is y<sup>e</sup> Kingdome of God come vpon you. ¶ O how can a man entre into a stronge mans house, & violently take awaye his goodes, & except he first binde the strong man, and the spale his house: he that is not with me, is against me: and he that gathereth not with me, scattereth abroade. ¶ Therefore I saie vnto you: All synne and Blasphemy shalbe forgotten vnto men: But the blasphemy against the spire shal not be forgotten vnto men: And whosoever speaketh a word against the sonne of man, it shalbe forgiven him. But whosoever speaketh against y<sup>e</sup> holy spire, it shal not be forgiven him, neither in this world, nor in the world to come.

¶ Whether make the tree good and his fruite good also, or els make the tree euell and his fruite euell also. For the tree is knowne by the fruite. O ye generation of vipers, how can ye speake good, when ye youre selues are euell: For of the aboundance of the herte y<sup>e</sup> mouth speaketh. A good man out of the good treasure of his herte, bringeth forth good thinges, and an euell man out of his herte euell treasure, bringeth forth euell thinges. But I saie vnto you, that every yod word that men haue spoken, they shall geue accomptes at the Daye of iudgement. Out of thy wordes thou shalt be iustified, and out of thy wordes thou shalt be condemned.

¶ Then answered certaine of the Scribes and Pharises, & said: Master, we wolde sayne se a token of the. And he answered & sayde vnto them: This euell and aduerous generation seeketh a token, and there shal no token be geuen them: But the token of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the Whalles Belly, so shall the sonne of man be thre dayes, and thre nyghtes in the herte of the earthe. The men of Thinius shall rise in the laste iudgement with this generation, and shall condemne it: For they ved penance at the pteasinge of Jonas. And beholde, here is one greater then Jonas. The queene of the South

shall arise in the last iudgement with this generation, and shal condemne it: For she came fro the vttermoost partes of the earth, to heare the wysedome of Salomon, and is here to one greater then Salomon.

¶ When the vncleane spire is gone oute of a mans herte, walketh thowse by the pieces, for he can fynde no thinge to fynde. ¶ Then sayeth he: I will turne agayne into my house from whence I wente oute. And when he cometh, he fyndeth it empty, swept, and garnished. Then goeth he his waye, and saith vnto hym seuen other spires, woeise then him selfe, and when they are entred in, they dwell there. ¶ And the ende of that ma is worse then the beginninge. Euen so shall it go with this euell generation. ¶ While he yet talld vnto the people, behold, his mother and his brethren stode without, desiringe to speak with hym. Then saide one vnto him: Beholde, thy mother and thy brethren stande without, and wolde speake with the. ¶ He answered and sayde vnto hym, that tolde hym: Who is my mother? who are my brethren? And he stretched forth his hande ouer his disciples, and said: Behold, my mother and my brethren. ¶ For whosoever doeth the will of my father which is in heauen, he is to me my brother, sister and mother.

### The XLII. Chapter.

¶ Beside I saie vnto Iesus oute of the Synagoge, and for by the synagoge, and muche people resorted vnto hym, so that he wente into a synagoge and sat him downe, and all the people stode vpon the hore. And he saide many thinges vnto them in similitudes sayinge: Beholde, the sower wente forth to sowe, and as he sowed, some fell by the waye side. Then came the fowles, and byd eate it vp. Some fell vpon stony ground, and anon it sprong vp, because it had no depth of earth. But when the Sunne arose, it caught heate, so for much as it had no roote, it withred awaye. Some fell amonge the thornes, & the thornes grewe vpon, & choked it. Some fell vpon good ground, and gaue frute, some an hundred fold, some sixty fold, some thirty fold. Who so heareth these saydes, let him heare.

¶ And the disciples came vnto him, and said: Why speakest thou to them by parables?

Luce. xi. c

Mar. iij. c  
Luce. xij. a

i. Reg. ij. c

Mar. xij. b  
Luce. xij. c

Ps. cxxij. b  
Luce. xij. c

Luce. xij. b  
i. Reg. i. c

Mar. xij. a  
Luce. xij. b

\* Ione. ij. a

Jont. iij. a

ij. Reg. d. Daa

Do. l.

Luce. i.

Jo. iij. b

Luce. i.

ij. Reg. d. Daa

Luce. i.

He answered and saide vnto the: Vnto you  
is giuen to knowe the mystery of the King-  
dome of heauen: / But vnto them it is not gi-  
uen. For who so hath vnto hym shal be gi-  
uen: and he shall haue abundaunce. But  
who so hath not: from him shal be taken a-  
waye: euen that he hath.

Therefore speake I  
vnto them by parables: for with seeyng eyes  
they see not: and with hearing eares they heare  
not: for they vnderstande it not. And in them  
is fulfilled the prophesy of Esay: which saith:

Ye shall heare in heere: and shall not vnder-  
stand: and shall seeing eyes shal see: and not  
perceiue. For the heerte of this people is wax-  
ed grosse: and their eares are thicke of hea-  
ring: and they eyes haue they closed: lest  
they should once see with they eyes: and heare  
with the eares: and vnderstande with the  
heerte: and turne that I might heale them.

But blessed are your eyes: for they see: and  
your eares: for they heare. Verely I say vnto  
you: I many prophetes and righteous men  
haue desired to see the thinges that ye see: and  
haue not seene them: and to heare the thinges  
that ye heare: and haue not herde them.

Heare ye therefore the parable of the sower: When  
one beareth the woide of the Kingdome: and  
vnderstandeth it not: the euill man cometh  
and plucketh it awaye: that is sowne in his  
heerte: and this is he that is sowe by the waye  
side. But he that is sowne in the stonne  
grounde: is this: when one beareth the woide:  
and anon with ioy receaueth it: neuerthe-  
lesse he hath no rote in hym: but endureth for  
a season: when trouble and persecution ar-  
yseth: because of the woide: / immediately he is  
offended. As for him that is sowne amonge  
the thornes: this is he: When one beareth the  
woide: and the carefullnesse of this woide: /  
and the necessauntesse of rythes choke the  
woide: / and so be becomeeth vnfirtefull.  
But he that is sowne in the good ground: is  
this: when one beareth the woide: / and vnder-  
standeth it: and bringeth forth frute: and  
some getteth an hundred folde: / some sixty folde  
and some thirty folde.

Another parable put he forth vnto them  
and saide: The Kingdome of heauen is like  
vnto a man that sowed good seede in his fild.  
But while men slepe: there came an enemy:

and sowed tares amonge the wheate: and  
wente his waye. Howe when the flade was  
spide vp: and broughte forth frute: then the  
tares awoke also. Then came the seruauntes  
to the householder: / and saide vnto hym:  
Syr: sowedest thou not good seede in thy fild:  
from whence then hath it tares. He sayde  
vnto them: that hath the enemye done. Then  
sayde the seruauntes: wilt thou then that we  
go and weede them out? He saide: No: lest  
while ye weede oute the tares: / ye pluck vp the  
wheate also with them. Let them both growe  
together: till the harvest: and in tyme of har-  
uest: / I will saye vnto the reapers: Gather  
the tares first: and bynde them in sheues: to  
be burnt: but gather the wheate into my  
garne. I

Another parable put he forth vnto them  
and saide: The Kingdome of heauen is like  
vnto a graine of mustarde seede: whiche a man  
soweth: and sowed it in his fild. Which is the  
leest amonge all seedes. But when it is grow-  
en: it is the greatest amonge herbes: and is  
a tree: so that the byrdes vnder the heauen  
come and dwell in the braunches of it.

Another parable spake he vnto them: The  
Kingdome of heauen is like vnto leuen: whiche  
a woman toke: and mixte it amonge the pees-  
es of mee: till all was leuened.

All iuche thinges spake Iesus vnto the  
people by parables: / and withoute parables: /  
spake he nothinge vnto them: that the thing  
mighte be fulfilled: whiche was spoken by the  
prophet sayinge: I will open my mouth in  
parables: and will speake oute the secretes fro  
the beginninge of the worlde. I

Then sent Iesus the people awaye: and  
came home. And his discipules came vnto  
him: and saide: Declare vnto vs the parable  
of the tares of the fild. Iesus answered  
and saide vnto the: He that soweth the good  
seede is the sonne of man: the fild is the worlde:  
the good seede are the chyliden of the King-  
dome: The tares are the chyliden of wyched-  
nesse: the enemye that soweth them is the  
Deuill: the harvest is the ende of the worlde:  
the reapers are the angels. For soe as the  
tares are weeded out: and bent in the fyre: /  
so shall it go in the ende of this woelde.  
The sonne of man shal sende sayth his angels:  
and

## The Gospel of S. Matthew.

and they shal gather out of his kyngdome all synners/and them that do ini-  
quities/and shal cast the into a foulnace of fyre/  
there shalbe wayninge a gna syngne of teeth.  
¶ Then shal the righteous shine as the Sonne  
in the kyngdome of their father. Who so hath  
eares to heare/let him heare. ¶

¶ Againe/the kyngdome of heauen is lyke  
vnto a treasure hid in the felde/which a man  
founde and hid it:/for soe therof he went a  
solde all that he had/and bought that felde.

¶ Againe/the kyngdome of heauen is lyke  
vnto a marchant that sought good pearles/  
¶ And whan he had founde a precious perle/ he  
went and solde all that he had / a bought it.

¶ Againe the kyngdome of heauen is lyke vnto  
a net cast into the see/wherewith are taken  
all manner of fyshes/and whan it is full/ men  
drawe it out vnto the shore/and syt and gar-  
ther the good into the vessels/But cast the bad  
away. ¶ So shal it be in the ende of the world.

The angells shall go oute/and seuer the bad  
from the righteous/and shall cast them into  
a foulnace of fyre/ there shalbe wayninge and  
gna syngne of teeth.

¶ And Iesus sayde vnto them: Hencye vnder-  
stande all these thynges? They saide: yea  
Lorde. Then said he vnto them: Therfore eu-  
ery sene taught vnto the kyngdome of hea-  
uen is like an housholder/which bringeth out  
of his treasure thynges new and olde. ¶

¶ And it came to passe whan Iesus had en-  
ded these parables/ he departed thence/ and  
came into his owne countrie/and taught the  
in their Synagoges: in so muche that they  
were astonyed and saide: Whence cometh  
suche wysdome and power vnto him? ¶ Is  
not this the carpenters sonne. Is not his  
mother called Mary? and his brethren Jar-  
mee and Iosef/and Simd and Jude? And  
are not all his sisters here with vs? Whence  
hath he then all these thynges? And they were  
offended at hym. But Iesus saide vnto  
them: ¶ A prophet is no where lesse set by/  
then at home and amonge his owne. And he  
saied vnto many miracles there/ because of their  
vnbefle.

### The XIII. Chapter.

¶ At that tyme Herode the Tetrarcha herde  
of the faime of Iesu/and sayde vnto his

seruauntes: this is Iohn the Baptist. He is  
rysen again fro the dead/ therefore are his de-  
eds so myghty. ¶ For Herode had taken Iohn/  
and bounde hym/ and put hym in prison for He-  
rodis sake his wyfes brother Philip wife. For Iohn  
saide vnto him: ¶ It is not lawfull for the  
to haue her. And sayne wolde he haue put hym  
to death/ but he feared the people/ because  
they helde hym for a Prophet.

¶ But whan Herode belde his 7 brethren  
the daughter of Herodias daunced before  
them/and that pleased Herode well/ where-  
fore he promysed her with an ooth: that he  
wolde geue her whatsoeuer she wolde aske.  
¶ And helde syng instruente of her mother aske  
sayde: geue me Iohn Baptistes heade in a  
platter. And the kynge was fowle. ¶ Her  
letter: so the oothes sake/ and them that sat  
by him at the table/ he commaunded it to be  
geuen her/ and sent/ and beheaded Iohn in  
the prison. And his heade was broughte in a pla-  
ter/ and geuen to the damzell/ and she broughte  
it vnto her mother. Then came his disciples/  
and toke his body/ and buried it/ and wene  
and tolde Iesus.

¶ Whan Iesus herde that/ he departed thence  
by shyppe into a desert place alone. ¶  
¶ And whan the people herde thereof/ they  
followed him on foote oute of the ciues. And Ie-  
sus went forth/ and sawe much people/ and  
had pite vpon them/ and heald their syfte.  
¶ And at euen came his disciples vnto hym/  
and sayde: This a desert place / and the  
nyghte falleth on: let the people depart from  
the/ that they maye go into the townes/ and  
bye them viualles. But Iesus saide vnto  
them: They neede not go away/ geue ye them  
to eate. Then sayde they vnto him: We haue  
here but fyue loaves and two fyshes. And he  
saide: bringe them byrther. And he commaun-  
ded the people to syt downe vpon the grasse/  
toke the fyue loaves and two fyshes/ and lo-  
ked vp toward heauen/ and gaue thankes  
and brake/ and gaue the loaves vnto the di-  
sciples/and the disciples gaue the to the peo-  
ple. And they all had eate/ and were sufficed.  
¶ And they gathered vp of the broken meate  
remayned ouer/ twelfe baskettes full. And  
they that had eate/ were aboute a fyue thou-  
sande men/ Besyde waimen and children.

Mat. 23. 1-12  
1. Co. 13. 1-13

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Mat. 23. 1-12

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

Luc. 11

22. v. c. **¶** And straight waye Iesus made his disciples to entre into a shypp/ and to go ouer before him/tyll he had sent the people awaye. And when he had sent the people awaye/ he wente up into a mountayne alone/ to make his prayer. And at euen was he there hym selfe alone. And the shypp was already in the myddest of the see/ a was rollt the waues/ for the wind was contrary. But in the fourth ward of the night/ Iesus came vnto them/ walking vpon the see. And when his disciples sawe him going vpon the see/ they were afrayed/ sayinge. It is some spites/ and cryed out for feare. But straight waye spake Iesus vnto the/ and sayde. Be of good cheare/ it is I that am not afrayed. Peter answered him and sayde. Lorde/ if it be thou/ byd me come vnto the vpp the water. And he sayde. Come on thy waye. And Peter slept out of the shypp/ and went vpon the water to come vnto Iesus. But when he sawe a myghty winde/ he was afrayed/ and beganne to synke / a cryed/ sayinge. Lorde/ helpe me. And immediatly Iesus stretched forth his hande/ a caught him a said vnto him. O thou of litle faith/ wherefore doubtest thou. **¶** And they wente into the shypp/ and the wynd ceased. Then they that were in the shypp/ came and fell downe before him/ and said: O that we had knowlege of hym/ they sent out in that countrie rounde aboute/ and soughte vnto him all that were there/ and besought him/ that they mighte but touch the hem of his vesture onely. And as many as touched it/ were made whole.

The XV. Chapter.

1. **¶** Then came vnto hym the Scribes and Pharisees from Ierusalem/ sayinge. Why do thy disciples transgresse the traditions of the eldres: for they wofte not theyr handes when they eate bread. He answered and sayde vnto them: Why do ye transgresse the commaundement of God/ because of youre owne traditions: for God commaunded/ sayinge. Honour father and mother / and he that curseth father and mother / shall dye the death. But ye saye: Every man shall sweare to father or mother. The thyngs that I

should helpe the verbalis geuen vnto God. By this is it come to pass/ that no man honoureth his father or his mother any more. And thus haue ye made the commaundement of God of none effecte/ for your owne traditions. Ye hypocrites/ shall well haue they propheted of you/ and said: This people hath theye vnto me with their lipps/ and honoureth me with their lipps/ but their heart is farre fro me. But in waye do theye forie me/ while theye teache suche doctrines as are not thyngs but the commaundementes of men. And he called the people to hym/ a saide vnto them: Heare and vnderstande. That which cometh in the mouth/ defileth not a man: but that which cometh out of the mouth/ defileth the man.

Then came his disciples/ and saide vnto him: Knowest thou that the Pharisees were offended/ when they herde this sayinge. He answered and said. **¶** All plantes which my heuently father hath not plantet/ shall be plucked vpp by the rootes. Let the go/ they are the blind leaders of the blinde. Wha one blinde leadereth another/ they fall both in the dyche.

¶ Then answered Peter and saide vnto hym: Declare vnto vs this parable. And Iesus sayde vnto them: Are ye yett withoute vnderstandinge: Perceave ye not/ that whateuer cometh in the mouth/ descendeth downe into the belly/ and is cast oute into the draughte: But the thyngs that procedeth oute of the mouth/ cometh from the herte/ and that defileth the man. For oute of the herte cometh euill thoughtes: murder/ breakinge of wedlocke/ whoredome/ theft/ false witnessh/ blasphemye. These are the thyngs that defyle a man. But to eate with vnwashed handes/ defileth not a man.

¶ And Iesus wente out from thence/ a departed into the coastes of Tyre and Sidon. And beholde/ a woman of Canaan went out of the same coastes/ and cryed after hym/ sayinge. O Lorde/ thou soune of Dauid/ haue mercy vpon me. My daughter is sore vexed with a deuill. And he answered her neuer a word. Then came his disciples vnto him/ and besought him/ sayinge. Sende her awaye/ for she cryeth after vs. But he answered/ and saide: I am not sent but vnto the

Es. xxx. c.

Act. v. c.

Mar. vi. b.

Mar. v. c.

Luc. x. c.

## The Gospel of S. Matthew.

lost shepe of the house of Israel. Whom I stand  
ding she came and sei thoue keuse him/and  
saide/Lorde helpe me. He answered and  
sayd: It is not good to take I childrens bread/  
and to cast it vnto dogges. It is trusty Lorde/  
sayde she: Neuertheless/ the whelpes eat  
of the crummes that fall from their lords  
table. Then answered Iesus/ and sayde  
vnto her: O woman/ grate to thy sayth/ he it  
vnto heire as thou sayest. And her bougher  
was made whole at the same houre. f

¶ And Iesus departed thence/ and came  
nye vnto the see of Galilee/ and wente vp into  
a mountayne/ and sat doune there. And there  
came vnto him muche people/ hauinge with  
them lame/ blinde/ dumme/ crepell and other  
many/ and caule them doune at Iesus feete.

¶ And he healede them/ in so muche that the  
people mounde vnto se the doctinne speake/ the  
crepell whole/ the blinde to go/ and the blinde to  
se. And they prayse the God of Israel.

¶ And Iesus called his Disciples vnto him/  
and saide: I haue compassion vpon the peo-  
ple/ for they haue continued with me now  
the daye/ and haue nothinge to eat/ and I  
wil not let them departe fasting/ lest they per-  
rishe in the waye. And his Disciples saide vnto  
him: Whence shoulde we get so muche  
bread in the wyternesse/ that we mighte sa-  
tisfy so muche people? and Iesus sayde vnto  
them: How many loaves haue ye? They said:  
seuen loaves/ and a fewe litle fishes. And he  
commaunded the people to syt doune vpon  
the grounde/ and toke the seuen loaves/ and  
the fishes/ and gaue thankes/ and brake them/  
and gaue them to his Disciples/ and his Dis-  
ciples gaue them to the people. And they al dyd  
eate/ and were satisfied. And they toke vp the  
broken meate that was lefte/ seuen baskettes  
full. And they that dyd eate/ were foure thou-  
sande men besyde women and children. f  
And when he had sent awaye the people/ he  
wente into a shippe/ and came into the parts  
of Magdala.

### The XVI. Chapter.

¶ Then came the Pharisees and Saducees  
vnto him/ and tempted him/ required  
him to shewe them a token fro heauen. But  
he answered and saide: at euen ye saye I wil  
be saye: wether/ for the skye read. And in

the morninge ye saye it will be foule wether  
to daye/ for the skye is read/ and gloometh. W  
ye yocraies/ ye can discern the fashion of the  
skye/ can ye not then discern the tokens of  
these tymes also? ¶ The euell and aduocate  
roue generation seeketh a token/ and there shal  
no token be giuen them/ but the token of the  
prophete Ionas. So he lefte them/ and de-  
parted.

¶ And when his Disciples were come to  
the other side of the water/ they had forgotten  
to take bread with them: Iesus said vnto the:  
Take hyde and beware of the leuen of the  
Pharisee/ and of the Saducees. Then thoughte  
they in their selues/ saying: We haue taken no  
bread with vs. Whan Iesus perceaued that  
he said vnto them: O ye of little fayth/ why are  
ye cumbered in your myndes. Because ye haue  
taken no bread with you: Whye not ye per-  
ceaued? Remembre ye not those fyue loaves/  
when there were fyue thousand men/ and  
howe many baskettes toke ye vp? ¶ Neither  
the seuen loaves/ when there were foure thou-  
sande men/ and howe many baskettes toke ye  
vp? Whye perceaued ye not then/ that I speake  
not to you of bread/ when I sayde: beware of  
the leuen of the Pharisee/ and of the Sadu-  
cees? Then vnderstode they/ howe that he had  
not them beware of the leuen of bread/ but of  
the doctrine of the Pharisee/ and of the Sa-  
ducees.

¶ Then came Iesus into the coastes of the  
cint Cesarea Philippi/ and asked his Disciples/  
and sayde: Whome do men saye I am? ¶ They  
sayde: Some saye thou art Ihon the Baptistes/  
some saye thou art Ihon the Baptistes/  
some saye thou art Ieremie/ or  
one of the prophetes. He saide to them: But  
whome saye ye that I am? Then answered  
Simon Peter/ and saide: ¶ Thou art Chryste  
the sonne of the lyuinge God. And Iesus  
answered/ and saide vnto him: Blessed art  
thou Simon the sonne of Ionas/ for stille  
a floude hath not opened thar vnto the/ but  
I haue sayd that thou art Peter/ and vpon this I  
will bulde my congregacion/ and the gates  
of hell shall not preuaile againste it. And the  
eyes of heauē will be giuen vnto the: Whar-  
euer thou shalt binde vpon earth/ shall be  
bounde

Mar. viij. b  
3. b. vij. d

Luc. xj.

Mar. xij. b  
3. b. vij. d

bounde also in heauen: And whatsoever thou shalt loose upon earth / shall be loosed also in heauen: ¶ Then charged he his disciples / that they should tell no man that he was Jesus Christ.

¶ From that tyme forth began Jesus to shewe vnto his disciples / how that he must go vnto Jerusalem / and suffer many thinges of the elders / and of the hye Priestes / and of the Scribes / and be put to death / and rise againe the third daye. But Peter toke him aspe and began to rebuke him / sayinge: Lord desist thou selfe: not this happen vnto thee. Neuertheless he turned him aboute / and sayde vnto Peter: ¶ Turne fro me Sarpan / thou hindrest me / for thou sauest not the thinges that be of God / but of men.

¶ Then sayde Jesus vnto his disciples: If any man will followe me: let him forsake him selfe and take vpon his crosse / and followe me. For who so will saue his life / shall lose it: but who so loseth his life for my sake / shall finde it. What helpech it a man / though he wanne the whole worlde / and yet suffred harne in his soule: Or what canne a man geue to redeme his soule: which shall come in the glo: of his fa: ther with his aungels / and then shall be rewarded every one accordinge to his dedes. Verily I saye vnto you: wher stande here some / which shall not rayse of death / till they see the sonne of man come in his kingdome.

## The XVII. Chapter.

¶ And after sic dayes Jesus toke Peter / James / and John his brother / and brought them vp into an high mountaine / out of the waye / and was transfigured before them: and his face shone as the sonne / and his clothes were as white as the snow / and beholde / there appeared vnto the Moses / and Elias talkinge with him. The answered Peter / a sayde vnto Jesus: Lord / here is good bryng for vs: If thou wilt / let vs make here three tabernacles / one for the one for Moses / a one for Elias: while he yet spake / beholde / a bright cloude ouer shadowed the: a voice came a voice out of the cloude sayinge: This is my deare sonne / in whom I delect / heare him. When the disciples heard / they fel vpon their faces / a were sic afraid. But Jesus came a touched the: g

saide: Arise / be not afraid. And when they stode vp / they sawe no man but Jesus onely.

¶ And when they came downe from the mountayne / Jesus charged the: a sayd: Tell no man of this vntill the sonne of man be risen againe fro the dead. ¶ And his disciples asked him / a sayd: why saye the Scribes them / that Elias must first come: Jesus answered a said vnto them: Elias shal come first in dede / a thing al readye to right againe. But I say vnto you: Elias is come already / a the: knew him not / but haue done vnto him what they wolde. But so shall also the sonne of man suffer of the. Then perceived the disciples / that he spake vnto the of John the Baptist.

¶ And wha they were come to the people / there came vnto him a certain man / a kneled vnto him / a said: Lord haue mercy vpon my sonne: for he is lunatique / a sore wred. For all the tyme that he is in the fyre / a in the water: a I brought him vnto thy disciples / a the: could not heale him: and Jesus answered / a said: O thou faithles a froward generation / how long shall I be to you: How long shall I suffer you: Bring him hither to me / a Jesus rebuked him / and the deuil went out of him / and the child was healed euen the same hour.

¶ The came the disciples vnto Jesus secretly a said: why could not we cast him out: Jesus said vnto the: Because of your vnbelefe. For I say verily vnto you: If ye haue faith as a grane of mustard seed: ye may say to this mountaine: remove thee to ydder place / a he shal remove / neither shal any thing be impossible vnto you. Somewhat this kind goeth not out: but by prayer a fasting. ¶ While they occupied in Galilee / Jesus said vnto the: It wil come to passe / that the sonne of man shal be deliuered into the handes of men / a the: shal kill him / a the: third daye shal he rise againe: And they were very soyl. ¶ And now wha they were come in Capernaum / a they received tribute money / came to Peter / and said: Doeth your master paye tribute: He said yea: a wha he was come home / Jesus pretended him / a said: what thinkest thou Synno / of whom do the Kinges of earth take toll tribu: Of the children / or of straungers: The said Peter to him: Of straungers. Jesus said vnto him: The are children of fre. ¶ Then deliuered he / a said: go thy way to the: and call

# The Gospel of S. Matthew.

shine angle and take the sybe that first cometh vp / a whi thou hast opened his mouth / thou shalt fynd a peece of twenty pence / take that / and geue it for me and thec. It

The XVIII. Chapter. ¶

**Marc. x. d**  
**Luce. x. c**  
**¶** **A** T the same tyme came the disciples vnto Iesus / and saide: who is the greatest in the Kingdome of heauen? And Iesus called a child vnto him / and set him in the middell amonge them / and saide: Become I say vnto you: Excepte ye turne and becomee as childre / ye shall not enter into the Kingdome of heauen: who soeuer therefore humbleth him selfe as this child / the same is the greatest in the Kingdome of heauen. And who so receauech such a child in my name / receauech me. ¶ But who so sendeth one of these litle ones / which beleue in me / it were better soill him / that a myllstone were hanged aboute his necke / and he wounded in a depth of the see. Wo vnto the world because of sellidors. ¶ See / there must selaunder come: but wo vnto that man / by whome selaunder cometh. ¶ But if thy hande or thy foot offend thee / cutt him off / and cast him fro the: It is better for the to entre in vnto lyfe / lame or crepel / than that thou shouldest haue two handes: or two feet / and be cast into euerlasting fyre. And if thine eye offend the / pluck it out / and cast it from the. Better it is for the to entre in vnto lyfe with one eye / than to haue two eyes / and to be cast into hell fyre.

**¶** Take heed / ye bespyse not one of these litle ones. For I saye vnto you: their angells do alway beholde the face of my father which is in heau: If for some of ma to come to saue that which is lost. How thinke ye? If a man haue an Ox / shepe / or one of the be gone astray / doeth not he leaue thienty a nyne in the mountaine / or goeth / or seeketh for one which is gone astray? And if it happen that he fynd it / verely I say vnto you: he reioyseth more ouer it / then ouer nienty and nyne / which wente not astray. Euen so is it not for wil beford your father in heauen / that one of these litle ones should perishe.

**¶** If thy brother trespass against the / go and bid him his fault betwene the and him alone. If he heare the / thou hast wonne thy brother. But if he heare the not / the take yet with thee one or two / that in the mouth of two or thre witnesses / euery matter may be stablissed. If he

heare not the / tel it vnto the congregation. If he heare not the congregation / hold him as an heathen or a Pubblean. Verely I say you: ¶ Whatsoeuer ye shall bind vpon earth / shall be bound also in heauen: and whatsoeuer ye loose vpon earth / shall be loosed also in heauen. ¶ Againe I say vnto you: If two of you shall agree vpon earth / touching what thinge soeuer it be / they wolde desire / they shall haue it of my father which is in heauen. ¶ For there: two or thre are gathered together in my name: there am I in the myddell amonge them.

**¶** Then came Peter vnto him / a saide: Lord / how oft shall I forgieue my brother / if he trespass against me? Seue tynnes. Iesus saide vnto him: I say vnto thee / I will forgive him / seuen tynnes / seue tynnes. ¶ For / the force is a Kingdome of heauen / which is likened vnto a Kinge / which wolde reke with his seruantes. And wha he began to reken / one was brought vnto him which ought him the thousand pounde. ¶ How when he had nothing to paye / his lord commaunded him to be sold / and his wyfe and children / and all that he had / and payement to be made. ¶ But the seruante fell downe / and besought him sayinge: O my lord haue pacience with me / a I will paye the all. ¶ Then had the lord pitty on that seruante / and discharged him / a / forgave him the pence.

And the same seruante went out / and founde one of his fellowes which ought him an Ox / pence / and layde hande vpon him / and toke him by the throte / a saide: paye me that thou owest. ¶ The his fellowe fell downe / and besought him sayinge: haue pacience with me / a I will paye the all. ¶ Heurtydeles / he wolde not / but went and cast him into prison / till he should paye the pence. ¶ When his fellowes sawe that was done / they were very sorry / and came and tolde their lord: al that had happened: the his Lord called for him / and saide vnto him: ¶ Thou wilsted for me / a I forgave the / al this debt / because thou prayedst me / shouldst thou that not haue had compassion also vpon thy fellowe / euen so / I had pnyce vnto thee / a his loan was worthy / a shuld reke him vnto the iaylers / till he payed all that he ought. ¶ Wo shall my heauenty father do also to you / if ye curet one from your brother / seuen tynnes / but ye curet not him / his trespasses.

**¶** The XIX. Chapter.

**¶** And it came to passe / when Iesus had en-  
do

**¶** Take heed / ye bespyse not one of these litle ones. For I saye vnto you: their angells do alway beholde the face of my father which is in heau: If for some of ma to come to saue that which is lost. How thinke ye? If a man haue an Ox / shepe / or one of the be gone astray / doeth not he leaue thienty a nyne in the mountaine / or goeth / or seeketh for one which is gone astray? And if it happen that he fynd it / verely I say vnto you: he reioyseth more ouer it / then ouer nienty and nyne / which wente not astray. Euen so is it not for wil beford your father in heauen / that one of these litle ones should perishe.

**¶** If thy brother trespass against the / go and bid him his fault betwene the and him alone. If he heare the / thou hast wonne thy brother. But if he heare the not / the take yet with thee one or two / that in the mouth of two or thre witnesses / euery matter may be stablissed. If he

heare not the / tel it vnto the congregation. If he heare not the congregation / hold him as an heathen or a Pubblean. Verely I say you: ¶ Whatsoeuer ye shall bind vpon earth / shall be bound also in heauen: and whatsoeuer ye loose vpon earth / shall be loosed also in heauen. ¶ Againe I say vnto you: If two of you shall agree vpon earth / touching what thinge soeuer it be / they wolde desire / they shall haue it of my father which is in heauen. ¶ For there: two or thre are gathered together in my name: there am I in the myddell amonge them.

**¶** Then came Peter vnto him / a saide: Lord / how oft shall I forgieue my brother / if he trespass against me? Seue tynnes. Iesus saide vnto him: I say vnto thee / I will forgive him / seuen tynnes / seue tynnes. ¶ For / the force is a Kingdome of heauen / which is likened vnto a Kinge / which wolde reke with his seruantes. And wha he began to reken / one was brought vnto him which ought him the thousand pounde. ¶ How when he had nothing to paye / his lord commaunded him to be sold / and his wyfe and children / and all that he had / and payement to be made. ¶ But the seruante fell downe / and besought him sayinge: O my lord haue pacience with me / a I will paye the all. ¶ Then had the lord pitty on that seruante / and discharged him / a / forgave him the pence.

And the same seruante went out / and founde one of his fellowes which ought him an Ox / pence / and layde hande vpon him / and toke him by the throte / a saide: paye me that thou owest. ¶ The his fellowe fell downe / and besought him sayinge: haue pacience with me / a I will paye the all. ¶ Heurtydeles / he wolde not / but went and cast him into prison / till he should paye the pence. ¶ When his fellowes sawe that was done / they were very sorry / and came and tolde their lord: al that had happened: the his Lord called for him / and saide vnto him: ¶ Thou wilsted for me / a I forgave the / al this debt / because thou prayedst me / shouldst thou that not haue had compassion also vpon thy fellowe / euen so / I had pnyce vnto thee / a his loan was worthy / a shuld reke him vnto the iaylers / till he payed all that he ought. ¶ Wo shall my heauenty father do also to you / if ye curet one from your brother / seuen tynnes / but ye curet not him / his trespasses.

**¶** The XIX. Chapter.

**¶** And it came to passe / when Iesus had en-  
do



bed these sayings / he gat hys from Galile / and came into the coastes of Jewry beyond Jordan / and much people followed him / and he healed the ther.

Then came vnto him / Pharisee a tempted him / a said vnto him : Is it lawful for a mā to put away his wyfe for any manner of cause? He answered a said vnto the: haue ye not red how that he which made in the beginning / made the mā a woman a said: I for this cause / that a man leaue father & mother / and cleue vnto his wyfe / they two shal be one flesh / now are they not mayn / the but one flesh. Let no man therefore put asunder / that which God hath coupled together.

Then said they: why dyd Moses then commaunde to geue a releson of the wyfe / and I put her away? He said vnto the: Moses because of the hardenes of your hertes / suffered you to put away your wyfes / in certaynes / sith the beginning it hath not ben so. But I saye vnto you: I whosoeuer putteth away his wyfe / excepte it be for fornication / a marrieth another brekerth wedlocke. And who so marrieth her that is deuocid / committeth adoultre.

Then said his Disciples vnto him. If manner be so beruene mā a wyfe / the is it not good to marry. But he said vnto the: Al mā can not be charyd that sayng / sith they to whome it is geue. For there be some galdes / which are so ben from the / in others wombe: a there be some galdes / which are galdes of men: a there be some galdes / which haue galdes / the selles for the kingdom of heuens sake. He that can comprehend it / let him comprehend it.

¶ The were brought vnto him yong childen / that he should put his handes vpon the / a pray. And his Disciples rebud the. But Iesus saide: Suffre the childen / a forsyd the not to come vnto me / for vnto such belongeth the kingdom of heauen. And whā he had layed his handes vpon them / he departed thence.

¶ And beholde / one came vnto him a saide: Good master / what good shall I do / that I maye haue the euerglasting lyfe. He said vnto him: Why callest thou me good? there is none good but God onely. Auert thyself / if thou wilt entere into lyfe / kepe I commaundmentes. ¶ Then saide he vnto him: Which? Iesus saide: Thou shalt not kyle / thou shalt not breake wedlocke / thou shalt not steal: thou shalt beare no

false wytnesse: Honour father & mother: I & Rom xij. b thou shalt loue thy neighbour as thy selfe. The Gal. v. b said he yonge mā vnto him: All these haue I kept for my youth up: what lacke I yet? Iesus saide vnto him: If thou wilt be perfecte / go thy waye and sell that thou hast / and geue it vnto the poore / and thou shalt haue a treasure in heauen / and come and followe me. When the yong man herd that word he wote he wote away / for he had greates possessions.

¶ Iesus said vnto his Disciples: Verly I say vnto you: it shalbe hard for a ryche mā to entere into the kingdom of heauē. And moouer I saye vnto you: It is easier for a Camel to go thorow the eye of a needle / the for a ryche mā to entere into the kingdom of heauen: whan his Disciples herde this / they were exceedingly amazed / a saide who can the be saued? ¶ Then answered Iesus behelde the / a said vnto them: it is not impossible / but I with God all thinges are possible.

¶ He answered Peter / a said vnto him: Behold / I haue forsaken all / a followed the: what shall we haue therefore? Iesus saide vnto them: Verly I saye vnto you: what soeuer of man shall set in the: feare of his mayster / or / which haue followed me in the name of my father / shall set also vpon the twelfe seates / a iudge the twelfe trybes of Israel. ¶ And whosoeuer forsaketh house / or / brethren / or / sisters / or / father / or / mother / or / wyfe / or / childen / or / landes / for my names sake / I the same shall receaue an hundred fold / and endure euerglasting lyfe. ¶ But many that be the first / shalbe the last: and the laste shalbe the first.

## The XX. Chapter.

¶ The kingdom of heauen is like vnto an holdere / which went out early in the morning: / to hye labourers into his vynegarde / and whan he had agreed with the labourers for a peny a day / he sent them into his vynegarde. And whā he had layed his handes out / a sawe other standinge vnto in the market place / and said vnto the: go ye also into my vynegarde / a whāsoeuer is right / I will geue it you. And they went they waye. Agayne he went out about the firste and nyght houre / and dyd lykewyse. And about the thirde houre he wente out / and founde other standinge vnto / and saide vnto them: Why stande ye here all the day vnto? They saide vnto him: because

## The Gospel of S. Matthew.

no man hath hyed vs. He saide vnto them: So ye also into my vnyuarde / and loke what is right ye shall haue it. Now when the euen was come / loide of the vnyuarde saide vnto his steward: Call thy labourers / and geue them their hire / beginninge from the last vnto the first.

**B** Then they that were hyed aboute f cleventh houre / came and receaued euery man a peny. But when f first came / they supposed f they shoulde receaue more / and they also receaued euery ma a peny. And when they had receaued it / they murmured against the householder / and said: These last haue wrought but one houre / and thou hast made the equal vnto vs / which haue boined f burthen and heate of the day. He answered and said vnto one of them: frende / doo the no wronge: yddelst not thou agree with me for a peny? Take that thine is / and go thy waye / I will geue vnto this lasse also lyke as vnto thee. W: haue I not power to do as me lyseth in myne owne? Is thine eye euil because I am good? So f last shalbe the first / and the first the laste. \* For many are called / but fewe are chosen. f

Rom. xij c

Mat. xij d

Mat. xij c

Luce. xij c

\*met. xij b

f Mat. xij d

Luce. xij d

f And Iesus went vp to Ierusalem / a toke the twelue disciples asde in f waye / and saide vnto the: Behold / we go vp to Ierusalem / and f sonne of man shalbe deliuered vnto the hie prestes / and scribes: a thei shall edemne him to death / a hall deliuer him vnto the Grekes / to be mockt / to be scourged / a to be crucified. And the thirde day he shall rise againe. f

**C** Mar. xij c

f Then came vnto him the mother of f bedes children / with her sonnes / fell doune before him / a desired a certaine thinge of him. And he said vnto her: What wylt thou? She saide vnto him: Let these two sonnes of myne sit in thy kingdom: the one vpon thy right hande / and f other vpon the lyfte hande. But Iesus answered / and said: Ye wote not what ye aske. Maye ye drinke the cuppe that I shal drinke? And to be baptised with the baptyeme that I shall be baptised withal: They said vnto him: Yea / that we maye. And he said vnto the: My cuppe truly shall ye drinke / and with the baptyeme that I shall be baptised withall / shall ye be baptised: Neuertheles / to sit vpd my right hande / and on my lyfte / is not myne to geue / but vnto them for whome it is f prepared of my father. f

Mat. xij c

Whap f ten herde that / they saydeyned as the two brethren. But Iesus called the vnto him / and said: Ye knowe that the kinge of f woulde haue domination of the people / and greatest / a exerceyse power amoge the: f shal not be so amonge you. But whosocuer will be great amonge you / let him be youre minister: and whosocuer will be chiefe / let him be your seruante. Euen as the sonne of man came not to be serued / but to do seruice / and to geue his lyfe to a redemption for many.

f And when they departed fro Ierusalem / muche people folowed him: and behold / two blinde sat by the wayeside: And when they herde f Iesus passed by / they cryed and saide: O Lord / thou sonne of David / haue mercy vpon vs. But the people rebuked them / sayinge they shoulde holde their peace. Neuertheles / they cryed the more / and saide: O Lord / thou sonne of David / haue mercy vpd vs. And Iesus stode still / and called them / and said: What will ye that I shal do vnto you? They answered vnto him: Lord / that our eyes maye be opened. And Iesus had compassion vpon them / a touched their eyes. And immediatelye their eyes receaued sight. And they folowed him. f The XXXI. Chapter. f

**B** When they were nye vnto Ierusalem / and I were come to Bethphage vnto mounte of Olives / Iesus sent two of his disciples / and saide vnto them: Go into the tounne that lyeth before you / a anone ye shal fynde an asse bound / and her foale with her: loue them / and bunge the vnto me. And if any man saye ought vnto you / saye ye: The Lord hath neede of the. And they shal wate he will let them go. But all this was done / that the thinge myght be fulfilled which was spoken by the prophet / sayinge: Tell the daughter of Syon: beholde / thy kinge cometh vnto the / a sittinge vpon an Ass / and a foale of f Ass tied to the side. The disciples wente / and byd as Iesus commaunded them / and bounge the Ass / and the foale / and layed their clothes vpon them / and set him thereon.

f But many of the people spred their garments in the waye: other cut downe branches from the trees / a strowed the in the way. As for the people that went before / and that came after / they cryed and sayde: Hosanna vnto the sonne

sonne of Dauid. † Blessed be he that cometh  
in name of † Lord, & Sossanna in † heigh. **K**  
† And when he was come into Jerusalem/  
at the cite was moued/and said: Who is this?  
And the people said: \* This is Iesus the pro-  
pheter of Nazareth out of Galile. † And Iesus  
went into the temple of God / and cast out all  
them that bought and solde in the temple/and  
ouerthrewe the tables of the money changers/  
and the seates of them that solde doves / and  
said vnto them: It is written: † My house  
shalbe called the house of prayer / but ye haue  
made it a denne of murderers. The blinde  
also and the lame came vnto him in the temple/  
and he healed them.

But when the hye priestes and the scribes  
saw the wonders that he dyd / and the chyl-  
dren cryenge in the temple and sayinge: Hos-  
sanna vnto the sonne of Dauid/ they dyscom-  
fordand sayde vnto hym: Hearest thou what  
this saye? Iesus sayde vnto them: Yee/ haue  
ye neuer redde: † Out of the mouth of very  
babes and sucklynge thou hast ordeyned  
praise? And he lefte them there / and wente  
out of the cite vnto Bethania / where adode  
ouer nyght.

† But in the morninge as he returned in  
to the cite/ he hungred. And in the waye he  
sawe † a figge tree/ and came vnto it / and  
founde nothinge thereon but leaues onely/ and  
sayde vnto it: Neuer fruite growe on thee from  
henceforth. And immediatly the figge tree  
withered awaye. And when his disciples  
sawe that/ they maruailed and sayde: How is  
the figge tree withered away so soone? Iesus  
answred and sayde vnto them: Verely I saye  
vnto you: † If ye haue fayth and doubtie not/  
what ye shall not onely do this with the figge tree/  
but if ye shall say vnto this mountayne: Auoyde/  
and calle thy selfe into the see / it shalbe done.

† And when he was in prayer / if ye beleue/  
ye shall receaue it.

† And when he was come into the temple/  
the chiefe priestes and the elders of the people  
came vnto hym (as he was teachinge) and  
sayde: † By what authorite dost thou these  
thynges? and who gawe the thes aueroyce?  
Iesus answered and sayde vnto them: I wil  
te a worde of you also: whiche if ye will me.  
In lyke wyse wyll tell you by what autho-

ryte I do these thynges: The baptisme of Ihsu/  
whence was it/ from heauen or of men? Then  
thoughte they amonge them selves/ and said:  
If we saye it was from heauen / then shall he  
saye vnto vs: Why dyd ye not the beleue him?  
But if we saye it was of men / then feare we  
the people / † For euery man helde Ihsu for a  
prophet. And they answered Iesus and said:  
We can not tell. Then sayde he vnto them:  
Whether tell I you by what aueroyce I do  
these thynges. It was thus saye: He that  
certaine man had two sonnes / and came to  
the fyrell / and sayde: Go thy waye my sonne/  
and worke to daye in my vyneyarde. He ans-  
wred and sayde: I will not/ but afterwarde  
he repented and wente. He came also vnto  
the seconde/ and sayde lyke wyse. And he ans-  
wred and sayde: I will serue/ and wente not.  
Whether of them twayne dyd the wyll of the  
father? They sayde vnto hym: the fyrst. Iesus  
sayde vnto them: Verely I saye vnto you: The  
publicans & harlottes shall come in the King-  
dome of God before you. † For Ihsu came  
vnto you / and taughte you the righte waye /  
ye beleued hym not: but the publicans and  
harlottes beleued hym. As for you/ though ye  
sawe it / yet were ye not moued with repen-  
taunce / that ye myght afterwarde haue bele-  
ued hym. **K**

† Here another parable. There was a  
certaine housholder / which † planted a vyne.  
yarde/ and hedged it rounde aboute/ and byg-  
ged a wyne presse in it / and buylde a tower /  
and let it out vnto housbandmen / and went  
into a straunge countrie. Nowe when tyme  
of the fruite threwe neare / he sent his seruaun-  
tes to the housbandmen / to receaue the fruite  
of it. Then the housbandmen caught his ser-  
uauntes: one they beat/ another they fylled/ the  
thyrde they stoned. Agayne / he sent other ser-  
uauntes ino then the fyrst / and they dyd vnto  
them in lyke maner. At the last/ he sent by  
owne sonne vnto them / and sayde: they will  
stande in awe of my sonne. But when the  
housbandmen sawe the sonne / they sayde as  
monge them selves: This is the heyre / come/  
let vs kill hym / and take his inherytaunce  
vnto our selves. And they caught hym / and  
shutte hym out of the vyneyarde / and slewe  
hym. Nowe when the Lord of the vyne  
bb ij yarde

Mat. ii. 4

Gene.  
ix. vj. b



12:1 Jacob. Yet is not God a God of the dead; but of the living. And when the people herde that they were stayed at his doctrine.

12:2 ¶ When the Pharisees herde that he had stopped the mouth of the Sadducees; they gathered them selves together. And one of them (a Scribe) tempted him and sayde: Mas-  
12:3 sic / which is the chiefest commandement in the lawe? Jesus sayde unto them: Thou shalt  
12:4 love the Lord thy God with all thy heart / with all thy soule / and with all thy mynde: this is the principal and greatest commandement. As for the seconde; it is like unto it.

12:5 ¶ Thou shalt love thy neyghbour as thy self.

12:6 In these two commandementes hang all the lawe and the Prophetes.

12:7 ¶ When Jesus the Pharisees were gathered together / he tolde them / and sayde: What mynde ye of Christ? Whose sonne is he. They sayde: Sauidas. He saide unto them: How then doeth Sauid in spirit call him Lord? sayinge: The Lord saide unto my Lord: Oyr thou on my right hande; till I make thine enemies thy foue foot.

12:8 ¶ He said nowe call him Lord; how is he then his sonne? And no man coulde aunswere hym one word; neyther durst any man aske hym any more questions from that day forth.

12:9 ¶ The XXIII. Chapter. ¶

12:10 ¶ Then spake Jesus unto the people and to the disciples / and saide: The scribes and Pharisees are set downe upon Moses seate: therefore / whosoever they byd you observe / that observe it; but after they worke shall ye not do / for they say and do not. For they hynde beauty and inrollerable burthens; and laye them upon mens shoulders: But they the selves will not beare at them with one of their fingers. ¶ If their worke be they be sate of men. They set abroad their phylacteries / and make large borders upon their garments; and love to sit uppermost at the table; and to have the chiefe seates in the Synagoges; and love to be saluted in the marketes; (to be called of men Rabbi.

12:11 ¶ But ye shall not suffice your selves to be called Rabbi; for one is your master: even Christ; and all ye are brethren. And call no man father upon earth; for one is your father which is in heauen. And ye shall not suffice your sel-

ves to be called masters; for one is your master; namely Christ. He that is greatest amonge you shall be your seruante. ¶ For who so exalteth him self; shall be brought lowe: and he that humbleth him self; shall be exalted.

12:12 ¶ Wo unto you Scribes and Pharisees; ye hypocrites / that shute up the kingdom of heauen before men: ye come not in your selves; neyther suffice ye to entre / that wolde be in.

12:13 ¶ Wo unto you Scribes and Pharisees: ye hypocrites / that deccure widowes houses; (a that under the colour of piayinge luge prayers; therefore shall ye receave the greater dampnation.)

12:14 ¶ Wo unto you Scribes and Pharisees / ye hypocrites / which compasse see and lende to make one of the blind / a man be to become one / ye make of him a child of hell / two fold more then ye your selves are.

12:15 ¶ Wo unto you blind guides; which say: Whatsoever sweareth by the temple that is nothinge; but whosoever sweareth by the golde of the temple; he is guilty. Ye foules and blinde wretches; that is greater: the golde or the temple; that is sanctified the golde. And whosoever sweareth by the aultare; that is nothinge; but whosoever sweareth by the offeringe that is upon it; he is guilty. Ye foules and blinde wretches; it is greater: the offeringe or the aultare that sanctifieth the offeringe. Therefore who so sweareth by the aultare; sweareth by the same / and by all that is thereon / and who so sweareth by the temple; sweareth by the same / and by him that dwelleth therein. ¶ And who so sweareth by heauen; sweareth by the seate of God; and by him that sitteth thereon.

12:16 ¶ Wo unto you Scribes and Pharisees; ye hypocrites; which thrust minde; aysie a comyn; and leave the mightier matters of the lawe behinde; namely; iudgement; mercie; / as sayth. These ought to haue bene done; and not to leaue the other behinde. ¶ Ye blinde guides; which straine out a gnat; but swalowe up a Camell.

12:17 ¶ Wo unto you Scribes and Pharisees; ye hypocrites; which make clean the vnerside of the cuppe and platter; but within are ye full of robbery; and of greesse. ¶ Thou blinde Pharisee; cleanse first the inhyde; of the cuppe and cleme-  
12:18 dd ug platter;

12:1  
12:2  
12:3  
12:4  
12:5  
12:6  
12:7  
12:8  
12:9  
12:10  
12:11  
12:12  
12:13  
12:14  
12:15  
12:16  
12:17  
12:18

Prophete  
nowe or  
concrete  
turned for  
the benefe  
of the  
then into  
the Jewes

Mat. v

Luc. xi. d

Luc. xj. d

## The Gospel of S. Matthew.

**W**hether that the outside may be cleane also. **W**o vnto you scribes and Pharisees/ye hypocrites/which be lyfe vnto paynted Sepulchres/which doe appeare beautifull outwardly/but within they are full of dead mens bones and all filthines. **W**hen so are ye also: **W**urwarde ye appeare righteous vnto men/ but within ye are full of ypocrisie and iniquite.

**Luce xi. c** **W**o vnto you Scribes and Pharisees/ye hypocrites/ which builde the tombes off prophets/ and garnishe the sepulchres off righteous/ and saye: If we had bene in our fathers tyme/ we wolde not haue ben partakers with them off bloude of the prophets. **Y**e therefore be witnesses vnto your selves/ that ye are the children of them/ which steele the prophets. **W**o to / full ye also the measure of your fathers. **Y**e serpentes. **Y**e generation of hypocrites/ howe will ye escape the dampnaid of hell?

**Mt. x. b** **Y**e therefore beholde/ I sende vnto you prophets and wyse men/ and scribes/ and some of them shall ye kill and crucifye/ and some of them shall ye scourge in your synagoges/ and persecute them from cite to cite: that wch you may come all the righteous bloud/ which hath ben shed vpon earth/ from the bloude of righteous

**Gene. iij. b** **Y**bel/ vnto the bloude of Zachary the sone of Barachias/ whom ye steele betwene the temple and the altare. **V**erely I say vnto you: **A**ll these thinges shall lyghte vpon this generation. **Y**e Jerusalem Jerusalem/ thou that slayest the prophets/ and stonest the that are sent vnto the: **H**owe oft wolde I haue gathered thy children together/ and eue as the hene gathereth her chickens vnder her wynges/ and ye wolde not. **B**ehold/ your habitacion shall be left vnto you desolate. **F**or I say vnto you: ye shall not see me henceforth/ tyll ye saye: **B**lessed be he that cometh in the name of the Lord. **A**

**Mt. x. c** **Y**e therefore beholde/ I sende vnto you prophets and wyse men/ and scribes/ and some of them shall ye kill and crucifye/ and some of them shall ye scourge in your synagoges/ and persecute them from cite to cite: that wch you may come all the righteous bloud/ which hath ben shed vpon earth/ from the bloude of righteous

**Mt. x. c** **Y**e therefore beholde/ I sende vnto you prophets and wyse men/ and scribes/ and some of them shall ye kill and crucifye/ and some of them shall ye scourge in your synagoges/ and persecute them from cite to cite: that wch you may come all the righteous bloud/ which hath ben shed vpon earth/ from the bloude of righteous

hym secretly/ and sayde: **T**ell vs/ when shall these thinges come to passe? and which shall be the token of thy comminge/ and of the ende of the worlde. **J**esus answered and saide vnto them: **T**ake hede that no man deceaue you/ for there shall many come in my name/ and say: **I** am Christ/ and shall deceaue many.

**Y**e shall heare of warres/ and of the noyse of warres/ take hede/ and be not ye troubled. **A**ll these thinges must first come to passe/ but the ende is not yet. **F**or one people shall rise vp against another/ and one realme against another/ and there shall be pestilence/ and hunger/ and earthquakes here and there. **A**ll these are the beginninges of sorowes.

**T**hen shall they put you to trouble/ and will shall kill you/ and ye shall be hated of all people for my names sake. **T**hen shall many be offended/ and shall betraye one another/ and shall hate one the other. **A**nd many false prophets shall arise/ and shall deceaue many: **B**ecause of this iniquite shall haue the upper hande/ the loue of many shall abate. **B**ut who so endureth vnto the ende/ the same shall be saved. **A**nd thus is the gospel of the Kingdome shall be preached in all the worlde for a witness vnto all people/ and then shall the ende come.

**W**hen ye therefore shall see the abhominacion of desolation/ (whereof it is spoken by Daniel the prophete) stande in the holy place/ who so readeth/ let hym mark it well/ then let them which be in Jewry/ flye vnto the mountaines/ and let hym which is on the house toppes/ nor come doune to let any thinge out of his house/ and let hym which is in the feldes/ nor turne backe to fetch hym clothes/ but woe vnto them that are with chylde/ and to them that geue sucke in those dayes. **B**ut praye ye/ that your flight be not in the wynter/ nor on the Sabbath. **F**or then shall there be great trouble/ (such as was not from the beginninge of the worlde vnto this tyme) no: shall. **Y**e/ except those dayes shoulde be shortened/ there shoulde no fleshe be saved: but for the chosens sake those dayes shall be shortened.

**T**hen if any man shall saye vnto you: **L**o here is Christ/ or there/ deslece ye not. **F**or there shall arise false Christes and false prophets/ and shall do greates tokens and wonderes/ in

(4)

(12)

(13)

(14)

(15)

so muche that if it were possible the very chon  
 (should be brought into erroure also. Be-  
 holde / I haue tolde you before: wherefore if  
 they shall saye vnto you: Beholde / he is in the  
 wilderness / go not ye forth: Beholde / he is  
 in the chamber / beleefe it not. For lyke as the  
 lighteninge goeth out from the East / and shin-  
 eth vnto the West / so shall the cominge of  
 the sonne of man be. For wheresoeuer a dead  
 carcase is / there will the Angles be gathered  
 together.

¶ Immediately after the trouble of the same  
 ryme / shall the Sunne and Moone lose their  
 lighte / and the starres shall fall from heauen /  
 and the powers of heauen shall moue / and the  
 shall appeare the token of the sonne of man in  
 heauen: and then shall all the kynredes of the  
 earth mourne. ¶ And they shall see the sonne  
 of man come in the cloudes of heauen with  
 greate power and gloire. And he shall sende  
 his angels with the great voyce of a trompe /  
 and they shall gather together his chosen from  
 the foure wyndes / from one ende of the hea-  
 uen to the other.

¶ Came a similitude of the fyggetree / wher-  
 his shauynce is yet tender / and his leaues  
 spongye / ye knowe that Sommer is nee. So  
 is herseye / when ye see all these thynges. Ye  
 knowe that it is nigh euery at the Doore. Verely  
 I saye vnto you: This generacion shall not  
 passe / till all these be fulfilled. ¶ Heauen and  
 earth shall passe / but my wordes shall not  
 passe. Neuertheles / of the daye a houre / knowe  
 not I / nor / no / nor the angels of heauen /  
 but my father onely. ¶ Euen as it was in the  
 name of Noe / so shall the cominge of the sonne  
 of man be also. ¶ For as they were in the daye  
 before the floude / they had eate a dinner / they  
 married / a were married / eue vnto the day /  
 and entered into the shippe / a they regarded  
 it not / till the floude came and toke them all  
 away: so shall also the cominge of the sonne  
 of man be. ¶ Then shall two be in the fildes: the  
 one shall be receaued / and the other shall be re-  
 fused: Two shall be grindinge at the mill / the  
 one shall be receaued / a the other shall be re-  
 fused: two in the bed / the one shall be receaued / a  
 the other refused.

¶ Watche ye therefore / for ye knowe not  
 what houre your Lozde will come. But

be sure of this / that if the good man of f house  
 knewe what houre the thefe woulde come / he  
 woulde surely watch / and not suffice his house  
 to be stolen vpon. Therefore be ye ready also / for  
 in the houre that ye thinke not / shall the sonne  
 of man come. ¶ Who is nowen saythfull and  
 wyse seruauit / whome his lord hath made  
 ruler ouer his house / that be more greue  
 them meate in due season: ¶ Blessed is that  
 seruauit / whome his lord / when he come  
 meth / shall fynde so voyng. Verely I saye  
 vnto you: he shall sette hym ouer all his good-  
 des. But and if the euill seruauit shall saye  
 in his herte: Tu lye / it will be longe of my  
 lord come / and begynne to smyte his fellow-  
 vras / and to eate a drinke with the  
 Farde. The same seruauit / whose lord shall come  
 in a daye / when he lestech not for hym / and in  
 an hour that he is not ware of / and shall be  
 in an pcces / and geue him his reward with  
 the sportes: there shall be waylinge a gna-  
 syng of teeth.

## The XXV. Chapter. ¶

¶ Then shall the kyngdome of heauen be  
 likened vnto ten virgins / whiche were they  
 lampee / and wente forth to meete the byde-  
 grome. But fyue of them were foolyshe / and  
 fyue were wyse. The foolyshe toke theyr lam-  
 pes / and theyr oyle / theyr oyle / theyr oyle / they  
 with them. But the wyse toke oyle in theyr vessel  
 with theyr lampes. ¶ Nowe whyle the byde-  
 grome taryed / they slumbered all and slepte.  
 But at midnyght there was a crye made: Be-  
 holde / the byde grome cometh / go your way  
 out for to meete him. Then arose all those vir-  
 gins / and prepared theyr lampes. But the foo-  
 lish said vnto the wyse: Geue vs of your  
 oyle / for our lampes are gone out. Then an-  
 swered the wyse / and said: Not so / lest / there  
 be not ynough for vs and you / but go rather  
 vnto them that sell / and buye for your selues.  
 And whyle they wente to buye / the byde grome  
 came: a they that were ready / wente in with  
 him vnto the marriage / a the gate was shut  
 vpon. ¶ At the laste came the other virgins also /  
 a sayde: Lozde / Lozde / open vnto vs. But  
 he answered a sayde: Verely I saye vnto  
 you: I knowe you not. ¶ Watch ye therefore /  
 for ye knowe not the day / nor yet the houre /  
 when the sonne of man shall come.





**¶** And it came to passe when Iesus had finished all these wordes of he sayd vnto his disciples: **¶** Ye knowe that after two dayes shall I leaue / and the sonne of man shall be deliuered to be crucified.

**¶** Then assembled together the byghe priestes and the Scribes / and the elders of the people into the layce of the byghe Priest / which was called Cayphas / and helde a counsaill howe they mighte take Iesus by deceit / and kill hym. But they sayde: Not on the holy daie / lest / there be an epouire in the people.

**¶** Now when Iesus was at Bethany in the house of Simon Kesper / there came vnto him a woman / which had / a boye with precious oymnt / she poured it vpon his heade / as he sat at the table. When his disciples sawe that they vsdayned / she saide: wherefoe serueth this wast? This oymnt mighte haue bene sold / and gaue to the poore. When Iesus perceaued that / he said vnto them: why trouble ye the woman? She hath wrought a good worke vpon me / for ye haue alwaye the poore with you / but me shall ye not haue alwaye. Where as she hath poured this oymnt vpon my body / she hath done to my selfe. Verely I saye vnto you: wherefoeuer this Gospell shall be preached throuout all the world / there shall this also that she hath done / be tolde for a memoriall of her.

**¶** Then one of the twelfe called Judas Iscariot / wente oute the hys pistles a sayde: What will ye geue me / and I shall deliuer him vnto you? And they offered him thyrtye syluer pene. And from that tyme forth / he sought oportunitie to betraye him.

**¶** The firste daie of sweete bread came the disciples to Iesus / he sayde vnto him: Where wilt thou that we prepare for the to eate the Pasche? He said: Go into the cite to such a ma / a say vnto him: The master sendeth the word: My tyme is at hande / I will kepe myne Pasche by the with my disciples. And the disciples byd as Iesus had appoynted them / and made ready the Pasche lambe.

**¶** And at eue he sat downe at the table with the twelfe. And as they byd eate he sayde: Verely I saye vnto you: " One of you shall betraye me. And they were cperadynge sollowe

full / and beganne every one of them to saye vnto him: Why is it? He answered and sayde: He that byppith his hande with me in the bythe / the same shall betraye me. The sonne of man goeth forth as it is wynten of him. But who vnto that man / by whome the sonne of man shall be betrayed? It had bene better so: that in / he had neuer bene borne. Then Judas that betrayed hym / answered and said: Master / is it? He sayde vnto him: Thou hast saide it.

**¶** And as they byd eate / Iesus toke the bread / gaue thanke / a brake it / a gaue to the disciples / and sayde: Take / eate / this is my body. And he toke the cuppe / a thanked / a gaue it them / and said: Drynke ye all therof / this is my bloude of the newe testamente / that shalbe shedde for many for the remission of synnes. I saye vnto you: I will not drynke henceforth of this frute of the vine / yet / vntill that daie that I shall drynke it newe with you in my fathers kyngdome.

**¶** And when they had sayde grace / they wente forth vnto mount Olyuet. Then sayde Iesus vnto them: This nyghe shall ye all be offended in me. For it is wynten: " I will not seeke myne / the shepheard: and the shepe of the flocke shalbe scattered aboade. But after that I trefe agayne / I will go before you into the hille. Peter answered and saide vnto him: " I trefe not. Though all men should be offended in the / yet I will not be offended. Iesus sayde vnto Peter: Verely I saye vnto thee: This same nyghe before the flocke crome shall thou denye me thyrtye. Peter saide vnto him: And though I should dye with the / yet will I not denye the. Like wyse also said all the disciples.

**¶** Then came Iesus with them in the felde / whiche is called Gethsemane / he sayde vnto the disciples: Eye ye here / whyle I go yonder and praye. And he toke with him Peter / a the two sonnes of Zebedee / a beganne to waite for a walfull a to be in an agonye. Then sayd Iesus vnto them: " My soule is heauy eue vnto the deathe. Carry ye here / and waite with me. And he wente forth a little / a fell flat upon his face / and prayed saynge: " O my father / if it be possible / let this cuppe passe from me: yet whether I will / or not / a I will / but as thou wilt. And he came to his disciples / a saide the a slepe / a sayd

# The Gospel of S. Matthew.

**unto Peter:** What coulde ye not watch with me one houre? watche and praye: that ye fall not in temptation. The spere is willing/ but the fleshe is weak.

Gal. v. c

Ma. xiiij. c

¶ Again he went the second time a praied saying: O my father/ if this cuppe ca not passe awaye from mee/ excepte I drinke of it/ why will be fulfilled. And he came/ and founde them a slepe againe/ and their eyes were heavy. And he left them/ & went forth againe a prayed the thirde tyme/ sayinge the same wordes. Then came he to his Disciples and saide vnto them: Slepe on now: and take your rest. Beholde/ the houre is come/ that the sone of man shalbe deliuered into the handes of synners: Tryste/ let vs be gonnge. Beholde/ he is at hande that betrayeth me.

Mar. xiiij. c  
Luce xxij. d  
Job xxij. a

¶ While he yet spake/ so Judas one of the traitors came/ and with him a great multitude with swerdes and staves/ sent from the hie puelles and elders of the people. And he that betrayed him/ had geue them a token saying: whome soeuer I kysse/ that same is he/ laye handes vpon him. And forth withal he came vnto Iesus/ and saide: Gaike Master/ and kysse him. And Iesus said vnto him: friend/ wherfore arte thou come: Then came they/ and layed handes vpon Iesus/ and toke him. And beholde/ one of them that were with Iesus/ stretched oute his hande/ and gaue his swerde/ and stroke a seruaunt of the hie puelles/ and smote of his care. Then saide Iesus vnto him: Put vpon thy swerde into his place.

Gene. ix. a  
Exo. xxiij. b  
Ezech. xij. b  
1. iij. xxiij. d

¶ So all that take the swerde/ shal perishe with the swerde. O: thynkest thou that I can not praye my father now to sende me more then twelue legions of angells? But howe then shoulde the scriptures be fulfilled: For thus must it be.

Luce xxij. d

¶ In the same houre sayde Iesus vnto the multitude: Ye are come oute as it were to a murderer/ with swerdes and staves for to take me. I sat dayly teaching in the temple amonge you/ & ye toke me not. But al this is done that the scriptures of the prophetes might be fulfilled. ¶ Then all the Disciples left him/ & fled. But they that toke Iesus/ led him to the temple of Cayphas the hie priest/ where the scribes and elders were gathered together. As for Peter/ he followed him farre off vnto the hie priest

Exo. liij. d  
Dial. xxij. c  
1. iij. c  
1. iij. c  
1. iij. c  
1. iij. c

leso palace/ and went in/ and sat with the seruantes/ that he might see the ende.

¶ But the hie puelles and the elders/ and the whole counsaill soughte false witnesse againste Iesus/ that they myghte put him to death/ and founde none/ and though many false witnesses slepe forthe/ yet founde they none. At the laste there slepte forthe two false witnesses/ and spake: He said: I can sweare/ vnto the temple of God/ and sayde it a gayne in thre dayes.

Mat. xxij. c  
Luce xxij. c  
Job. iij. c

¶ And the hie prieste stode vp and said vnto him: Answerest thou nothinge vnto it/ that thou seest thyselfe againste the Neuerthelesse/ Iesus holde his tounge. ¶ And the hie prieste ayswered/ and sayde vnto him: I charge the by the luyng God/ that thou tell vs if thou be Christ the sonne of God. Iesus spake: Thou hast said it/ Neuerthelesse/ I say vnto you: fro this tyme forth it shal come to passe/ that ye shall see the sonne of man sittynge vpon the ryghte hande of the power of God/ and commyn in the cloudes of the heauen.

¶ Then the hie prieste rente his clothes and said: He hath blasphemid/ whan neede we any mo witnesse: Lo/ nowe haue ye herd his blasphemye/ what thinke ye? They answered and saide: He is guilty of death. Then they spyrred they in his face/ and smote him with fylles. Some smote hym vpon the face/ and saide: Prophete vnto vs thou Christe/ who is it that smote the?

Mar. xxij. c  
Luce xxij. c  
Job. iij. c

¶ As for Peter/ he sat withoute in the palace. And there came vnto him a damsell/ and sayde: And thou wast with Iesus of Galilee also. Neuerthelesse/ he denyed before them all/ and saide: I can not tell what thou saiest. But whan he wente oute arthe doore/ another damsell sawe him/ and sayde vnto him that was there: This was also with Iesus of Nazareth. And he denyed a gayne/ and swore also: I knowe not the man. And after a litle while/ they that stode there/ steepe forth/ and sayde vnto Peter: O: a truer thou arte one of them/ also/ for thy spake Bernayeth the. Then biganne he to curse/ and to sweare: I knowe not the man. And immediately the cocke crote. Then thoughte Peter vpon the wordes of Iesus/ which he said vnto him: before the cocke crote/ thou shalt denye me thryse.

Mat. xxij. c  
Luce xxij. c  
Job. iij. c

rhysc. And he went out / and wept bitterly.

The XXV II. Chapter. †

**¶** Upon the morrow, all the hyc piestes and elders of the people helde a counsayll against Iesus; that they myght out him to death; and bounde hym; and led hym forth; and deliuered hym vnto Pontius Pylate the vrbite.

When Judas which betrayed him / sawe this that he was condemned vnto death; it repented him; and thought agayne the thynge / slylur pens to the hyc piestes and the elders; and sayde; I haue done euill; that I haue betrayed innocent bloude. They saide; What haue we to do with thee? Se thou therto. And he byd cast the slylur pens in the temple; and gat him awaye; / and went and hangd him selfe.

So the hyc pieste toke the slylur pens / a sayde; It is not lawfull to put them into the Gods chest; for it is bloud money. Neuertheless; they helde a counsayll; / and boughte with them a potters felde; / for to burye straungers in. Wherefore the same felde is called the bloud felde vnto this daye. Then was that fulfilled; / which was spoken by Ieremie the Propheete / sayng; And they toke thynge slylur pens; / a pice of hym that was sold; / to whome they bought of the chyldren of Israell; a thet they gaue for a potters felde; as the Lorde commaunded me.

**¶** As for Iesus; he rode before the vrbite; / a the vrbite asyd him; and said; Art thou King of the Jewes? And Iesus sayde vnto hym; Thou sayest it. And when he was accused of the hyc piestes and elders; he answered noo thinge. Then sayde Pylate vnto him; Hearest thou not howe sore they accuse thee? And he answered hym not one word; in so muche that the vrbite marvelled exceedinglye.

As Iudas the vrbite was wnto to be hysc a prisoner fre vnto the people; to whome they wolde. And at the same time he had a notable prisoner called Barrabas. And when they were gathered to gether; Pylate said vnto them; Wherof will ye say that I geue lousc vnto you? Barrabas; or Iesus; whiche is called Christ? For he knewe well that they had deliuered him of enuye. And whan he sawe wch; wch gmt; / sent out vnto him;

sayng; Haue thou nothinge to say that righteous man; for I haue suffred many thinges this daye in a dreame because of him.

But the hyc piestes and the elders persuaded the people; that they shoulde say; Barabas; and destroye Iesus. Then answered the vrbite; and sayde vnto them; Wherof of these two wyllye that I geue lousc vnto you? They sayde; Barrabas. Pylate saide vnto them; What shall I do than with Iesus; whiche is called Christ? They sayde; let him be crucified. The vrbite saide; What euill hath he done then. Neuertheless; they cryed yet more; and sayde; let him be crucified. So whan Pylate sawe that he coulde not helpe; but that there was a greater vrbite; he toke water; and washed his handes before the people; and sayde; I am ongly of the bloude of this righteous man; / ye therto. Then answered all the people; and said; His bloude vnto us; come vpon vs; and vpon our chyldren. The vrbite saide; Barabas; lousc vnto them; / but cause Iesus to be scourged; and deliuered vnto Iohannes to be crucified.

Then the vrbites soulyours toke Iesus; / into the commune hall; and gathered the whole multitude ouer him; and stryped hym out of his clothes; and put a purpell robe; vpon him; and plated a croune of thorne; / and set it vpon his heade; and a rebe in his hande; and kneld before him; and mocked him; and saide; haile kinge of the Jewes. And spymd vpon him; a toke the rebe; / a smote hym vpon the heade. And whan they had mocked him; they toke the robe of him; and put his owne clothes vpon him; and led him forth; that he myght crucifye him. And as they were going out; they found a man of Cyren called Simon; whom they compelled to beare his crosse.

And whan they came vnto the place called Golgatha; / that is to say by interpretation; a place of dead mens skulles; they gaue him to thynke vnto; / myt; with gall. And whan he had tasted thereof; he wolde not thynke.

So whan they had crucified hym; they parted his garmentes; / a cast lottes therfor; that the chynge myght be fulfilled; which was spoken by the prophete; / They haue parted my garmentes among them; / and cast lottes vpon my vesture. And there they sat and wept.

## The Gospel of S. Matthew.

**Luce. xii. d** **Joh. x. p. d** **Job. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

hed him. And about ouer his heade they put up the cause of his death in reuenge/ namely: This is the kynge of the Iewes.

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

Then were there two murderers crucified with hym: the one on the ryghte hande/ and the other on the lyfte. They that went by rentyd him/ and wagged theyr heades/ and saide: Thou shalt breakest downe the temple of God/ and buildest it in thre dayes/ helpe thy self. If thou be the sonne of God/ come down from the crosse. The hye priestes also in lyke maner with the scribes and elders laughed him to scoone/ and saide: He hath helped other/ and can not helpe him self. If he be the kynge of Israel/ let him come downe from the crosse/ and we will beleue him.

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

He trusted in God/ let him deliuer him nowe if he will helpe him. So he hath sayde: I am the sonne of God. The murderers also that were crucified with him/ call the same in his teeth.

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

And from the thirde houre/ there was darkenes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre / Iesus cryed with a loud voice/ and saide: Eli/ Eli/ Lamma sababthani: that is: My God/ my God/ why hast thou forsaken me? But some of them that stode there / when they herde that/ saide: He calleth Elias. And immediatly one of them ranne and toke a sponge / and filled it with vynegre/ a put it vpon a reede/ a gaue him to drinke. But the other saide: He doth se whether Elias will come / and deliuer him. Iesus cryed againe with a loud voice/ and gaue up the ghost.

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

And beholde / the vail of the temple was rent in two peces / from aboute all beneth / and the earth quaked / and the stones rent / and the graues opened / and many bodics of the saintes that slept arose / and went out of the graue after his resurrection: came into the holy cite / and appeared vnto many.

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

But the Captayne a they that were with him / and kept Iesus / when they sawe the earth quake / a the thynge were done / they were sore afraied / a sayde: Verdy this was Gods sonne. And there were many women there longing to see of / which had folowed Iesus from Galilee / a had ministred vnto hym: amonge whom was Mary Magdalene / a Mary the mother of James and Iosef / and

the mother of the children of Zebede.

And euen there came a ryde man of Arie of Galilee called Ioseph / whiche was also a discipule of Iesus. He went vnto Pilate / and asked the bodye of Iesus. Then commaunded Pilate that the bodye shoulde be gauen vnto him. And Ioseph toke the bodye / and wrapped it in a cleane linnen clothe / and layed it in his owne newe spulchre / whiche he had breuen out in a rocke / and rolled a great stone to the doore of the spulchre / and went his way. And there was Mary Magdalene and the other Mary / sittinge ouer agaynst the spulchre.

The nyghte daye that folowed the daye of preparinge the bier prestes and Pharises came together vnto Pilate / and saide: Why haue we called to remembrance / that this Decretour sayde wyle he was yet alyue: That ife thre dayes I will ryse againe. Commaunde they / and so: that the spulchre be kepte vnto the thirde daye / lest / peradventure his disciples come and scale hym awaye / and saye vnto the people: He is risen from the dead / and so shall the lastt error be worse then the firste. Pilate said vnto them: There haue ye watchmen / go youre waye and kepe it as ye can. They wente and kepte the spulchre with watchmen / and scaled the stone.

### The XXVIII. Chapter.

Don't the eueninge of the Sabbath bo'y I daie / whiche dunneth the morowe of the firste daye of the Sabbath / came Marye Magdalene / and the other Mary to se the spulchre. And beholde / there was made a great earthquake: for the angell of the Loide descended from heauen / and came and rolled backe the stone from the doore / and sat vpon it. And his countenance was as the lightning / and his clothing white as snowe. But the watchmen were troubled for feare of him / and became as though they were dead.

The angell aunsweered / and sayde vnto the women: Be note afraied. I knowe that ye see Iesus that was crucified. He is not here: He is risen as he saide. Come and see the place / where the Loide was layed / and go your waye / soone / and tell his disciples / that he is risen from the dead. And beholde / he will go before you into Galilee / there shall ye see

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

**Mar. x. p. d** **Luc. xii. d** **Mar. x. p. d** **Luc. xii. d**

**Mar. x. p. d**  
**Luc. xii. d**  
**Joh. x. p. d**

se him. Lo/3 haue tolde you. **I**

**B** **I** And they departed from the graue in  
a. **1** all the haste with feare and greates ioye/and  
c. **1** ranne to syngie his disciples. And as  
m. **1** they were goynge to tell his disciples. **B**  
holdes/Jesus met them and saide: **G**od speke  
you. And they went vnto him/and helde his  
feet/and selld vnto him. Then sayde Je  
sus vnto them: **D**e not afrayed/go your way/  
and tell my brethren that they go into Galile/  
I. **1** there shall they see me.

**I** And when they were gone/Behold/ter  
tyme of the watchmen came into the cite/ &  
a. **1** tolde by the priestes euery thing that had hap  
pened. And they came together with the el  
ders/and helde a counsaile/and gaue the four  
dyers money ynough/and saide: **S**aye ye/his  
disciples came by night/and byd steale him  
away/whyle we were a slepe. And if this  
come to the debires eares/ye wyl styl hym/  
and synge it so passe/that ye shall be safe.  
And they toke the money/and did as they were  
taught. And this sayng is noysed amonge  
the Jewes vnto this daye. **I**

**I** The elusen disciples wente vnto Galile  
into a mountayne/where Jesus had appoin  
ted them. And when they sawe him/they  
fell doune before hym: but some of the doubt  
ed. And Jesus came vnto them/talked with  
h. **1** them/and sayde: **I** vnto me is giuen all pow  
er in heauen and in earth. **W**o ye youre  
a. **1** waye therofese/ and teache all nations/ and  
b. **1** baptise them in the name of the father/ and  
of the sonne/ and of the holy ghoost/ and teach  
them to kepe all thinges: whatsoeuer **I**  
I. **1** haue commaunded you. **I** And lo/3  
am with you euery daye vnto  
the ende of the  
world. **I**

**T**he ende of the Gospel of saint  
Matthewe.

# The Gospel of saynct Marke.

The first Chapter. **I**



**T**his is the beginning of  
the Gospell of Iesus  
Christ the sonne of God/  
as it is written in the pro  
phetes. **B**ehold/3 send  
my messanger before thy  
face/ which shall prepare  
thy waye before the. **T**he  
voice of a cryer in the  
wildernes: **D**repare the way  
of the Lord/ make his pathes  
straight.

**I** John was in the wildernes/and bap  
tised/ and preached the bap  
tisme of amende  
ment: for the remission of  
synnes. And there went  
out vnto him the whole  
land of Iewy/ and they of  
Jerusalem/ and were all  
baptised of hym in Jordan/  
and knowledged these  
synnes.

**I** John was clothed with camels  
haire/ and with a litheron  
gyrdell aboute his loynes/  
and byd eate locustes and  
wyde honey/ and preached  
and saide: **T** here cometh  
one after me/ which is  
stronger then I: before  
whome I am not worthy to  
floupe doune/ and to  
looke in the lachet of his  
shoe. **I** baptise you with  
water/ but he shall bap  
tise you with the holy  
ghoost. **I**

**I** And it happened at the  
same tyme that Jesus  
came oute of Galile  
from Nazareth/ and was  
baptised of Iohn in  
Jordan. And as soone  
as he was come oute of  
the water/ he sawe that  
the heauens opened/  
and the holy ghoost  
as a douer coming  
doun vpon him. And  
there came a voice  
from heauen: **T**hou  
art my dear sonne: **I**  
in whom I desire to  
rest. **I**

**I** And immediately the  
spere bore him in  
the wyldernes: and he  
was in the wylderes  
forty dayes/ and was  
tempted of the  
sathan/ and was with  
the wilde beastes. And  
the angles ministred  
vnto him.

**B**ut after that Iohn was  
taken/ Iesus came  
into Galile/ and  
preached the  
Gospell.

of Iesus

## The Gospel of S. Marke.

of the kyngdome of God/and saide: The time is fulfilled / and the kyngdome of God is at hande: Amend your selves / and beleve the Gospel.

**Mat. iij. c** **Luce v. 4** **Jer. xij. c** **Eccl. xij. b**  
 Tho as he walked by the sea of Galylee / he sawe Simon and Andrew his brother / casting their nettes in the sea: for they were fisshers. And Iesus saide unto them: Follow me/and I wyl make you fisshers of men.  
 And immediately they left their nettes / and followed him.

And when he was gone a litle further he sawe Iames the sonne of Zebedee / and Iohn his brother: as they were in the shyppe mendinge their nettes. And anon he called them: And they left their father Zebedee in the shyppe with the byrd seruantes / and followed him.

**Mat. iij. b** **Luce iij. b** **Joh. i. b** **1. cor. xij. c**  
 And they wente into Capernaum / and immediately upon the Sabbathes / he entred into the Synagoge / and taught. And they were astonied at his doctryn: for he taught them as one hauynge power / and not as the scribes.

**Luce iij. b**  
 And in thei synagoge there was a man possessed with a foule spiete / which cryed and sayde: O what haue we to do with the / thou Iesus of Nazareth: Art thou come to destroye vs? I knowe that thou art that holy one of God. And Iesus reposed hym / and sayde: Holde thy tounge / and departe out of hym. And the foule spiete tare hym / and cried with a loud voice / and departed out of hym. And they were all astonied / in so much that they asked one another amonge them selves / and said: What is this: what new learninge is this: for he commaunded the foule spiete with power / and they are obedient vnto him. And immediately the same of him was noyded rounde aboute in the coastes / and borders of Galilee.

**Mat. viij. b** **Luce iij. b**  
 And forth with / they wente out of the Synagoge / and came into the house of Simon and Andrew / with Iames and Iohn. And Simons mother in lawe laye and had the fauere / and anone they tolde hym of her. And he came to her / and set her vp / and toke her by the hande / and the feuer left her immediately. And he ministred vnto them.

**Mat. viij. b** **Luce iij. c**  
 And when the Sunne was gone down /

they thought vnto him all that were sicke / and possessed / and the whole cite was gathered together at the doore / and he healed many that were distressed with diuers sicknesses / and cast oute many deuils / and suffred not the deuils to speake / because they knewe him.

And in the morninge before he arose / he wente oute: And Iesus departed into a deserte place / and prayed there: But also they that were with him followed after him. And when they had founde him / they sayde vnto him: Every man seeketh the. And he sayde vnto them: Let vs go into the nexte towne / that I maye preache there also / for therto am I come. And he preached in their Synagoges / in all Galilee / and drove oute the deuile.

And there came vnto him a leper / which besought him / and knelt before hym / and sayde vnto him: If thou wilt / thou canst make me cleane. And it pyried Iesus / and he stretched forth his hande / and touched him / and sayde: I wyl / be thou cleane. And when he had spoken / immediately the leprosy departed from him / and he was clenfed. And Iesus forbad him straitly / and forth with sente hym awaye / and sayde vnto him: Take heed that thou saie nothinge to any man: / but go thy waye / and shewe thy selfe vnto the priest / and offre for thy cleansinge vnto Moses commaunded / for a witnesse vnto them. But he when he was departed / beganne to speake muche of it / and made the dede knowne / in so muche that Iesus coulde no more go into the cite openly / but was withoute in deserte places / and they came vnto him from all quarters.

### The .ii. Chapter.

And after certayne daies / he wente againe vnto Capernaum / and it was noised that he was in the house. And immediately there was gathered a great multitude / in so much that they had no roume / no / nor withoute the doore. And he spake the wordes vnto them. And there came vnto him certayne / which thought one sicke of the palsy / boren of foure. And when they coulde nor come nye him / for the people / they encountered the rofe of the house where he was. And when they had made a hole / they let downe the bed / by coardes / wherein

As sicke of the palsy laye. But when Iesus saw their faith: he saide vnto the sicke of the palsy: My sonne/ thy sinnes are forgiven thee.

¶ And whyles there were certaine scribes which sat there and thought in their heartes. How speaketh this man such blasphemy: For he speaketh thus man such blasphemy:

¶ Who can forgive sinnes / but onely God:

¶ And immediatly Iesus knewe in his spirit/ that they thought so in them selues / and saide vnto the: Why thinke ye such thinges in yourre heartes: Whether is it easier to saye to the sicke of the palsy: Thy sinnes are forgiven thee/ or to saye: arise / take vp thy bed / and walke? But that ye maye knowe / that the sonne of man hath power to forgive sinnes vpon earth / he saide vnto the sicke of the palsy: I saye vnto thee. Arise / take vp thy bedde and go home.

¶ And immediatly he arose / toke his bedde / & wente forth before them all in so much that they all were astonnyed/ and praised God and said: We neuer sawe such.

¶ And he wente forth againe vnto the sicke and all the people came vnto him / a he saught them. And as Iesus passed by / he sawe Leui the sonne of Alphew / sittinge at the receate of custome/ and said vnto him: folowe me. And he arose and folowed him. And it came to passe as he sat at the table in his house / there sat many publicans and sinners at the table with Iesus and his Disciples: for there were many that folowed him. And when the scribes and Pharisees sawe that he had eate with the publicans and sinners / they saide vnto his Disciples: Why doeth he eate and drinke with the publicans and sinners? Wha Iesus herde that he saide vnto them: The whole ned not the Physician/ but they that are sicke. ¶ I am not come to call the righteous/ but the sinners to repentance.

¶ And the Disciples of Ihs and of the Pharisees fasted. And there came certaine which said vnto him: why fast thy Disciples of Ihs and of the Pharisees / a thy Disciples fast not? And Iesus saide vnto them: How can the weddinge children fast / whyles the bydegrome is with them / so longe as the bydegrome is with them / they can not fast. But the tyme will come that the bydegrome shalbe taken from them/ and then shall they fast.

¶ Who man seweth a peece of new cloth vnto

an olde garment / for els he taketh away the peece from the olde / a so is the rent worse. And no man putteth new wyne into the olde vessels / els the new wyne breaketh the vessels / and the wyne is spilt / and the vessels perishe: but new wyne must be put into new vessels.

¶ And it chaunced that vpon the Sabbath he wente thow the corne felde / and his Disciples beganne to make a waye thow / and to plucke the ayres of the corne. And the Pharisees said vnto him: Beholdst / what thy Disciples do / which is not lawfull vpon the Sabbath. And he saide vnto them: haue ye neuer redden what Dauid dyd when he had need / and was an hungered / both he and they that were with him: ¶ How he wente into the house of God / in the tyme of Abiathar the Priest / and dyd eate the shewbreade / which was lawfull for no man to eate but for the Priestes. And he gaue them vnto him / and to them that were with him. And he saide vnto them: The Sabbath was made for mans sake / and not man for the Sabbathes sake. Therefore is the sonne of man Lord euen ouer the Sabbath.

### The iii. Chapter.

¶ He wente againe also / into the synagoge / And there was a man that had a withered hande. And they marked him whether he wolde heale him on the Sabbath / that he might accuse him. And he said vnto the men which were with him: Steppye fowth here. And he saide vnto them: is it lawfull to do good on the Sabbath? Or is it lawfull to do euill / to saue lyfe or to kill: But they helde their tounge. And he looked rounde aboute vpon the which were with him / and was fow for the harde heartes of them / and sayde vnto the man: stretch out thyne hande / and be stretched it out / and his hande was made whole lyke as the other.

¶ And the Pharisees wente out / and straight waye they held a counsaill with Herodes of Caesarea against him / how they might destroye him. But Iesus departed awaye with his Disciples vnto the see. ¶ And there folowed him much people out of Galilee / and from Ierury / and from Ierusalem / and out of Idumea / and from beyonde Iordane / and they that dwelt aboute Tyre and Sidon / a greate multitude.

## The Gospel of S. Marke.

kinde which had herde of his noble actce/ and came vnto him.

**B** And he spake vnto his Disciples/ that they should kepe a shippe for him/ because of þe people/ lest/ they should forsake him/ for he heard many of the/ in so much that all thei which were plagued/ pleased vpon him/ that they myght touch him. **†** And whan the foule spirites came him/ they fell doune before him and cryed/ and saide: Thou art the sonne of God. And he charged the/ strayely that they should not make him knowne.

**Mat. 1. a**  
**Luce 11. b**  
**Act. 1. a**  
**Act. 1. a**

**†** And he wente vp into a mountaine/ and called vnto him whome he wolde/ as they came vnto him. And he ordeined þe twelue that they should be with him/ and that he myght sende them out to preache/ and that they might haue power to heale sicknesses/ and to cast out deuels. And vnto Symon he gaue the name Peter/ and James the sonne of Zebedee/ a Iohn the brother of James/ and gaue the the name Bernages/ that is to saye the children of thunder: and Andrew and Philippe/ and Bartholomew and Matthew/ and Thomas and James the sonne of Alphesus/ and Laddeus/ and Symon of Cana/ and Judas Iscariot/ which betrayed him.

And they came to þe house. Then assembled the people together againe/ in so much that they had no leasure to cate. And whan they that were aboute him herd of this/ they wente out and helde him. For they saide: If he takeh to de: He will much vpon him. But the scriebes that were come doune from Ierusalem saide: He hath biggub/ and thowm the chiefe deuel casteth he out deuels/ and he called them together/ a spake vnto them in similitudes.

**Some read**  
**de: He will**  
**go out of**  
**his writte.**  
**† Mat. 12. d**  
**and 12. c**  
**Luce 11. b**

How can one casten a deuel out another? And if a realm be deuyded in it selfe/ how can it endure? And if a house be deuyded against it selfe/ it can not continue. If Sathan nowrys against him selfe/ a he as variance with him selfe/ he can not endure/ but is at an ende. No man can entre into a stronge mans house/ and take away his goodes/ excepte he first binde the stronge man/ and then spoyle his house.

Verely I say vnto you: All synne shalbe forgiven the children of men/ and the blasphemy

**Mat. 12. a**  
**also**  
**wherwith they blaspheme.** **†** But who

so blasphemeth þe holy ghost/ hath neuer forgiveness/ but is guilty of the everlastinge iudgement. For they sayde: he hath an vnclene spere.

**†** And there came his mother/ and his brethren/ and stode without/ a sent vnto him/ and called him. And þe people sat aboute him/ and saide vnto him: Beholde/ thy mother/ and thy brethren are after the without. And he answered and saide: Who is my mother and my brethren? And he looked round aboute him vpon his Disciples/ which sat rounde in compass aboute him/ and saide: Beholde/ my mother and my brethren. For whosoeuer doeth the will of God/ the same is my brother/ and my syster/ and my mother. **†**

### The xliii. Chapter. †

**W**hen þe beganne againe to teach by the Ierusalem/ and there gathered much people vnto him/ so that he wente into a shippe/ and sat vpon the water. And all the people stode vpon the lande by the see syde. And he preached longe vnto them by parables/ and saide vnto them in his doctrine: Herse to beholde/ there wente our sower to sowe/ and it happened whyle he was sowing/ that some fell by the way syde. The same: the sooles vnder the heauen and they ate it vp. Some fell vpon the stony grounde/ where it had not much earth: and anon it came vp/ because it had not depe earth. Now whan the sunne arose/ it caught heate: and in so much as it had no rote/ it withered away. And some fell amonge the thornes/ and the thornes grewe vp/ and choked it/ and it gan no frute. And some fell vpon a good grounde/ which gaue frute/ that came vp a grewe. And some bare thyrty folde/ and some sixty folde/ and some an hundred folde/ and he saide vnto them: Whosoeuer hath eares to heare let him heare. **†**

**†** And whan he was alone/ they that were aboute him with the twelf/ asked him concerning this parable. And he saide vnto them: Vnto you it is given to knowe the mystery of the Kingdome of God: but vnto the that are without/ all thinges happen by parables/ that with syncke eyes they may se/ a not discern: that with hearinge eares they may heere/ and not vnderstande/ lest/ at any tyme they turne/ and their synnes be forgiven them. **†**



he saide vnto them: Vnderstande ye not this parable: How will ye then vnderstande all other paraboles?

**17** ¶ The sower sowerth 3 woide. These be they that are by the waye syde where the woide is sowe / as soone as they haue herde it / immediately cometh Satan and taketh awaye the woide that was sowe in their heerde. And lyke- wise are they that are sowne on the stony grounde: which when they haue herde the woide / receaue it with ioye / and haue no rote in them: but endure for a tyme. When trouble and persecution ariseth for the woordes sake / immediately they are offended. And these are they that are sowne amonge 3 thornes: which beare the woide / and the carefullnes of this woide / and the deccayfullnes of ryces / and many other Iustices entrein / as chafe 3 woide / as so is it made vnfruitefull. And these are they that are sowne vpon a good grounde: Which beare the woide and receaue it / and bringe forth fruite: some thyrty folde / and some fyfety folde / and some and hundredth folde.

¶ And he saide vnto them: So a candle lighteth not to be put vnder a bushell or vnder a table: So it not lighteth to be set vpon a candlestick: ¶ For there is nothinge hid / that shall not be openly shewed: and there is nothinge secret / that shall not be knowne. Who so hath eares to heare let him heare. And he saide vnto the: Take hede whare ye heare: / with what measure ye mete / with the same shall it be measured vnto you againe. And vnto you that heare: ¶ If ye shall more be geuen. ¶ For who so hath receiued vnto hym shall be geuen: and who so hath not receiued from hym shall be taken awaye euen that he hath.

¶ And he saide: The kingdome of God is after this maner / as when a man casteth sowe vpon the lande / and slepeth / and standeth vp night and daye: / and the sowe springeth vp and groweth / he not knowinge of it. ¶ For the earth bringeth forth fruite of her self: first the trespasse / after wards the ayre / then 3 full trespasse in the ayre. But when she hath brought forth the fruite / he putteth to the sickel / because the harvest is come.

¶ And he saide: where vnto will we lyken the kingdome of God: Or by what similitude will we compare it? ¶ It is lyke a grayne of mus-

tarde sowe: which when it is sowne vpon the lande: is the least amonge all sodes of the earth. And when it is growen: it groweth vp / and is greater then all herbes / and getteth greene braundes: so that the fooles vnder the heauen maye diuel vnder the shadowe thereof.

¶ And by manye suche paraboles he spake the woide vnto them / thereafter as they myght heare it / and without paraboles spake he no- thinge vnto them: but vnto his Disciples he expounded all thynges pryuately. ¶ And the same daye at euen he saide vnto them: let vs passe ouer. And they let the people go / and toke him as he was in the shyppe / and there were more shypes with him. And there arose a greates storme of wynde / and dashed the waves into the shyppe / so that the shyppe was full. And he was behinde in the shyppe / and slepte vpon a pillowe. And they awoke him / and saide vnto him: Master / carest thou not that we perishe? And he aroose / and rebuked 3 wynde: / and saide vnto the see: Peace / and he styll. And the wynde was layed / and there followed a greates calme. And he saide vnto them: Why are ye so fearefull: How is it that ye haue no fayth? And they feared exceedingly: / as saide one to another: What is he thyne: for wynde and see are obedient vnto him.

## The V. Chapter.

¶ And they came ouer vnto the other syde of the see / into the countrey of the Gadene. ¶ And there mette him a man possessed of an vnclene spyc: / which had his dwellinge in 3 graues. And no man coulde bind him / nor was with chayne: for he was oft bounde with fetters and chaynes: and plucked the chaynes in sunder / and brake the fetters in peeces / and no man coulde tame hym. And he was alwaye both daye and nyght vpon the mountaynes / and in graues cryenge / and beatinge hym self with stones. But when he sawe Iesus a face off he ranne / and fell vpon his face before hym / and cryed loude and sayde: What haue I to do with the O Iesus thou sonne of the byghest God: I charge the by God / that thou torment me not. Neuertheles he saide vnto him: What is the man thou soule spyc. And he answered him: What is thy name? And he answered and sayde: My name is Legion / for

## The Gospel of S. Marke.

there be many of vs. And he prayed him instantly / that he wolde not sende them awaye out of that countre.

**B** <sup>Mat. viij. b</sup> <sup>Luce. viij. d</sup> ¶ And euen then in the mountaines there was a grate beard of swyne feedinge / and all the devils prayed him and saide / Let vs departe into the swyne. And anon Iesus gaue them leave. Then the foulespiced went out / and entred into the swyne. And the herde of swyne ranne headlinges into the see with a noyse. They were aboute a two thousande swyne / and were bounden in the see.

And the swyne bearded fled / and tolde it in the cite and in the countre. And they wente out for to see what had happened / and came to Iesus / a sawe him which was possessed and had had the Legion / that he sawe and was cloathed / in his right mynd / a they were afrayed. And they that had sene it / told them what had happened to the possessed / and of the swyne.

And they beganne to praye him / that he wolde departe out of their coastes. And when he came into the shyppe / the possessed prayed him that he myghte be with him.

Vicereules / Iesus wolde not suffre him / but saide vnto him : Go into thy house and to thine owne / and tell them howe great benefites the Lo:de hath done for the / and howe he hath had mercy upon the. And he went his waye / and beganne to publish in the ten cittes / howe great benefites Iesus had done for him. And euery man maruailed. **F**

**C** <sup>Mat. ix. c</sup> <sup>Luce. viij. e</sup> ¶ And when Iesus passed ouer again by shippes / there gathered much people vnto him / a was by the see side. And beholde / there came one of the rulers of the synagoge / whose name was Jairus. And when he sawe him / he fell downe at his feete / a besought him greatly / and saide : My daughter is at this poynte / (of death) let it be thy pleasure to come and laye thine hande vpon her / that she maye be whole and lyue. And he wente with him / and much people followed him / and thronged him.

**Mat. ix. c** <sup>Luce. viij. f</sup> ¶ And there was a woman / which had had the bloody issue / and she feared / a had suffered much of many Physicians / and spent all that she had / and was not helped / but rather in worse case. When she herde of Iesus / she came behinde amonge the people / and touched his garment. For she saide : If I maye but touche

his clothe / I shall be whole.

And immediatly her fountaine of her bloude was steyd vp / and she felt in her bodye that she was healed of the plague.

And forth with Iesus sate in him selfe the power that was gone out of him / and minded him aboute amonge the people / a saide : Who hath touched my clothes ? And his disciples saide vnto him : Thou sayst that þ people thus sturb the / a sayest / who hath touched me ? And he looked aboute to see her that had done it.

As for the woman / she feared and trembled / for she knewe what was done in her / and came and fell downe before him / and tolde hym the whole truth. And he saide vnto her : Thy daughter is dead / why troublest thou the master any more ? But Iesus herde right soone the woide that was spoken / and saide vnto the ruler of the synagoge : Be not thou afrayed / belese onely.

¶ And while he yet spake / there came ten that raine from the ruler of the synagoge house / a saide : Thy daughter is dead / why troublest thou the master any more ? But Iesus herde right soone the woide that was spoken / and saide vnto the ruler of the synagoge : Be not thou afrayed / belese onely.

And he suffered no man to followe him / but Peter and James / and Ihs his brother. And he came into the ruler of the synagoge house / and sawe the busynes / and them that wept a wayed greatly / and he wente in / and said vnto them : Why make ye this a do and weep ? The maiden is not dead / but / is slepe. **J**

And they laughed him to scorn. ¶ And he arose them all out / and toke the father a the mother of the mayden / and them that were with him / and wente in where the mayden laye. And he toke the mayden by the hande / and saide vnto her : Tabitha cumi (which is by interpretation) Mayden / I saye vnto the. Arise. ¶ And immediatly the maiden arose and walked.

¶ She was twelfe yeare olde / and they were all astonnied out of measure. And he charged the strately / that no man shoulde knowe of it / and saide vnto them / that they shoulde glue her to cate.

### The VI Chapter. ¶

**A**ND he departed thence / and came into his owne countre / and his disciples followed him. And when the Sabbath came / he beganne to teach in their synagoge. And many

that herde it / maruysed at his learninge and  
saide: fro whence hath he these thinges? And  
what reysidom is this that is geuen him / and  
such actes as are done by his handes? For not  
this the Carpenter the sonne of Mary / and the  
husband of James and Joses / and of Jude a  
Symo: Are not his sisters here with vs also?  
And they were offended at him. But Iesus  
saide vnto them: ¶ A prophet is no where lesse  
re by then in his owne countrie / and at home  
amonge his owne. And he coulde not shewe  
one miracle there / but layed his handes vpon  
a few sycke and heald them. And he maruysed  
at their vnbelife. **K**

¶ And he wente abroade in the townes on  
euery syde / & taughte the. And called hys  
disciples to sende the two a two / & gaue them  
power ouer the vnclene spertes. And comma  
unded the that they shoulde take nothyng  
with them towarde their iourney / save onely  
a reddens soryppes bread / no money in the  
girdles / but shoulde be shod with sandales / and  
that they shoulde not put on two coates. And  
he saide vnto them: Whereseuere ye shall entre  
into an house / there abyde tyll ye go thence.

¶ And whosoener will not receaue you / nor  
heare you / departe out from thence / and shake  
of the dust from youre feet / for a wytnesse vnto  
them. ¶ I saue vnto you / verely: It shalbe ear  
rest for Sodome and Gomorra in the daye of  
iudgement / for so that cite.

¶ And they wente forth / and preached that  
men shoulde not loue them selves / and they cast  
out many devils: and many that were sycke  
crosyned they with oyle / and heald them.

¶ And it came to King Herodes eares / for  
his name was now knowen: he saide: Iohn  
the Baptist is risen againe fro death / and there  
fore are his dedes so myghty. But some saide:  
It is Elias. Some saide: It is a prophet / or  
one of the prophetes. But whiche Herode herde  
whe saide: It is Iohn / whome I beheaded /  
his is risen againe fro death. ¶ This Herode  
had sent for / and taken Iohn / and put hym  
in prison / because of Herodias hys brother  
Philipes wyfe / for he married her. ¶ After  
thys / Iohn saide vnto Herode: ¶ It is not  
lawfull for me to haue thy brothers wyfe. But  
Herodias layed wayte for him / and wolde  
haue slayn him / and coulde not.

standinge / Herode feared Iohn / for he knew  
that he was a iust and holy man / and he feare  
him / & he respected vnto him in many thynges /  
and herde him gladly.

¶ And there came a conuenient daye / that  
Herode on his byrth daye made a supper to mat. xiii. a  
the lordes / capitaines and these states of Ca. \* Gen. 1. 8  
sile. Then the daughter of Herodias came in /  
and dancid / and pleased Herode / and them  
that sat at the table. She saide: The kinge vnto  
the damsell: Tye of me what thou wilt / I will  
geue it thee. And he swore vnto her. Whatsoe  
uer thou shalt aske of me / I will geue it thee /  
euen vnto the one half of my kingdom. She  
went forth and saide vnto her mother: What  
shall I aske? She saide: Iohn Baptistes heade /  
And immediatly she wrote in vnto the kinge  
with byssil and saide: I wil that thou geue me  
strayght waye in a platter the head of Iohn  
the Baptist. Then the kinge was fow. For for  
the oother sake / and them that sat at the table /  
he wolde not saye her nay.

¶ And immediatly he sent the hangman / and  
commaunded his heade to be brought in. So  
he went / and beheaded hym in the prison / and  
broughte hys heade in a platter / and gaue it  
vnto the damsell / and the damsell gaue it vnto  
her mother. And when his disciples herde  
that / they came and toke his body / and layed  
it in a graue. **K**

¶ And the Apostles came together vnto Je mat. xiii. b  
sus and tolde him all / and what they had done. Luc. ix. b  
and taught. And he saide vnto them: Let vs  
go out of the waye into the wyldernes / and  
reste a litle. For there were many commens  
and goers / and they had not tyme ynough to  
eate. And then he passed by thysse out of the  
waye into a desert place. And the people sawe  
them departinge awaye / and many knewe of  
it / and ranne thither together on foote out of  
all cines / and came before them / and came  
vnto hym. ¶ And Iesus wente out and  
sawe much people / and had compassion vpon  
them: for they were ¶ as the shepe that were  
haue no shepheard / and he beganne a longe  
sermon. **Mat. ix. b**

¶ Now when the daye was farre past / his  
disciples came vnto hym and sayde: This is  
a deserte place / let the deuce departe that they maye  
go into the vyllages / & tounes round aboute /  
cc. ii. and



was to heare / let him heare. And when he came from the hill vnto the house/his disciples aged him of this similitude. And he saide vnto them : are ye so then without vnderstandinge : Perceauye ye not yete that euery thinge which is without/and goeth into the man/can not defile him: For it entrencheth not into his heart/but into the belly/and goeth out into the draughte that poureth all meate.

¶ And he saide: The thinge that goeth out of the man / that defileth the man. For from within/out of the heart of man procede euell thoughtes/ aduouryse / whoredome / murder / thurst / couetousnes / mykednes / deceate / vncleines / a wycked eye / blasphemie / pryde / foolishnes. All these euell thinges go from within/ and defile the man.

¶ And he arose/ and wente from thence into the badere of Tyre a Sydon / and entred into an house / and wolde let no man knowe of it / and yet coulde he not be hid : For a certayne woman ( whose daughter had a foule sperte ) herde of him / and came / and fell vpon at his feete / and it was an Hebrith woman of Syrophenices / and she besought him / that he wolde dyscuss the deuell from her daughter. But Iesus saide vnto her : Let the childen be fed first: It is not mete to take the childrens bread / and to cast it vnto dogges. She answered and saide vnto hym : Yea Lord / nevertheless / the whelpes also eate vnder the table of the chylidrens commes.

¶ And he saide vnto her : Because of this sayinge go thy waye / for the deuell is departed out of thy daughter. And she went vnto her house / fonde that the deuell was departed / and her daughter layge on the bed.

¶ And when he went out agayne from the coastes of Tyre and Sydon / he came vnto the see of Galile / wherow myddes of the coastes of the ten cities. ¶ And they brought vnto him one that was deaf / a had impediment in his speache. And they played him / that he wolde laye his hande vpon him.

¶ And he toke him asyde from the people / and put his fingers in his eares / and byd spyt / and touched his tounge / and lokyd vnto heauen / sighyd / and said vnto him : Ephata / that is he opened. And immediatly his eares were opened / and the bonde of his tounge was lousyd /

and he spake right. ¶ And he charged the that Marke / b they shoulde tell no man.

But the more he forbad them / the more they published it / and maruayled out of measure / and saide : ¶ He hath donel all thinges well. Gen. j. d The deaf had he made to heare / a the dymme to speake. ¶ Eccc. c xxxij. c

## The VIII. Chapter. ¶

At the same tyme ¶ when there was much a people there / and had nothinge to eate / Iesus called his disciples to him / and said vnto them : I haue compassion vpon the people / for they haue taryed with me now thre dayes / and haue nothinge to eate. And if I let the go home from me fastinge / they shoulde sayne by the waye. ¶ For some of them were come

from farther. And his disciples answered him : ¶ Tob. xij. h How many loaves haue we? They saide: Seuen. ¶ Esa. lx. a

¶ How many loaves haue we? They saide: Seuen. ¶ Mar. v. c

And he commaunded the people to set vpon the grounde. And he toke the seuen loaves and gaue thales / and brake them / and gaue them vnto his disciples / to set them before the people. And they had a fewe small fyshes / and when he had geue thankes / he bad for the same before the people. They byd eate / a were satisfied / and toke vp seuen bussettes full of the broken meate that was left. And they that byd eate / were vpon a four thousande. And he sent them awaye.

¶ And forthwith he went into a shyp with his disciples / and came into the coastes of Dalmanutha. ¶ And the Phariseis went out / and beganne to dispute with him / and tempted him / and besyde a token of him from heauen. ¶ Mat. xxi. b

¶ And he sayde in his spere / and sayde: ¶ Why saye vnto you: There shall no token be geuen vnto this generation. And he left them / and went agayne into the shyppe and passed ouer. ¶ Mat. xxi. c

¶ And they forget to take breade with them / and had no more with them in the shyppe but one loafe. And he commaunded them and sayde: Take heede and beware of the leuen of the Phariseis / and of the leuen of Herode. And their myndes wauered here and there / a sayde amonge them selfes. This is it that we haue no breade / and Iesus vnderstode that / a sayde ¶ Luce. xij. a

## The Gospel of S. Marke.

unto them: Why trouble ye your selves, that ye have no bread: Are ye yet without knowledge and understanding? Haue ye yet a blinded heart in you? Haue ye eyes and se not: and haue

**Mat. xj. c.** Care and hear not: and remember ye not /  
**Joan. vj. a.** That I blesse few leues amonge fyue thousande / home many baskettes full of broken meate toke ye then vp? They saide: twelfe. And  
**Mat. xv. b.** When I blesse the fyuen amonge the foure thousande / home many baskettes full of broken meate toke ye then vp? They saide: fyuen. And he saide vnto the: Why are ye then without understanding?

And he came to Bethsaida / and they brought one blind vnto hym / and prayed him to touche him. And he toke the blinde by the hande / and led him out of the town / and spyt in his eyes / and layed his handes vpon him / and axed him whether he sawe ought: And he loked vp / and sayde: I se men goynge as if I sawe them. After this he layed his handes vpon his eyes againe / and made him to see. And he was brought to ryght againe / a sawe all clearly. And he sent him home / and sayde: Go not into the town / and tell it also vnto no man therein. ¶

And Jesus went out and his disciples in to the townes of the cite of Cesarea Philippi. And in the waye he axed his disciples and saide vnto them: what do men say that I am? They answered: They say thou art Iohn the Baptist: Some saye thou arte Elias / some that thou art one of the prophetes. And he sayde vnto them: But whome saye ye that I am? They answered: Peter and said vnto him: Thou art very Christ. And he charged them strictly: that they shoulde tell no man of him. ¶ And he beganne to teache the: The sonne of man must suffre many thynges / and be caste out of the elders and of the bydes / and be put to death: and after thre dayes rise againe. And that woide spake he fre openly. And Peter toke him vnto hyin / and beganne to rebuke him. But he turned him about / and loked vpon his disciples / and reposed Peter / and saide: Go after me thou Satana / for thou sauest not the thynges that be of God / but of men.

¶ And he called vnto him the people with his disciples / and saide vnto the: Whosoever will

followe me / let him denye him self / and take vp his crosse / and followe me. For whosoever will save his lyfe / shall lose it: a whosoever loseth his lyfe for my sake: and the gospell / shall save it. What woldst / is a man that he wanne the whole world / if yet toke harme in his soule? What can a man geue to redeme his soule withall? ¶ Whosoever is ashamed of me and of my woordes / amonge this aduercituous and synfull generation / of him shall the sonne of man also be ashamed: when he cometh in the glorie of his father with the holy angell. And he saide vnto them: ¶ Verely I say vnto you: There stande here some / which shall not taste of death / till they see the kyngdome of God come with power.

**The IX. Chapter.**  
 ¶ After sixe dayes / Jesus toke vnto him Iohn Peter / James / a Iohn / and brought them vnto a mountaine out of the waye alone / and he was trasfigured before them / and his clothes were whyte as snowe / and the snowe / so whyt as no sulfer can make vpon earth. And there appeared vnto the Elias with Moses / and they talked with Jesus. And Peter answered / and saide vnto Jesus: Rabbi / here is good berynge for vs. Let vs make thre tabernacles here for the one / for Moses / and one for Elias: for he knowe not what he sayd / and they were very fearefull. And there was a cloude / which ouershadowed them. And out of the cloude there came a voyce / and saide: This is my beare sonne / heere him. And immediately they loked aboute the / and sawe no man more: then Jesus onely with them.

¶ But when they were come downe from the mountaine / Jesus charged the / that they shoulde tell no man what they had seene / till the sonne of man were risen againe from the dead.

And they kept sayinge by them / a each one another: What is that risinge againe fro the dead? And they axed him / and saide: Why sayst thou? For heere then that Elias must first come: He answered / and saide vnto them: Elias shall first come in dede / and bringe all thynges to righte againe. The sonne of men also shall suffre many thynges and be despyed / & contemned / & mistaken. But I say vnto you: Elias is come / as a they haue done vnto him what they wold: accordinge as it is written of him.

¶ And he called vnto him the people with his disciples / and saide vnto the: Whosoever will

¶ And

And he came to his disciples / and saide muche people about them / and the scribes vsprungg with them / And so fone as the people saue hym / they were astonysed / & ranne vnto him / and saluted him. And he aske the scribes: What vspute ye with them? And one of the people answered / & said: Master / I haue thought vnto thy mynne / whiche hath a domme spete: and whan soeuer he toucheth him / he wreateth him / and he someth / and gnasteth with the teeth / & pynch awaye / & I haue spoke to thy disciples that they should cast him out / and they coude not.

He answered him / and said: O thou vnfaithfull generation / howe longe shall I be with you? Howe longe shall I suffice you? Bunge hym heiter to me. And they brought him vnto hym. And as fone as the spete saw him / he tare hym and fell vpon the earth / and weleed and foned. And he aske his father: Howe longe is it fene? this happened vnto him: He saide: Of a childe / and of ymaes hath he cast him into the see / and wraite to Delsroy hym: But if thou canst do any thinge / haue nerey: open vs / and helpe vs. Iesus sayde vnto hym: If thou couldest belefe. All thinge are possible vnto him that beleueth. And immediatly his father of the childe cryed with noyse / and saide: Lorde / I belefe: O helpe thou myne vnbelefe.

Then when Iesus sawe that the people ranne to he / he rebuked the foule spete / & sayde vnto him: Thou domme / and deafe spete / I charge: the / depart out of him / & entre no more into him from hence forth. And he cryed / and rent him fone / and departed. And he was as though he had ben dead / in so much that many said he is dead. But Iesus toke him by the hande / & set him vp. And he arose. And whiche came home / his disciples aske him fearely: Why could not we caste him out? And he said: This kinde can go out by no meanes / burly prayer and fastinge.

And they departed thence / & toke their iourney thowre Galilee / & he wolde not that any man should knowe of it. But he taught his disciples / and saide vnto them: The sonne of man shall be deliuered into the handes of men / and they shall put him to death / & whiche be to purto death: he shall rise agayne the

thirde day. But they vnderstode not his word / and were afrayed to aske him.

And he came to Capernaum. And when he was at home / he aske them: What vsputed ye among youre sisters by the waye? But they helde their tunges: For they had vsputed by the way among the selfe: who should be the greatest. And he sat doune and called the twelue / and sayde vnto them: If any man wyl be the greatest / the same shall be the laste of all / and the seruant of all. And he toke a childe / and set him in the myddest of them / and toke hym in his armes / and saide vnto them: Whosoever receaueth such a childe in my name receaueth me / and whosoever receaueth me / receaueth not me / but hym that hath sent me. Mat. xxiij. c. iij. a. iij. c. iij. a.

John answered him / & saide: Master / we sawe one of yue out vnto in thy name / but he followeth not vs / & we forbadde hym because he followeth not vs. But Iesus saide: Forbidd him not / for there is no man that doeth a miracle in my name / & can soone speake euill of me. For whosoever is not againste vs / the same is for vs. And whosoever receueth you a cuppe of water to drinke in my name / because ye belong vnto the Kingdome / I saye vnto you: he shall not lose his rewarde. And who so offendeth one of these litle ones that belefe in me / it were better for him that a myllstone were hanged aboute his necke / and be cast into the see. If thy hande offendeth thy righte eye / better it is for the that it be cutte oute / then hangeing two handes to go into hell into a furellastinge fyre. Where their wome theye not / and their fyre goeth not out. Mat. xxiii. a. iij. c. iij. a. iij. c. iij. a.

If thy righte eye offendeth thy lefte eye / better it is for the to cutte oute the lefte eye / then hangeing two eyes to be cast into hel in the fyre euerlastinge / where their wome theye not / & their fyre goeth not out. If thyne eye offendeth the lefte eye from thee / better it is for the to cutte oute the righte eye / & so shall thou be free from hangeing two eyes to be cast into the fyre of hell: where theye: wome theye not / and their fyre goeth not out. For every man shall be salted with fyre / & every offeringe shall be seasoned with salt. The salt is good: but if the salt be vnswete / where withal shall it be sal- Leuit. x. d. Mat. v. b. Luc. xii. d.





And they shall mocke him / a scourge him / a spitte upon him: a put him to death / as on the thirde day shall he rise againe.

Then wente into him James a Iohn / sonnes of Zebedee / and saide: Master / We desire that whosoever we are of / thou wilt do it for vs. He said vnto them: What desire ye that I shall do to you? They sayde vnto him: Graunte vs that we maie sit one at thy right hande / a one at thy left hande in thy glorie. But Iesus saide vnto them: Ye wote not what ye are. What ye desire the cuppe that I shall drinke: a the baptysed with the baptime that I shall be baptysed withall? They saide vnto him: Yea that we maye. Iesus saide vnto them: The cuppe that I drinke I shall ye drinke in Gede: and be baptysed with the baptime that I shall be baptysed withall. Neuertheless to sit at my right hande and at my left / is not mine to geue you: but vnto the for whom it is prepared.

And when he ten herde that / they vsid sayd at James and Iohn. But Iesus called them / a saide vnto them: I knowe that the princes of the world haue dominacion of the people / and the mightie exercise auctorite amonge them. So shall it not be among you: but whosoever will be greate amonge you / shall be your minister. And who so will be chiefest among you / shall seruaunt of all. For the sonne of man also came not to be serued / but to do seruice / and to geue his lyfe to a redemption for many.

And they came to Jericho. And when he went out of Jericho and his disciples / and muche people there: sawe one blinde. Bartheus the sonne of Thimuis by the waye / a begger. And when he herde that it was Iesus of Nazareth / he beganne to crye and saye: Iesu thou sonne of Dauid haue mercie vpon me. And many reposed him / that he shoulde holde his ränge. But he cried muche more. Thou sonne of Dauid haue mercie vpon me. And Iesus stode still / and badde call by him. And they called the blinde / a saide vnto him: Be of good comforte / arise / he called the. And he cast awaye his garment from him / stode vp / and came to Iesus. And Iesus aunsweered / and saide vnto him: What wilt thou that I do vnto the? The blinde saide vnto

him: Master / that I mighte see / Iesus sayde vnto him: Go thy waye / thy faith hath helped the. And immediately he had his sight / a followed him in the waye.

The XI. Chapter.

And when they came nye Ierusalem to Bethphage and Bethanias vnto mounte Bethanias / sent two of his disciples / a sayde Luce. 9. c. vnto him: Go into the towne that lieth before you / and as soone as ye come in / ye shall fynde a foale bounde / where vpon non man hath serten / loose it / a bringe it byther. And if any man say vnto you: Why do ye do ye that? Then say ye: The Lord hath neede thereof / and forthwith he shall sende it byther. They wente they wente / and founde the foale / and by the doore / without at the partinge of the waye / a loosed it. And certeyne of those that stode there / axed them: What do ye that ye loose the foale? But they saide vnto them / like as Iesus had commaunded them / And so they let them alone. And they broughte the foale vnto Iesus / and laied their clothes thereon / and he sat thereon. But many syned they gathered in the waye / some cast doune brawnches from the trees / and strowed them in the waye. And they that went before / and that followed after / cried and saide: Hosanna. Blessed be he that cometh in the name of the Lord: blessed be the kyngdome of our father Dauid / which cometh in the name of the Lord: Hosanna in the height.

And the Lord entered into Ierusalem / a went into the temple / a looked vpon al. And as euen he wente oute vnto Bethanias with the twelue: and on the morowe when they departed from Bethanias / he hungered / and sawe a figge tree affarre of which had leaues. The same he wente to / if he could fynde any thinge thereon. And when he came to it / he founde nothinge but leaues / (for the tyme of figges was not yet.) And Iesus aunsweered / a saide vnto it: Neuer man eate fruite of the figge more. And his disciples herde it.

And they came to Ierusalem. And Iesus wente into the temple / a beganne to buye oute the sellere a buyers in the temple / a ouerthrew the tables of the money chaungers / a the stoles of the dove sellers / and sithred not any man to carry a vessel thowse the temple. And

an. 13.  
an. 14.  
an. 15.  
an. 16.  
an. 17.  
an. 18.

Job. 19. b  
Psa. 136. c

Mat. 23. b  
Luce 19. a  
Job 4. b

## The Gospel of S. Marke.

**Mat. xij. b** And he taught and sayde vnto them: Is it  
**3erc. vj. a** not written: My house shall be called a house  
**4. re. viij. b** of prayer for all people: But ye haue made it a  
 denne of murderers.

**Mat. xxi. a** And the scribes and hycriseses herbe of  
**3ob. i. vj. b** it. And they sought how they might destroye  
 him: But they were afrayed of hym: for all the  
 people maruailed at his doctrine. And at  
**Mat. xxi. a** euen he went out of the cite. And on the mo  
 rowe they passed by: and sawe the fygge tree  
 that it was withered vnto the rote. And Pe  
 ter thought thereon: and sayde vnto him: Ma  
 ster: behold: the fygge tree that thou cur  
 dest: is withered away. Iesus answered: and  
 sayde vnto them: I haue faith in God. ¶ De  
**Mat. xxi. c** rectly I saye vnto you: Whatsoeuer ye saye vnto  
**Luc. xxi. c** this mountaine: Dydde: / and cast it selfe  
 into the see: / and it southerly not in his here:  
**Jaco. i. a** But betwiche that the thinges shall come to  
 passe: which he sayeth: the lorde what he sayeth  
 it shall come to passe. Therefore I say vnto you:

**Joh. xiiij. b** Whatsoeuer ye desire in youre prayer: / seleste  
**jo. a. xij. c** that ye shall receaue it: / and ye shall haue it.  
**Mat. xij. b** ¶ And when ye stande and praye: / forgiue if  
**Luc. xxi. a** and xxiij. b ye haue ought againste any man: / that youre  
 Luc. xxi. a father also in heauen: maye forgiue you your  
 trespasses.

**Mat. xx. c** ¶ And they came agayne vnto Ierusalem:  
**Luc. xx. a** and when he went in the temple: / there came  
 vnto him the hie priefles: and scribes: and the  
 elders: and sayde vnto him: By what aucto  
 ritye dost thou thesē thinges: and who gaue  
 the this auctorite to do suchē: But Iesus  
 answered: and sayde vnto them: I will aske  
 you a word: also: answer me: and I will tell  
 you by what auctorite I do thesē. The Bap  
 tisme of Iohn: was it from heauen: or of  
 men: answer me.

**Mat. xx. c** ¶ And they thought in them selves: if we say  
**Luc. xx. a** it was from heauen: then shall he saye: why  
 byd ye not then belefe hym: But if we saye:  
 it was of men: then feare we the people: for  
 they all helde that Iohn was a true prophet.  
 And they answered: and said vnto him: We  
 can not tell. And Iesus answered: and said  
 vnto them: I wylher tel I you by what aucto  
 ritye I do thesē thinges. ¶

**Mat. xx. c** ¶ The. Xij. Chapter.  
**Luc. xx. a** ¶ And he beganne to speake vnto them by  
 parables: A certayne man: / planted a wy

neyarde: / and made a hedge aboute it: / and  
 bygged a wynepress: / and builded a towre: / a  
 let it out vnto the housbandmen: / and wente  
 into a straunge countrie. And when the tyme  
 was come: he sent a seruaunt to the housband  
 me: that he might receaue of it: / housbandme  
 of the fruite of the vyneyard. But they toke  
 hym: and bete hym: / and sente hym awaye  
 emptye. Agayne he sent vnto them another  
 seruaunte: / whome they stoned: / and beat: his  
 heade: / and sent him awaye shamefully deale  
 withall. Agayne he sent another: / whome they  
 flew: / and many other: some they bete: / and  
 some they put to death.

Then had he yet one sonne onely: / whome  
 he loued: / hym he sente also vnto them at the  
 last: / and sayde: they wyl stande in awe of my  
 sonne. But the same housbandmen sayde: /  
 amonge them selfes: This is the hye: / Come  
 let vs kill hym: / so shall the inheritaunce be  
 oure. And they toke hym: / and flew him: /  
 and cast hym out of the vyneyard. Whi  
 shall now the Lorde of the vyneyard do:  
 He shall come and destroye the housband  
 men: / a geue the vyneyard vnto other: / But  
 ye not red this scripture: / ¶ Because stonied  
 the buildere refused: / he become the head stone  
 in the corner: / This was the Lorde of heuē:  
 a it is maruaulous in our eyes. ¶ And they  
 went aboute to take him: / but they feared the  
 people: / for they perceived that he had spoken  
 this parable agaynst them. And they left him  
 and went their waie.

¶ And they sente vnto him certayne of the  
 Pharises: and Herodes: / offere: / to take hym  
 in his wordes. And they came and sayde vnto  
 to him: Master: we knowe that thou art true  
 and carest for no man: for thou regardest not  
 the outward appareance of men: / but re  
 gardest the way of God truly. ¶ So I haue will  
 to geue tribute vnto the Emperoure: or not:  
 Ought we to geue it: / or ought we not to geue  
 it: But he perceived they spedeise: / and said  
 vnto them: Why temptye me: / Bring me a  
 peny: / I may se it. And they thought it him:  
 He said he: / Whose image a superscription  
 is this: / They said vnto him: The Emperours.  
 Then answered Iesus: and said vnto the:  
 ¶ Geue therfore vnto the Emperour: / what  
 is to the Emperour: / a vnto God: / what  
 is to God.

**Mat. xxi. b**  
**Luc. xx. b**

**Mat. xxi. b**  
**Luc. xx. b**

Gods. And they marryed at him.

Then came vnto hym the Saducees  
 (which holde that there is no resurrection)  
 they asked him / and saide: Master / Moses  
 wrote vnto vs: If any mans brother die / and  
 leaue a wyf / and leaue no children / his brother  
 shall take his wyfe / and raise vp sēd vnto his  
 brother. Now were there seuen brethren / the  
 first toke a wyfe / and byed / left no sēd: and  
 the seconde toke her / and byed / and left no  
 sēd: the thirde in lyke maner. And they all se-  
 uen toke her / and left no sēd. At the laste af-  
 ter them all / the wyfe dyed also. Nowe in the  
 resurrection whan they shall ryse againe /  
 whos wyf shall she be of them: for seuen had  
 hire to wyfe.

Then answered Iesus / and sayde vnto  
 them: Do not ye erre: because ye knowe not  
 the scriptures nor the power of God? Whan  
 they shall ryse agayn from the dead / they shal  
 neither marrye nor be marryed / but they are  
 as the angels in heauen. As touching the  
 dead / that they shall ryse againe haue ye not  
 red in the booke of Moses / how God spake to  
 him in the bush / and sayde: I am the God of  
 Abraham / and the God of Isaac / and the  
 God of Jacob: Yet is not God a God of the  
 dead / but of the liuinge. Therefore ye erre  
 greatly.

And there came vnto him one of the Scri-  
 bes / that had herdene vnto them howe they  
 disputed together / and sawe that he had an-  
 swered them well / and asked him: Whiche is  
 the chiefest commandement of alle? Iesus  
 answered him: the chiefest commandement  
 of all commandementes is this: **Hear O**  
**Israel / the Lord our God is one God /**  
 and thou shalt loue the Lord thy God with  
 all thy herte / with all thy soule / with all thy  
 mynde / and with all thy strenght. This is the  
 chiefest commandement / and the seconde is  
 lyke vnto it: Thou shalt loue thy neighbour  
 as thy selfe. There is none other greater com-  
 mandement then these.

And the scribe sayde vnto him: Master / ce-  
 rely thou hast sayde ryght / for there is but one  
 God / and there is none other without bym /  
 and to loue him with all the herte / with all  
 the mynde / with all the soule / and with all the  
 strenght / and to loue a mans neighbour as

him selfe / is more then them sacrifices and al  
 offerings. But whan Iesus saue that he  
 answered discretely / he sayde vnto hym:  
 Thou arte not farre from the Kingdome of  
 God. And after this burst no man aye hym  
 any mo questions.

And Iesus answered and saide: whan  
 he taught in the temple: Howe saye the scribes  
 that Chastie is the sonne of Dauid: But  
 Dauid him selfe sayeth thowote the holy  
 ghost: The Lord saide vnto my Lord: **Psal cix:**  
 Oye thou on my righte hande: / till I make  
 thine enemies thy foiesole. There Dauid cal-  
 leth him his Lord. How is he then his son?  
 And many people herde him gladly.

And he taught them / and saide vnto them:  
 Beware of the scribes that loue to go in  
 longe garmentes / and leue to be salued in  
 the market / and yet gladly aboue in the syna-  
 gogues / and at the table / they weaue web-  
 bes houses / and vnder a colour they make  
 longe prayers. These shall receaue the more  
 dampnation.

And Iesus sat ouer against the Gods  
 chest / and behelde how the people put money  
 into the Gods chest. And many that were  
 ryche / put in much. And there came a poore  
 wydowe / and put in two mytes / which make  
 a farthinge. And he called vnto him his di-  
 sciples / and sayde vnto them: Verly I saye  
 vnto you / this poore wydowe hath put more  
 into the Gods chest / then all they that haue  
 put in: for they all haue put in of theyr super-  
 fluite / but she of her pouertie hath put in all  
 that she had / euen her whole lyuinge.

The XIII. Chapter.

And whan he wente out of the temple /  
 one of his disciples said vnto him: **Ma-**  
**ster / se what stones and what a building is**  
 this: And Iesus answered / and saide vnto  
 him: Wilt thou al this great building: There  
 shal not one stone be left vpon another / that  
 shall not be stroken doun.

And whan he sat vpon mount Olyuete  
 ouer againste the temple / Peter and James  
 and Iohn / and And: were with hym / pryately  
 Tell vs: Whan shall all these come to passe?  
 And whan shalbe the sofen / whan all these  
 shalbe fulfilled: Iesus answered them / and  
 beganne to saye: Take heed / that no man be-  
 traie

## The Gospel of S. Matthew.

creane you for there shal many come vnder my name/and saye: I am Christ/and shal deceaue many. But when ye shall heare of the noyse of warres/ be not afrayed: for so muste it be/ but the ende is not yet. ¶ One people shall rise agaynst another/ and one realme agaynst another/ and there shalbe earthquake here and there/ and darth shall there be and trou- ble.

Mat. 24. 6.

¶ But take ye hede to your selves. for they shall belure you vp to the Synagogs/ and ye shalbe beaten/ a shalbe brought before princes and kynge/ for my names sake/ for a witness vnto them. And the Gospell muste firste be preached amonge all people.

Mat. 23. 13.  
Some reas-  
de counsell

¶ Now when they shall lode you/ and deli- uer you vp/ take ye no thoughte as for what ye shall saye/ and ymagine ye nothinge as for what/ but what soeuer shalbe giuen you at the same houre/ that speake/ for it is not ye that speake/ but the holy ghoost. ¶ One darth shall deli- uer another vnto darth/ and the father the sonne/ and the children shall rise agaynst their fathers and mothers/ and shall put them to darth/ and ye shalbe hated of all men for my names sake. But who so endureth to the ende shalbe saved.

Mat. 24. 7.  
Luc. 21. 19.  
and 22. 15.

¶ When ye shall see the abhominacion of desolacion/ wherof it is spoke by Daniel the prophete/ stande where it ought not/ who so readeth it/ let him make it well/ then let them which be in Ieruy: rise vnto the mountaynes/ and let them that is on y<sup>e</sup> house toppe/ not descende into the house/ nor come thercin to sech any thinge out of the house. And let him that is in the felde/ not turne backe to sech his clothes.

Mat. 24. 14.

¶ But woe vnto them that are with chyld/ and vnto them that geue sucke in those dayes. Woe thereto/ praye ye that youre flyghte be not in the wynter. For in those dayes there shalbe such trouble as was not from the beginninge of the creatours/ whiche God created vnto this tyme/ neither shalbe. And if the Lord had not shortened those dayes/ there shoulde no man be saved. But for the electes sake whome he hath chosen/ he hath shortened those dayes.

Mat. 23. 13.  
Luc. 11. 17.  
Dan. 11. 1.

¶ Now if any man shall saye vnto you at that tyme: Lo/ here is Christ/ lo/ he is here/ beleue it not. For there shall arise false Christo- fens/ and false prophetes whiche shal soo- ken and wounder/ so because euen the deuy chosen/ if it were possible. But take ye hede: Wholde/ I haue tolde you all before.

Mat. 23. 13.  
Luc. 21. 19.

¶ But at the same tyme after this trouble/ the Sonne and Moone shall lose theyr light/ and the starres shall fall from heauen/ and the poweres of the heauens shall moue/ and the earth shall see the sonne of man comming in the cloudes with greace power and glory. And then shall he sende his angels/ and shal gather together hys chosen from the foure wyndes/ from one ende of the earth to the other.

¶ Learne a similitude of the figge tree: When his brounde is yet tender/ and hath brought forth leaues/ ye knowe that the sommer is nye. So likewise when ye see all these thinges come to passe/ be ye sure that it is nye euen as the veyre. Verely I saye vnto you/ this generation shal not passe/ till all these be fulfilled. Heauen and earth shal perishe/ but my wordes shall not perishe. ¶ But of the day and houre knoweth no man/ neither the angels in heauen/ no/ not the sonne him self/ but the father onely.

¶ Take hede/ watch and praye/ for ye knowe not when the sonne is nye. Like as a man that wente to a straunge countrie/ and lefte his house/ and gaue his seruantes auerortye/ vnto every one his woife/ and commanded the porter that he shoulde watche. Watche ye therefore/ for ye knowe not when the master of the house cometh/ whether he cometh in the euenynge or at mydnyght/ or aboute the flockerowinge/ or in the morninge/ that he come not suddenly/ and fynde you slepyng. Like what I saye vnto you/ that saye: I vnto all: Watch.

The XIII. Chapter.

¶ And after two dayes was Easter/ and the dayes of iuete beate/ and the bygh prestes and scribes sought howe they might take him with deceate/ and put him to darth. But they sayde: Not in the feast dayes/ lest there be an vsoure in the people.

¶ And when he was at Bethanye in the house of Simd the leper/ and sat at the table/ there

Mat. 24. 14.

Mat. 24. 14.

Mat. 24. 14.

there came a woman / whiche had a boxe of pure and costly Nardus oynement. And she brake the boxe/and poured it upon his head. Then were there some that vsdayned a saide: where to ferueth this waste? This oynement might haue bene solde for more then thre hundred pence/and bene geue to the poore. And they gruedged against her.

But Iesus sayde: Let her be in rest: why trouble ye her? She hath done a good worke upon me. Ye haue alway the poore with you/ and whan soeuer ye wyll/ye maye do them good: but not haue ye not alwaye. She hath done what she coulde / she is come before to anoynte my body for my buryall. Verely I saye vnto you: wheresoeuer this Gospell shal be preached in all the worlde/there shall this also that she hath now done/be tolde for a remembrance of her.

**Mat. xxv. 1-10** ¶ And Iudas Iscariot one of the twelue went vnto the priefests/ to betraye hym vnto them. When they herde that / they were glad and promised that they wolde geue hym money. And he sought how he might conueniently betraye him.

¶ And upon the first daye of sette weekes/ when the Easter lambe was offered / his disciples sayde vnto hym: Where wilt thou that we go prepare that thou mayest eate the Easter lambe? And he sent two of his disciples/ sayde vnto them: go your waye into the cyncell/ and there shal meete you a man beainge a pisher with water/solow him/and wheresoever he goeth in / there saye ye to the good man of the house: The master sendeth the worde: Where is the best house / wherein I maye eate the Easterlambe with my disciples? And he shall shewe you a greete paroure / whiche is paved and prepared / there make ready for vs. And the disciples went forth/and came into the cyncell/and founde it as he had sayde vnto them. And they prepared the Easterlambe.

¶ It euen be came with the twelue. And as they sat at the table and had eate/ Iesus sayde: Verely I saye vnto you: One of you that eateth with me/shal betraye me. And they were fery/and saide vnto him one after another: Is it I? and another (sayde:) Is it I? He answered/and saide vnto them: One of the

twelue/euen thesame that dyppeth with me in the platter. The sonne of man truly goeth forth as it is written of him. But now into that man/whom the sonne of man is betrayed. It were better for thesame man that he had neuer ben borne.

¶ And as they had eate/Iesus toke the bread/ and gaue thanks/and brake it/and gaue it them/ and sayde: Take/eate/this is my body. And he toke the cuppe/thanked/and gaue it them/ and they dyd all thinke therof. And he saide vnto them: This is my blood of the newe testament/whiche shalbe shed for many. Verely I saye vnto you/that from henceforth I will not drinke of the frute of the vyne/tyl the day that I drinke it newe in the kingdome of God. And whan they had saide grace/they went forth vnto mount Oliuet.

¶ And Iesus saide vnto them: This night shall ye all be offended in me:for it is written: \* I will smite the shepheard/ and the shepe shall be scatered abroade. Neuerthelesse/ I assure that I am rysen againe/ I wil go before you into Galile. But Peter saide vnto him: And though all men should be offended/ yet wolde not I be offended. And Iesus layde vnto hym: Verely I saye vnto the: In this same night before the cock crowe two tymes/ shalt thou denye me thrise. But he sayde yet more: Yee/ though I should be with the/ yet wyll I not denye the. So saide they all in lyke maner.

¶ And they came into the felde called Gethsemane/and he said vnto his disciples: Sit ye here/tyl I go ponder a praye. And he toke in hym Peter and James/and Iohn/and beganne to praye fearfull/and to be in an agony/ and saide vnto them: My soule is heavye vnto me/for the death/whiche ye here and watch. And he wente forth a litle/ and fel upon the ground/and prayed / that/ if it were possible / the houre might passe from him/and saide: Abba / my father / all thinges are possible vnto the/ take this cuppe awaye from me: Neuerthelesse/ and what I wil/ but what thou wilt.

¶ And he came vnto them/ and found them sleeping/and sayde vnto Peter: Simon/ sleepest thou? couldest thou not watch with me one houre? Watch and praye/that ye fall not into temptacion. The spete is wyllinge / but the

Mar. xvi. 6

Luce. xxi. 1-6

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

Mat. xxv. 1-10

## The Gospel of S. Marke.

mat. xxv. d the fleshe is weak. And he wente southe a-  
 gayne/and payed/and spake thesame woordes/  
 and returned/and founde them sleepinge agayne:  
 for their eyes were heauy/and they knewe not  
 what they shoulde answer him. And he came  
 the thirde tyme/and sayde vnto them: Slepe on  
 now/and take youre resse. It is nowgher the  
 houre is come: Beholde/ the sonne of man shalde  
 bequered into the handes of synners: arye/ let  
 vs be goyng. Beholde/ he is at hande that  
 betrayeth me.

mat. xxvi. c And immediatly while he yet spake/ came  
 Luc. xxii. d Judas one of the twelfe/ a with him a great  
 Job. xviij. a multitude/ with swordes and staves/ from  
 the hyghe priestes and scribes, and elders: And  
 the trapour had geuen them a token/ and  
 sayde: Whome soeuer I kysse/ that same is he/  
 laye handes vpon him/ and lede hym awaye  
 warily. And whan he was come/ he wene  
 straghtwaye vnto him/ and said vnto him:  
 O master/ master/ and kysed him. Then  
 layde they their handes vpon him/ and toke  
 him. But one of the that stode by/ drewe  
 out his swerde/ and smote the hyghe priestes  
 seruante/ and cut of his eare.

mat. xxvi. f And Iesus answered/ and saide vnto  
 Luc. xxii. d them: Ye are come forth as it were to a mur-  
 derer/ with swordes and with staves to take  
 me: I was halie with you in the temple/ and  
 taughte/ ye to kille me not. But this is done  
 that the scripture maye be fulfilled. And all  
 the disciples forsoke him/ and fled. And there  
 followed him a yonge man/ whiche was clothed  
 in linnen upon the bare kynne/ and the yonge  
 man toke flede naked from them.

mat. xxvi. f And they led Iesus vnto the hyghe priest/  
 Luc. xxii. d where all the hyghe priestes and elders and  
 scribes were come together. As for Peter/ he  
 followed him afare of into the hyghe priestes  
 palace. And he was there/ and sat with the  
 seruantes/ and warmed him.

mat. xxvi. f But the hyghe priestes and the whole  
 counsaill sought witness against Iesus/ that  
 they mighte charge him to death/ and they  
 founde none. Many gaue false witnesse a-  
 gainste him/ but their witnesses agreede not  
 together. And some stode vp/ and gaue false  
 witnesses against him/ and said: We herde him  
 Joban. ii. c saye: I will breake doune this temple that

is made with handes/ and in thre daies builde  
 another/ not made with handes/ but the  
 witnesses agreede not together.

And the hyghe prieste stode vp amange the  
 them/ and sayde: Answerest thou man any  
 thinge? But he helde his tynge/ and answered  
 nothinge. Then the hyghe prieste axed him  
 agayne/ and saide vnto him: Art thou Christe  
 the sonne of the blessed? Iesus sayde: I am.  
 And I ye shall see the sonne of man syle at the  
 right hand of power/ and come in the cloudes  
 of heauen. Then the hyghe prieste rent  
 his clothes/ and sayde: What neede we any  
 more witnesses? Ye haue herde the blasphemy:  
 What thinke ye? They all condemned him/  
 that he was guiltye of death. Then beganne  
 they some to spytte vpon him/ and to couer  
 his face/ and to smyte him with fistles/ and to  
 saye vnto him: Prophecie vnto vs. And the  
 seruante smote him on the face.

And Peter was beneth in the palace.  
 Then came one of the wenches of the hyghe  
 priest: And whan she sawe Peter warminge  
 him/ she looked vpon him/ and saide: And thou  
 wast with Iesus of Nazareth also. But he  
 denyed/ and saide: I knowe him not/ neyther  
 can I tell what thou sayest. And he wente  
 oute into the fore court/ and the facke erre.  
 And a damsell sawe him/ and beganne agayne  
 to saye vnto them that stode by: This is one  
 of them. And he denyed it agayne. And after  
 a lile while they that stode by/ stode agayne  
 vnto him. Of a trouth thou art one of them:  
 for thou art a Galilee/ and thy speache soundeth  
 euen alyke. But he beganne to curse/ and  
 sweare: I knowe not the man that ye speake of.  
 And the facke erre agayne. Then thought Peter  
 vpon the woide that Iesus saide vnto hym.  
 Before the facke crome two tymes/ thou  
 shalt denye me thise. And he beganne to  
 wepe.

### The XV. Chapter.

And soone in the morninge/ the hyghe  
 priestes helde a counsaill with the Elders/  
 and scribes/ and the whole counsaill/ and  
 bounde Iesus/ and led him awaye/ and  
 deliuered him vnto Pilate: A Pilate axed him  
 whether he kynge of the Iewes: He answered  
 and saide vnto him: Thou sayest it. And  
 the

the hygge puelles accused hym soic. But Pilate ased hym agayne / and sayde: Junsweerst thou nothyng? Beholde/ how soie they laye to thy charge. Neuertheless/ Iesus answered nomore / in so muche that Pilate maruelled.

¶ At the feast of Easter he was wont to release unto them a prisoner/whomsoever they wolde desire. There was in prison with the felonious/one called Barrabas/ whiche in the scripture had committed murder. And y people wente vp/ and prayed hym / that he wolde so as he was wont. Pilate answered them/ will ye that I geue loufe unto you the Kinge of the Jewes? For he knewe that the hygge puelles had desired hym of enuye. But the hygge puelles moued y people/ that he should rather geue Barrabas loufe unto them.

¶ Pilate answered agayne / and sayde vnto them: What will ye then that I do vnto hym / whom ye accuse to be Kinge of the Jewes? They cryed agayne: Crucific him. Pilate sayde vnto them: What euell hath he done? But they cryed yet much more: Crucific him. So Pilate thought to satisfie the people / and gaue Barrabas loufe vnto them/ and desired them Iesus/ to be scourged and crucified.

¶ And the souldiers led him into the common hall / and called the whole multitude together / and clothed him with purple / a plaide robe of scarlet/ and crowned him with all/ and beganne to salute him: Hail/ Kinge of the Jewes. And smote him vpon the heade with a reede/ and spytte vpon him/ and set vpon the face/ and worshipped him. And when they had mocked him/ they toke the purple of hym/ and put bye clothes vpon hym / and led hym out that they might crucific him.

¶ And they compelled one that passed by/ called Symon of Cyren/ which came from the cite/ and was the father of Alexander a Rufus/ to beare hys crosse. And they brought him to the place Golgatha/ which is by interpreacion/ a place of head mens skulles. And they gaue him wyne myxe wth myrre to drinke/ and he toke it not. ¶ And when they had crucified hym/ they parted bye garments/ a calling lotes therfore what every one shoulde take. And it was aboute the thirde houre/ and they crucified him. And the title of his cause was

written ouer aboute him (namely:) The Kinge of Jewes. And they crucified him with two murderers / one at the right hande/ and one at the left. Then was the scripture fulfilled/ which sayeth: He was counted amonge the euell doers.

¶ And they that wente by/ reuiled him/ and wagged their heades/ and sayde: See vpo the Kinge of Jewes how goodly breakest thou vnto the temple/ Luc. xxij. b and buildest it agayne in thre dayes: Helpe thy selfe now/ and come vnto the crosse. The hygge puelles also in like maner laughed him to scorne amonge them selves with the Scrybes / and sayde: He hath helped others/ him selfe can be not helpe. If thou Christ and the Kinge of Israel/ let thine come vnto now from the crosse / that we maye see it and beleue. And they that were crucified with him/ deefed him also.

¶ And when it was aboute the sixte houre/ there was a darkness ouer the whole lande/ Mat. xxv. e vntill aboute the nyenth houre. And aboute the nyenth houre Iesus cried loude and sayde: Ely/ Ely/ lamina sabibani: which is interpreted: My God/ My God/ why hast thou forsaken mee. And some that stode by / when they herde that/ they said: Beholde/ he calleth Elias. ¶ Then ranne there one/ and fylled a sponge with vynerge / and sticte it vpo a reede/ Ioan. xij. c and gaue hym to drynke / and sayde: Holde still/ let se whether Elias will come/ and take hym vnto. But Iesus cryed loude / and gaue vp the ghost. And the vale of the temple rent in two peces from aboute yll bench.

¶ The captayne that stode thereby ouer a gaynss hym / when he sawe that he gaue vp the ghost with such a crye/ he sayde: Verely/ this man was Gods sonne.

¶ And there were womē there also / which he heelde this affare of / amonge whome was Mary Magdalene / Mary of James y litle / and the mother of Iosue and Salome/ which had folowed him/ and many other that wente vp with hym to Jerusalem. ¶ And at euen there was a great earthquake / so that the founntaynes of the temple / whiche is the foue Sabbath / there came one Iosuep of Arimathea / a worshipfull Senatour / which looked also for the Kingdome of God/ and wente in boldly vnto Pilate late

## The Gospel of S. Marke.

late / and ased the body of Iesus: But Pilate marauyled that he was dead already / and called the captayne / and ased hym / whether he had longe bene dead. And when he had gotten knowlege of the captayne / he gaue Ioseph the body. And he bought a linnen cloth / toke hym doune / and wrapped him in the linnen cloth / and layed him in the sepulchre / which was hewen out of a rocke / and rolled a stone before the doore of the sepulchre. ¶ But Mary Magdalene / and Mary Ioseph / behelde where he was layed. ¶

Math.  
xxviii.g

### The XVI. Chapter. ¶

¶ **M**ark. **A**ffid. ¶ upon the Sabbath was past / Mary Magdalene / and Mary Iames / and Salome / bought spices that they myght come early to anointe hym. And they came to the sepulchre / upon a daye of the Sabbathes / very early when the Sunne arose / and sayde one to another. Who shall rolle vs the stone from the doore of the sepulchre? And when they looked / they sawe that the stone was rolled awaye: for it was a very greate one. And they wente into the sepulchre / and on the right hande they sawe a yonge man sittinge / which had a lōge white garment upon hym / and they were aghast. ¶ But he sayde unto them: Be note afrayed / for I see Iesus of Nazareth which was crucified: he is risen / he is not here. Beholde the place where they layed hym. But go ye your waye / and tell bye disciples / and Peter / that he will go before you into Galilee: there shall ye see hym / as he sayde unto you. ¶ And they wente forth in all the hast / and fled fro the sepulchre: for there was a trembling / and feare come upon them / neyther sayde they any thyng to any man / for they were afrayed.

Math.  
xxviii.a  
Luc. xxiii.a

Luc. i. a  
Math.  
xxiii. b

¶ **M**ark. **B**ut Iesus / when he was risen vpon early upon the first daye of the Sabbathes / he appeared first vnto Mary Magdalene / out of whome he had cast seven devils. And she wente and tolde them that were with him / as they mourned and wept. And when they heard that he liued / and had appeared vnto her / they beleued not. ¶ Afterward as two of the were walkinge / he shewed hym selfe vnder another figure / whā they were goyng vnto

pon the felde. And they went / and tolde the other: these they beleued not also. ¶

¶ **M**ark. **A**fter last / as the cleuen sat at the table / he shewed hym selfe vnto them / and rebuffed their vnbeleife / and the hardnesse of theyr herte / because they beleued not the which had sene hym risen. And he sayde vnto them: Go ye your waye into all the world / and preach the Gospell vnto all creatures. Who so belieueth and is baptised / shall be saved. But who so belieueth not / shall be damned.

¶ **M**ark. **A**s for the tokens / which shall folowe them / that beleue / these are they: ¶ In my name shall they cast out devils: ¶ Speake with newe tongues: ¶ Thye awaye serpentes: And if they haue drunk any deadly thyng / it shall not hurt them: ¶ They shall laye theyr handes vpon the sicke / and they shall recover.

¶ **M**ark. **A**nd the Lord / after that he had spoken vnto them / was taken vp into heauen / and sat on the right hande of God. And they wente out / and preached euery where. And the Lord wrought with them / and confirmed the word with tokens / and signes.

### The ende of the Gospell of Saines Marke.

## The Prologe of S. Luke.



¶ **L**uke. **S**o muche as many haue taken in hande / to set forth the wordes of the actes that are come to passe / among vs / lyke as they begunne vnto vs / which from the beginninge sawe them theyr selves / and were ministers of the wordes. I thought it good / after that I had diligently searched out all from the beginninge / to write the same orderly vnto the good Theophilus / that thou myghtest knowe the certen of the wordes / wherof thou art nowe furnished.

The



# The Gospel of saynce Luke.

## The first Chapter.



**I**n the tyme of Herode King of Jewry/there was a priest named Zacharye of the 7 course of Abia/ a bio wyse of 7 daughters of Aard/ a her name was Elizabeth. They were both ryghteous before God/and walked in al the commaundementes and statutes of the Loide/veneprouable. And they had no child/ for Elizabeth was barren/and they were both well styren in age.

And it came to passe as he offered the pyces offer before God/ when his course came (accordinge to the custome of the priesthode) he wente into the temple of the Loide/ and the whole multitude of the people was without in prayer/whyte the incense was burnyng. And the aungel of the Loide appeared vnto him/and stode on the ryght syde of the aultare of incense. And when Zacharye sawe hem/ he was abashed/ and there came a feare vpon hym.

But the aungell sayde vnto hym: feare not Zachary: for thy prayer is herde. And thy wyfe Elizabeth shall beare the a sonne/ whose name thou shalt call Jhon/ and thou shalt haue ioye and gladnes: and many shall reioyce at thy byrthe: for he shall be greate before the Loide. Wyne and stronge drinke shall be not drinke. And he shall be fylled with the holy ghoost/ euen in his mothers wombe. And many of the chyldren of Israel shall be turne vnto the Loide theyr God. And he shall go before hym in the sperte and power of Elias/ to turne the hertes of the fathers vnto the chyldren/ and the vnfaithfull vnto the wyse dome of the enyghteous/ so make 7 people ready for the Loide.

And Zachary sayd vnto the aungel: Where

by shall I know this? for I am olde/ a my Gen. xviij. c wyse well styren in age. The aungel aunswere/ and sayde vnto hym: I am Gabuel that stude before God/ and am sente to speake vnto the/ and to shewe the thess glab rydynges. And beholde/ thou shalt be vomme/ and not able to speake/ vntyll the day that she come to passe/ because thou hast not beleued my woos: iij. Re. viij. des/ which shall be fulfilled in their season.

And the people waited for Zachary/ and marvelled that he taryed so longe in the temple. And when he went out/ he coulde not speake vnto them. And they perceived that he had sene a vision in the temple. And he beckened vnto them/ and remayned spechelesse.

And it fortuned/ when the tyme of this offer was out/ he went home into his house. And after those dayes Elizabeth his wyfe conceaued/ and byd her self v. monethes/ and sayde: Thus hath the Loide done vnto me/ in the dayes wherein he hath looked vpon me/ to take awaye fro me my rebute amonge men.

And in the sixte moneth was the aungel Gabuel sent from God/ into a cite of Galile/ called Nazareth/ vnto a virgin that was spoused vnto a ma/ whose name was Joseph of 7 house of Dauid/ a the virgins name was Mary. And 7 aungel came in vnto her/ a sayde: Hyle thou full of grace/ the Loide is with the: blessed arte thou amonge women.

Wha the sawe him/ she was abashed/ at his sayng/ a thought: What maner of salutation is this: a the aungel said vnto her: feare not Mary/ for thou hast founde grace with God. Beholde/ thou shalt ebrace in thy wombe a beare a sonne/ a shalt call his name Iesus/ he shall be greate/ a shall be called the sonne of the hyghest. And the Loide God shall geue him 7 feare of Dauid his father/ a he shall be hnge ouer 7 house of Jacob for euer/ a there shall be no ende of his kyngdome. Then sayde Mary vnto the aungel: Howe shall this be sayng/ I knowe not a man: The aungel aunswere/ a said vnto her: The holy ghoost shall come vnto the/ and the power of the hyghest shall ouer shadowe the. Therefore the holy also/ which shall be doine/ of 7 shall be called the sonne of God. And beholde/ thy cofin Elizabeth/ she also hath conceaued a sone in her olde age/ this is the sixte moneth of her/ whiche is reported

## The Gospel of S. Luke.

**Luc. vii. c.** to be barren / † for with God is nothing impossible. And Mary saide: Beholde here am I the barren mayden of the Lorde; be it vnto me as thou hast sayde. And the aungel departed from her.

**S.** † And Mary arose in those dayes / and went into the mountaynes with hayst into the cite of Ieremy; and came into the house of Zachary; and saluted Elizabeth. And it fortuned as Elizabeth herde the salutation of Mary / she babe spange in her wombe. And Elizabeth was filled with the holy ghoost / & cryed loud; and saide: Blessed art thou among women / and blessed is the frute of thy wombe. And howe happenceth this to me that the mother of my Lorde commeth vnto me? Beholde / when I herde the voyce of thy salutation; the babe spange in my wombe with ioye. And blessed art thou that hast beloued; for the thinges shalbe performed; which were tolde thee from the Lorde. And Mary sayd.

**Eccl. i. 10.**

† My soule magnificeth the Lorde. And my ioyce reioyceth in God my sauour.

So: he hath labored vpon the lowe degre of his hande mayden.

Beholde; from henceforth shall all generacions call me blessed.

So: he that is myghty / hath done great thinges vnto me; and holy is his name.

And his mercy endureth throughout all generacions; vpon them that feare hym.

So: strength strength with his arme / and scattereth them that are proude in the imagination of their hearte.

**j. Reg. ii. 4.  
Eccle. x. c.**

† Scattereth downe the myghty from the heaue; and casteth them of some degre.

He filleth the hungry with good thinges; and leueth the ryche go emptye.

He remembereth mercy; and helpeth vp his seruant Ieruel.

**Gen. xxi. c.**

† Euen as he promysed vnto our fathers / Abraham; and to his seede for euer.

And Mary abode with her aboute thre monethes; then returned home agayne.

**E.**

† And Elizabeths yeme was come; that she shoulde be: used; and she brought forth a sonne. And her neyghbours & kynnesmen herde that † Lorde had shewed great mercy vpon her; & they reioyced with her. And it fortuned

**Gen. xxi. 4.  
Luce. xi. 1.**

vpon the eighth daye; † they came to circumcise

the chyld; and called hym Zachary after his father. And his mother auerred; and said: No; but he shalbe called Iohn. And they sayd vnto her: There is none. In thy finis; that is so called. And they made signes vnto his father; howe he wolde haue hym called. And he aied for writinge tables; wrote a iaide: His name is Iohn; and they maruailed all. And immediately was his mouth and his tynge opened; and he spake; & prayed God. And there came a feare vpon at their neyghbours. And all this acte was noyded abroade; throughout of the hyll countrie of Ieremy: And all they that herd thereof; toke it to heart; and saide: What manner of man will this chyld be? For the hande of the Lorde was with hym.

And Zachary his father was fylled with the holy ghoest; and prophesied; and sayde.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

And hath set vp an † house of saluation; in the house of his seruant Dauid.

Euen as he promysed afore tyme; by the mouth of his holy prophetes.

That he wolde deliuer vs from our enemyces; a frid the hande of all such as hate vs.

And that he wolde shewe mercy vnto our fathers; and thinke vpon his holye † conuention.

Euen the corde that he strake vnto our fathers; Abraham; so: to geue vs.

† That we be deliuered out of the hande of our Iem enemyces; myght serue him without feare; all the dayes of our lyfe; in such holynesse; & righteousness; as is acceptable before hym.

And thou chyld; shalt be called a prophete of the hysel: for thou shalt go before the Lorde; to prepare his waye.

And to geue knowlege of saluation vnto his people; so: the remission of their synnes.

Therow the tender mercy of our God; whereby the day springe from an hysel; hath risen.

That he myght geue light vnto the; that set in darcknesse; and shadowe of death; to gyde our feet into the waye of grace.

And the chyld grew; & waxed strong in sperte; & was in the wilderness; tyll the tyme that he shoulde theme hym selfe vnto the people of Israel.

## The II. Chapter. ¶

**I**T founde at the same tyme / that there was oute a commouderment from Augustus the Emperour / that the whole worlde shoulde be taxed. And this taxing was the first that was executed / when Cereus was lycenauant in Syria. And they went all / every one to his owne cite to be taxed. Then Joseph gat hym w<sup>th</sup> also from Galile / oute of the cite of Nazareth / into Jewry / to the cite of Dauid / which is called Bethlem / (because he was of the house and lynage of Dauid) that he myght be taxed w<sup>th</sup> Mary his spoused wyf / which was w<sup>th</sup> chylde.

**I** And it founde whyle they were there / the tyme was come / that she shoulde be deliuered. And she brought forth her first begotten sonne / and wrapped hym in swaddling clothes / and layed hym in a manger / for they had no roome in the ynnes.

**¶** And there were in the same region shepherdes in the feld by the foldes / and watchyng their flocke by nyght. ¶ And beholde / the anngel of the Lorde / stode by the / and the byghenes of the Lorde / shone round about the / and they were sore afrayd. And the anngel sayde vnto them / be not afrayed. Beholde / I bring you nyngenes of great ioye / whiche shall happen vnto all people / for vnto you this daye is borne the saviour / euen Christ the Lorde / in the cite of Dauid. And take this for a token: Ye shall fynde the babe swaddled / and layed in a manger. And straight waye there was by the anngel a multitude of heavenly hostes / which praised God / and sayde: Glory be vnto God w<sup>th</sup> hys / and peace vpon earth / and vnto men a good wyll. ¶

**¶** And it founde whā the anngels were gone fro them into heauen / the shepherdes sub oute another: let vs go now eue vnto Bethlem / a sechys thynge that is happened / which the Lorde hath shewed vnto vs. And they came w<sup>th</sup> haist / a founde both Mary a Joseph / a the babe layed in the manger. And when they had sene it / they published abroad / sayyng: that was tolde them of this chylde. And all they that herde it wondred at the wordes / which the shepherdes had tolde them. But Mary kept all these sayynges / a pondered the in her herte. And the shepherdes returned /

prayinge and laubing God / for all that they had herde and sene euen as it was tolde the. ¶

**¶** And when eygher dayes were ended / that the chylde shoulde be circycled / his name was called Jesus / which was named of the anngel / before he was conceaued in his mothers wombe. ¶

**¶** And when the dayes of their purification / after the lawe of Moyses were come / they brought hym into Jerusalem / that they myght present hym vnto the Lorde / (as it is written in the lawe of the Lorde: ¶ Every man chylde that first openeth the matrix / shalbe called holy vnto the Lorde) and that they myght geue the offerynges / as it is written in the lawe of the Lorde (namely) a payre of turtle doves / or two yonge pigeons.

And beholde at Jerusalem there was a man / whose name was Symeon / and the same man was iust / a feared God / and longed for / a consolation of Israel / a holy ghost was in hym. And an aunsweere was geuen him of the holy ghost / that he shoulde not see death / before he had sene the Lorde Christ. And he came by inspiration into the temple.

And when the elders brought chylde Jesus into the temple / so do for hym after the custome of the lawe / then toke he hym vp in his armes / and prayed God and sayde.

Lorde / nowe letteth thou thy seruante departe in peace / accordinge to thy promise.

For myne eyes haue sene thy saviour / whome thou hast prepared for all people.

¶ A lycht for the lightnyng of the Gentyls / and for the prayse of the people of Israel. ¶

¶ And his father and mother marvelled at the thynge that were spoken of hym. And Symeon blessed them / and sayde vnto Mary his mother: Beholde / this chylde / shalbe seene to a fall / and to an vprynginge agayne of many in Israel / and for a token / which shalbe spoken agaynst. And the swearde shall pearce thy soule / that the thoughtes of many hertes may be opened.

And there was a Propheetisse / one Anna / the daughter of Phanael of the wybe of Aser / which was of a great age / and had lynced thretye yeres / w<sup>th</sup> her husbande from her virginity / a had not bene a wedowe aboute foure score and foure yeres / which came neuer from

Gen. xij. b

Luce. i. e

Leuit. xij. b  
¶ Reg. i. b

Exo. xij. a

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b

Leuit. xij. b



14. † But Herode the Tetrarcha when he was  
 rebuked of hym; because of Herodias his bro-  
 thers wyfe / and for all the euils that Herode  
 had doynes all this; he layed Thon in prison.

15. † And it fortuned when all the people recea-  
 ued baptysme; and when Iesus also was bap-  
 tized; and prayed that heauen opened; and the  
 holy ghoost came downe in a bodely shape like  
 a Dove upon hym. And out of heauen there  
 came a voyce; which sayde: Thou art my beare  
 sonne; in whom I delyce.

16. And Iesus was aboute thyrtye yeres whā  
 he beganne. † And he was taken for the sonne  
 of Ioseph; which was the sonne of Ely; which  
 was the sonne of Mathar.

17. Which was the sonne of Leui.  
 18. Which was the sonne of Melchi.  
 19. Which was the sonne of Ianna.  
 20. Which was the sonne of Ioseph.  
 21. Which was the sonne of Marthias.  
 22. Which was the sonne of Amos.  
 23. Which was the sonne of Mathum.  
 24. Which was the sonne of Ely.  
 25. Which was the sonne of Hange.  
 26. Which was the sonne of Maath.  
 27. Which was the sonne of Marthias.  
 28. Which was the sonne of Simci.  
 29. Which was the sonne of Ioseph.  
 30. Which was the sonne of Iuda.  
 31. Which was the sonne of Iohanna.  
 32. Which was the sonne of Refa.  
 33. Which was the sonne of Iordabel.  
 34. Which was the sonne of Salariel.  
 35. Which was the sonne of Meri.  
 36. Which was the sonne of Melchi.  
 37. Which was the sonne of Abdi.  
 38. Which was the sonne of Cosam.  
 39. Which was the sonne of Elmabam.  
 40. Which was the sonne of Her.  
 41. Which was the sonne of Ieso.  
 42. Which was the sonne of Elizer.  
 43. Which was the sonne of Joem.  
 44. Which was the sonne of Martha.  
 45. Which was the sonne of Leui.  
 46. Which was the sonne of Symcon.  
 47. Which was the sonne of Iuda.  
 48. Which was the sonne of Ioseph.  
 49. Which was the sonne of Ionam.  
 50. Which was the sonne of Mathum.  
 51. Which was the sonne of Melchi.

Which was the sonne of Menam.  
 Which was the sonne of Martham.  
 Which was the sonne of Marth.  
 Which was the sonne of Sauid.  
 Which was the sonne of Iesse.  
 Which was the sonne of Ouid.  
 Which was the sonne of Boos.  
 Which was the sonne of Salmon.  
 Which was the sonne of Iasaffon.  
 Which was the sonne of Aminadab.  
 Which was the sonne of Aram.  
 Which was the sonne of Iefrom.  
 Which was the sonne of Phares.  
 Which was the sonne of Iuda.  
 Which was the sonne of Iacob.  
 Which was the sonne of Iaac.  
 Which was the sonne of Abrahā.  
 Which was the sonne of Chara.  
 Which was the sonne of Iacobi.  
 Which was the sonne of Serug.  
 Which was the sonne of Regu.  
 Which was the sonne of Peleg.  
 Which was the sonne of Eber.  
 Which was the sonne of Salab.  
 Which was the sonne of Layan.  
 Which was the sonne of Arphaxad.  
 Which was the sonne of Sem.  
 Which was the sonne of Noe.  
 Which was the sonne of Lamed.  
 Which was the sonne of Iathusalab.  
 Which was the sonne of Noch.  
 Which was the sonne of Jared.  
 Which was the sonne of Malael.  
 Which was the sonne of Kenan.  
 Which was the sonne of Enos.  
 Which was the sonne of Serp.  
 Which was the sonne of Adam.  
 Which was the sonne of God.

## The liii. Chapter.

1. Iesus ful of the holy ghoost; came agayne X  
 from Iordane; and was led of the spiret Matt. iij. a  
 into wildernes; and fourty dayes longe was  
 he tempted of the Deuil. \* And in those dayes \* Lxx. iij. a  
 he had eate nothinge. And when they were iij. xx. iij. b  
 ended; he hungered afterwarde. And the Deuil  
 sayde unto him: If thou be the sonne of God; c  
 commande this stone that it be breade. And  
 Iesus answered and sayde vnto hym: It  
 is written / I Man shall not lyue by bread  
 Deut. viij. a  
 onely; but by every woide of God / and the  
 dd. iij. Deuil

## The Gospel of S. Luke.

And hee tooke hym vp into an hyghe mountayne/  
and showed hym all the kynngdomes of the  
whole worlde in the ruyne of an eye  
and sayde vnto hym: All thys power will I  
geue vnto thee/ and the glory thereof/ for it is  
written ouer vs in the sayde booke: I geue it to whome  
I will. I shal now toke the wyrd/ and they  
shall all be thine. Iesus answered hym/ and  
said: It shal be so. Iesus answered hym/ and  
said: Thou shalt worshippe the Lorde thy  
God/ and hym onely shalt thou serue.

Deut. vi. c

**B** And hee carryed hym to Ierusalem/ and set  
hym vpon a pynacle of the temple/ and sayde  
vnto hym: It thou be the sonne of God/ cast  
the selfe downe from hence. For it is written:

Psal. xc. b

Thou shalt geue thyngels charge ouer thee/  
to kepe thee/ and with their handes they shall  
holde thee vp/ that thou faile not thy foete  
agaynst a stone. And Iesus answered/ and  
sayde vnto hym: It is sayde: Thou shalt not  
tempte the Lorde thy God. And when the  
tytel had ended all the temptacions/ hee depa-  
red from hym for a season.

Deut. vi. c

Mat. iij. b

Marc. i. b

And Iesus came agayn in the power  
of the spycite into Galile. And the same of hym  
was noyde throughtout all the region rounde  
about. And hee was in their Synagoges/  
and was commended of euery man.

Mat. xij. g

Marc. vi. a

And hee came vnto Nazareth/ where he  
was nourished/ and as his custome was/ he wete  
into the synagoge/ and the Sabbath/ and  
stode vp for to rede. Then was there deliuered  
vnto hym the booke of the prophete Esay. And  
when he had turned ouer the booke/ hee founde  
the place where it is writte: The spycite of the  
Lorde is with me/ because he hath anoynted  
me/ to preache the Gospell vnto the poore/ hath  
he sent me/ to heale the broken hearted/ to preache  
deliuerance to the captiue/ and sight to the  
blinde/ and to send hym forth in liberty/ and to  
preache the acceptable yeare of the Lorde.

Is. lxi. b

Is. lxi. a

**E** And when he had closed the booke/ he gaue  
it agayne to the minister/ and sat hym downe.  
And the eyes of all that were in the Synagoge/  
were fastened vnto hym. And hee beganne to  
saye vnto them: This daye is this scripture  
fulfilled in your eares. And they all gaue  
hym worshippe/ and wondered at the gracious  
wordes/ which proceeded out of his mouth. For

Mat. xij. g

Marc. vi. a

And they sayde: Is not thys Iosephs  
sonne?

And hee sayde vnto them: Doubtes ye will  
saye vnto me thys prouerbe: Without heale  
thy kysse. For how greates thinges haue we  
herde done at Capernaum? And he saith here  
also in thine owne countrey. But hee sayde:  
Verily I saye vnto you/ there is no prophet  
accepted in hye owne countrey. Neither in the  
of a truerth I saye vnto you: There were  
many wydowen in Israel in the tyme of  
Elia/ when the heauen was shut thre yeres  
and syxe monethes/ so that there was greates  
dyrth in all the lade/ and to none of them was  
Elia sent/ but onely vnto Syrepta of the  
Sydonians to a wydowen. And many lepro-  
were there in Israel in the tyme of Elisha/ a  
prophet/ and none of them was cleansed/ save  
onely Naaman of Syria.

And as many as were in the Synagoge  
when they herde that/ were filled with wrath.  
And they rose vp/ and thrust hym out of the  
synagoge/ and ledde hym vp to the edge of the hill/  
whereupon their cite was builded/ that they  
myght cast hym downe headlong. But he  
wente his waye/ throughto the myddell of them.  
And hee came to Capernaum a cite of Galile/  
and taught the people on the Sabbathes. And  
they wounded at his doctrine/ for his teach-  
ing was with power.

And in the Synagoge there was a man  
possessed with a foule spycite/ who cryed loudly/  
and sayde: See me alone/ what haue I to do  
with the thou Iesu of Nazareth? Art thou  
come to dystroye vs? I knowe the thyng thou  
art/ when the holy of God. And Iesus rebu-  
red hym/ and sayde: Hold thy tongue/ and  
departe out of hym. And the spycite thrust hym  
in the myddell amonge the people/ and departed  
from hym/ and dyd hym no harme: and there came  
a feare ouer the all/ and they spake amonge  
the selfe/ saying: What manner of thyng is this?  
he commandeth the foule spycites with  
authorite and power/ and they departe out. And  
the same of hym was noyde throughtout all the  
places of the countrey rounde about. For

And hee rose vp out of the synagoge/ and  
came into Symons house. And Symons  
mother in lawe was taken with a great feare/  
and they payed hym for to leaue. And hee wente

Mat. xij. g  
Marc. vi. a

Mat. xij. g  
Marc. vi. a

Mat. xij. g  
Marc. vi. a

unto her/and commaunded the fouer. And it  
lefte her/and immediately she rose vp/and imi-  
nistred vnto them.

¶ And when the Sunne was gone downe/  
all they that had sycke of diuerse diseases/  
soughte them vnto him. And he sayde hys  
handes vpon every one of them/and made  
them whole. ¶ The deuils also departed oute  
of many / cryinge and sayinge: Thou arte  
Christe the sonne of God. And he rebuked  
them/and suffered them not to speake/for they  
knewe that he was Christe. But when it  
was daye/ he wente ouer into a deserte place.  
And the people soughte hym/that he shoulde  
not departe from them. But he sayde vnto  
them: I must preache the Gospel of the King-  
dome of God to other cyties also: For ther-  
to am I sent. And he preached in the Syna-  
gogues of Galile.

## The V. Chapter. †

¶ It came to passe that the people pressed  
vpon hym/so that he wode of God/¶  
he stode by the lake of Genesareth / and sawe  
two shyppes stande by the lake syde: but the  
fischers were gone out of the / and had wash-  
shed their nettes. Then wente he into one of  
the shyppes/which was Symons/and praied  
him/that he wolde thrust out a litle from the  
lande. And he sat him downe/and taughte the  
people out of the shyppe.

¶ And when he had lefte of talkinge/ he saide  
vnto Symon: Launche oute into the depe/  
and let sette your nettes to make a draughte.  
¶ And Symon answered / and sayde vnto  
him: Master we haue laboured all the night/  
and taken nothinge. But vpon thy woide/ I  
will louse the net. And wha they had so done/  
they toke a greate multitude of fische: and  
they nette brake. And they made signes to  
they selowes which were in the other shyppe/  
that they shoulde come and helpe them. And  
they came and fylled both the shyppes full/  
so that they sunk.

¶ When Symon Peter sawe that he fill  
dune at Iesus wordes/and sayde: Lord ge  
to me/for I am a synfull man. For he was  
astonnyd/and at that were with him/at this  
sighte of fische which they toke / and so  
were James and Iohn also the sonnes of  
Zebedee/which were Symons companions.

¶ And Iesus sayde vnto Symon: Feare not/  
for from hence forth thou shalt take men. And  
they soughte the byppes to lande/and lefte Matt. iij. a  
all/and followed him. †

¶ And it fortunede as he was in a cyrie / for  
holde/there was a man full of leprosy. Whan  
he sawe Iesus/ he fell vpon his face / and bes-  
oughte him/and sayde: Lord. If thou wilt  
thou canst make me cleane. And he stretchyd  
out his handes/and touchyd him/and saide: I  
wylle thou cleane. And immediately the le-  
prosy departed from him. And he charged  
him that he shoulde tell no man/ but go thy  
waie / and shewe thy selfe vnto the  
prieste / and offre for thy cleynge as Mo-  
se commaunded/for a witnesse vnto them.  
¶ But the same of him wet out farther aboad/  
a there came muche people together to heare  
him/and to be healed by him fro their sycke-  
nesse. And he departed into the wyldernes  
see and gaue him selfe to prayer.

¶ And it fortunede vpon a daye/that he  
draughte/and there sat the Pharisees and sery-  
uantes/ which were come out of all the iourne  
of Galile and Jewry/ and from Ierusalem/  
and the power of the Lordde wente from  
hym/and healed every man. And scholde  
certaine men broughte vpon a bedde a man  
that had the palsy / and they soughte howe  
they mighte bryng him in/ and laye him be-  
fore hym. And when they coude not fynde  
by what waye they mighte bryng him in /  
(for the people they dymmed vp to the toppes  
of the house/and let him vnto the  
younge with the bedde/ amonge them be-  
fore Iesus. And when he sawe their faith / he  
sayde vnto hym: Man thy synnes are forgi-  
uen thee. And the scribes and Pharisees be-  
ganne to thinke/and saide: What is he thus  
that speaketh thus? Who can forgive  
synnes/ but onely God.

¶ Nevertheless / when Iesus perceaued  
their thoughtes/ he answered and saide vnto  
to them: What thinke ye in your hertes?  
Whether is easer to saye: Thy synnes are  
forgiuen thee. Or to saye: Arise and walke.  
¶ But that ye maye knowe/ that the sonne of  
man hath power to forgive synnes vpon  
earth/ he saide vnto the sycke of palsy: I say  
vnto the: Arise / take vp thy bedde / and go  
to home.

## The Gospel of S. Luke.

home. And immediately he rose up before the  
and rose up the table that he had lye upon/  
and wente home / and prayd God. And  
they were all astonysd / and gave God the  
praise / and were fylled with feare / and  
sayde: We haue sene maruailous thynges to  
daye. I

**Q** And afterwarde he wente oute / and saue  
a Publicane named Leui / synnige as the res  
eate of custome / and he sayde vnto him: For  
sowe me. And he sate al / rose up and folowd  
him. And Leui made hym a greate feaste in  
his house. And many publicans / and other sa  
with him at the table. And the Scribes and  
Pharisees murmured againste his disciples /

and saide: Wherefore do ye eate and drynke  
with publicans and synners? And Iesus  
answercd / and saide vnto them: The whole  
neede not the Phisicall / but they that are sycke.  
I am not come to call the ryghteous / but  
synners to repentance.

**E** But they sayde vnto hym: Wherefore fast  
the disciples of Ihon so ofte / and praye so  
much / and the disciples of the Pharisees / y  
weye. But the disciples eate and drynke. And  
he saide vnto them: Can ye make the wed  
dinge chylidren fast / so long as the kyngd  
is with them? But the tyme wyl come / that  
the kyngdome shalbe taken from the / then shall  
they fast.

And he saide vnto them a synilitude. No  
man putteth a peece of new cloth into an olde  
garment: for so he renteth the new / and the  
peece of the newe agreeth not with the olde.  
And no man putteth newe wyne into olde  
vessels / for els the new wyne bursteth the ves  
sels / and runneth oute it selfe / and the vessels  
perishe. But new wyne must be put into new  
vessels / and so are they both prescribed. And  
there is no man that putteth the olde / and  
wolde straight waye haue the new / for he say  
eth the olde is pleasaunter.

### The VI. Chapter.

**A**nd it fortuned vpon an after principall  
the Sabbath that he wente thow the corn  
feld / and his disciples plucked the ayres of  
corne / and had eate / and rubbed them with  
they: and he. But certayne of the Pharisees  
sayde vnto them: Wherefore do ye that / which  
is not lawfull to do vpon the Sabbath? And

Iesus answered / and said vnto them: Haue  
ye not red what Dauid dyd / when he was  
hungry / and they that were with him / home  
he wente into the house of God / and take the  
shewbread and had eate / and gaue also vnto  
them that were with him / which was law  
full for no man to eate / but for the priest onely  
? And he sayde vnto them: The sonne of ma  
is Lorde euen ouer the Sabbath.

**A**nd it came to passe vpon another Sab  
bath / that he wente into the Synagogue / and  
taught / and there was a man whose ryghte  
hande was withred. But the Scribes and  
Pharisees marked him whether he wold heale  
vpon the Sabbath / that they might fynde an  
occasion against him. Neuerthelesse / he per  
ceaued their thoughtes / and saide vnto the  
man with the withred hande: Rise / a / steppe  
forth here. And he arose / and stepped forth.  
Then saide Iesus vnto them: I wyl aske you  
a question: What is it lawfull to do vpon the  
Sabbath good or euill? to saue lyfe / or to de  
stroye it? And he behelde them all rounde a  
bout / and saide vnto the man: Strecte oute  
thyne hande. And he dyd so. Then was  
his hande restored him to righte / as whole  
as the other. But they were fylled full of  
madnesse / and communed together what they  
wolde do to him. I

And it fortuned at the same tyme that he  
wente oute into a mountaine to praye / and  
remained all nyghte in prayer to God. And  
when it was daye / he called his disciples / and  
chose twelfe of them / whome he also calld  
the Twelve Apostles: Simon / whome he named Pe  
ter / and Andrew his brother / James and  
Ihon / Philippe and Bartholomee / Mat  
thew and Thomas / James the sonne of  
Alpheus / Simon called Zelotes / Judas  
the sonne of James / and Judas Iscariot which  
was the traytoure.

And he wente foune with them / and stode  
vpon a playne in the felde / and the companye  
of his disciples / and a greate multitude of  
people / from all Ieremy and Jerusalem / and  
from Tyre and Sidon / by the thousandes / wh  
were come to heare hym / and to be heald of  
theyr sicknesses / and they that were vexed with  
the dyuill / were heald. And all the people  
sought to touch hym / for there went vertue  
from

L. Marc. x. a  
L. Marc. i. c

Reg. 10

Luc. 10

Mat. 12

q. 10



from him/and healeth them all.

¶ And he lycr vp his eyes vpon his Discyples/and saide: Blessed are ye poore: for yours is the Kingdome of God. Blessed are ye that hunger here: for ye shall be satisfied. Blessed are ye that wepe here: for ye shall laugh. Blessed are ye whan men hate you/and pur you out of their companies: couple you/and cast out your name as an euill thinge: for the son of man se. Knowe ye then/and be glad: for shalde youe reward be greate in heauen. I. Euen thus sayd their fathers vnto the prophetes also.

¶ But wo vnto you that are rich: for ye haue your consolation already. Wo vnto you that are full: for ye shall hunger. Wo vnto you that laugh here: for ye shall wepe and weyle. Wo vnto you whan euery man prayseth you: Euen so sayd their fathers vnto the falsse pharisees also.

¶ But I say vnto you that heare: Loue your enemies: do good vnto them that hate you: Bless them that curse you: praye for them that wrongfully trouble you. And who so smiteth thee on the one cheeke: offer him the other also. ¶ And who so taketh away thy cloake: forbid him not the fore also. Whosoauer stretcheth the greeke him/and who so taketh away that thine righte is not a gaine.

¶ And as ye wolde that men should do vnto you: euen so do ye vnto them like wise.

¶ And if ye loue them that loue you: what thank haue ye therefor: for synners also loue their louers. And if ye do good for your good: what thank haue ye therefor: for synners also do euen the same. And if ye lende vnto them of whom ye hope to receaue: what thank haue ye therefor: for synners also lende vnto synners: that they maie receaue as muche againe. But rather loue ye youre enemies: do good and lende/looking for nothing thereof againe: so shall youre reward be greate: and ye shall be the children of the Highest: for he is kinde/kenne to the mercifull and to the euil.

¶ If ye be mercifull mercifull: as your father also is mercifull. Judge not/and ye shall not be iudged: condemne not/and ye shall not be condemned. Forgive/and ye shall be forgiven. ¶ Wee: and so you shall be giuen.

A good measure pressed downe/shaken together/and runninge ouer: shall men giue into youre Bosome: for with what measure ye meet/with the same shall it be measured to you againe.

¶ And he saide a similitude vnto them: as the Synne theye receiue the waye to the blinde: theye not onely then fall into the Synne: The Disciple is not aboue his master. But whosouer is perfect: the same shall be as his master. ¶ But why sayst thou a moate in thy brothers eye: and conssidest not thy thame that is in thine owne eye: Whom canst thou say vnto thy brother: Holde thill thy eye: I will plucke the moate out of thine eye: a thou thy self sayst not: I became in thine owne eye: thou yproue. First cast thou out of thine owne eye: and then shalt thou see clearly to pul the moate out of thy brothers eye. ¶

¶ For it is no good tree: that bringeth forth euill fruite: and no euill tree: that bringeth forth good fruite. Euery tree is knowe by his fruite: for men gather not figges of thornes: nor grapes of bushes. A good man out of a good treasura of his heart bringeth forth that which is good: and an euill man out of the euill treasura of his heart bringeth forth that which is euill. ¶ For of the aboundance of the heart: the mouth speaketh.

¶ But why call ye me Lorde: Lorde: Master: and do not that I saye vnto you: Whom I see you cometh vnto me and heareth my wordes: and doeth them. I will therfore saye to whom he is lyfe: He is lyfe vnto a man: Jacob: which builded a house: and bygged Temples: and layd the foundation vpon a rocke. When the waters came: the floude brake vpon that house: and coule not moue it: for it was grounded vpon the rocke. But he that heareth/and doeth not: is lyfe vnto a man: that builded his house vpon the earth: without foundation: and the streames came vpon it: and it fell immediately: and great was the fall of that house.

The VII. Chapter.

¶ Can he had ended his talking vnto the people: he went into Capernaum: and there a captayne seruauit laze dead synne: whom he loued. Whan he berde of Iesus: he sent the elders of the Iewes vnto him: and prayd

bym.

Mat. 23. b

Matth. 23. c

John. 4. b

Mat. 23. a

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

Mat. 23. b

## The Gospel of S. Luke.

him that he wolde come/ and make his seruants whole. But when they came to Ierusalem/ they besought him instantly/ and said: He is worse than thou shouldst shewe this for him/ for he loueth our people/ as hath shewed vs in the Synagoge. And Iesus went with them.

¶ Nowe when they were not farre from the house/ the captayne sente friends vnto him/ sayinge vnto him/ Oh Lord/ trouble not thy selfe/ I am not worthy that thou shouldst enter vnder my rose. And therefore I thought not my selfe worthy to come to thee/ but speake the worde/ and in seruauice shall be whole. For I my selfe am a man/ subiecte to the hygher auctoryte/ and haue souldiers vnder me. And I saye vnto one/ Go/ and he goeth. And to another: Come/ and he cometh. And to my seruant: Do this/ and he doeth it. When Iesus herde that he was called at him/ and turned him aboute/ and sayde vnto the people that folowed him/ I say vnto you. So greates sayth haue I not founde/ no/ nor in Israel. And when they that were sent came home agayne/ they founde the seruant that was sicke/ whole.

**B** ¶ And it fortuned afterwarde/ that he wente into a cite called Naum. And many of his Disciples wente with him/ and muche people. When he came nye to the gate of the cite/ Scholde/ there was carryed oute one dead/ whiche was the onely sonne of his mother/ and she was a widow/ and muche people of the cite wente with her. And when the Lorde sawe her/ he had compassion on her/ and sayde vnto her: Wepe not/ and be come nye/ and touch the coffin. And they that dyd beare hym/ stode still. And he sayde: Yonge man/ I saye vnto thee/ Arise. And the dead sat vp/ and beganne to speake. And he embraced him vnto his mother. And there came a feare on them all/ and they payseed God/ and said: A great prophete is arisen vpon vs/ and God hath visyted his people.

¶ And thus fame of him was noyseed in all Iewrye/ and in all the regions that lase rounde aboute.

¶ And the Disciples of Ihon shewed hym/ of all these things. ¶ And Ihon called vnto

hym two of his Disciples/ and sente them vnto Iesus sayinge: See thou be that shall come/ or shall we loke for another? ¶ When the men came to hym/ they sayde: Ihon the Baptiste hath sente vs vnto thee/ sayinge: See thou be that shall come/ or shall we loke for another?

¶ At the same houre healed he many fringes/ and vnto many that were blind/ he gaue sighte. And Iesus answered/ and said vnto them: Go youre waye: for as Ihon what ye haue sene and herde. ¶ The Synode se/ the balyngge go/ the lepers are clyenshed/ the deafe heare/ the dead arise. ¶ And the Gospell is preached vnto the poore/ and blessed is he that is not offended at me.

¶ When the messengers of Ihon were departed/ Iesus beganne to speake vnto the people concerninge Ihon: What are ye gone out for to se in the wilderness? Wolde ye see a reder/ that is shakyn with the wynde? Or what are ye gone out for to se? Wolde ye see a man clothed in soft raiments? Scholde/ they that are gorgeously arrayed/ and lyue delicately/ are in Kinges courtes. ¶ What are ye gone out for to se? Wolde ye see a Prophet? Yee/ I saye vnto you: one that is more than a Prophet. This is he of whom it is written: Scholde/ I finde my messenger before thy face/ whiche shall prepare thy waye before thee. ¶ For I saye vnto you: Amonge them that are sone of women there is no greater prophete than Ihon the Baptiste. Notwithstandynge/ he that is lesse in the kingdome of God/ is greater than he.

¶ And all the people that herde hym/ and the publicans/ iustified God/ and were Baptysed with the Baptysme of Ihon. But the Pharisees and Scribes despysed the counsaill of God againste them selves/ and were not Baptysed of hym. ¶ But the Lorde sayde: Wherewith shall I lyeke the men of this generacyon? And whome are they like? They are lyke vnto chyldeyn whiche synne in the markette/ and crye one to another/ and saye: We haue pyped vnto you/ and ye haue not dunced/ we haue mourned vnto you/ and ye haue not wepte. For Ihon the Baptiste came/ and he dyd eate no bread/ and

ii. Re. xlv. b  
iii. Re. li. b  
Ihu. ix. f  
and xi. b  
\* Job. ii. c  
and vi. b

Mat. xi. a

Mat. xi. a

Thank no wyne/and ye saye: he hath the Beu-  
uill. The sonne of man is come / careth and  
pityeth/and ye saye: This man is a glutton  
and a wyne bybber / a frende of publicans  
and synners. And wysdome is wylfyrd of  
her chyldren.

¶ And one of the Pharise besyde him /  
said: he shold care with him. And he wente  
into the house/and sat him down at the table.

¶ And beholde / there was in the cytie a wo-  
man whiche was a synner. When she percey-  
ved that Iesus sat at the table in the Pharise  
house / she bought a boxe with oynemente /  
and sode behynde at his fete/and wepte/and  
beganne to water his fete with teares / and  
to drye them with the heeres of her haire /  
and kysed his fete/and anoynted them with  
oynemente.

¶ But when the Pharise whiche had called  
him / sawe that he spake within himselfe / and  
said: If this man were a prophete / he wolde  
knowe what a what manner of woman this is  
that toucheth him / for she is a synner. And  
Iesus answered / a said vnto him: Simon.  
I haue somwhat to saye vnto the. He said:  
Mester saie on. A certayne lender had two  
peters/ the one oughte fyue hundred pences/  
the other sixty: but when they had nothinge  
to paye/ he forgate them both. Tell me / which  
of them wyl loue him moost? Simon an-  
swered / a sayde: He. I suppose: to whome he  
forgate moost. Then said he vnto him: Thou  
hast iudged right.

And he turned hym to the woman and  
sayde vnto Simon: Seyst thou this wo-  
man: I am come into thyne house / thou  
hast given me no water vnto my fete/ but she  
hath wared my fete with teares / and dryed  
them with the heeres of her haire: Thou hast  
given me no kysse/ but she / sence the tyme she  
came in / hath not ceased to kysse me fete.  
Thou hast not anoynted my heade with oyle/  
but she hath anoynted me heade with oynemente.  
Therefore I saye vnto the: Many syn-  
ners are forgate her/ for she hath loued muche.  
But vnto whome lesse is forgaten / the same  
loueth the lesse.

And he sayde vnto her: Thy synnes are  
forgaten the. Then they that sat at the ta-  
ble with hym/ beganne to saye within them-

selues: What is he/ this that forgateth syn-  
ners also? But he sayde vnto the woman:  
Thy sayth hath saued the. Go thy waye in  
peace. ¶

## The VIII. Chapter.

¶ And it fortuneth after wards that he wente  
vnto the ctyes and townes / and preach-  
ed/ and shewed the Gospell of the Kingdome  
of God/ and the rest with him. ¶ And cer-  
taine woman also whome he healed from eu-  
el specto and infirmitie: Namely Mary /  
whiche is called Magdalene/ out of whome  
wenten sven deuils/ and Joanna the wyfe of  
Chusa Herodes steruante and Susanna/ and  
many other that ministered vnto them of their  
substance.

¶ How many people was gather-  
ed together / and haryed vnto him oute of  
the ctyes/ he spake by a similitude. There  
went: oute a souer to sowe his sede / a while  
he was sowynge/ some fell by the waye side/  
and was troden vnder soles/ and the foolcs of  
the eyer had care it vp. And some fell on the  
stone/ and when it was spronge vnto/ with-  
red awaye / because it had no moystenes.  
And some fell amonge thornes/ and the thorn-  
nes spronge vp with it / and choked it. And  
some fell vpon a good grounde / and sprang/  
and bare fruite an hundred fold. When he  
said this/ he crede: Who so hath eeres to hear/  
let him heare.

¶ And his disciples aged hym/ and saydet  
B. What similitude is this: And he said: Vnto  
you it is giuen to knowe the misteries of the  
Kingdome of God/ but vnto ocher in para-  
bles/ that though they see it / they shoulde not  
se: / and though they heare it / they shoulde not  
vnderstande.

This is the parable: the sede is the woode  
of God: As for those that are by the waye  
side / they are they that heare it / afterwarde  
comerth the deuill / and taketh awaye the  
woode out of their heeres/ that they shoulde  
not beleue and he saith: But they on the stone  
are suche as when they heare it / receiue the  
woode with ioye / and thethe haue no roote:  
theche sowe for a while / and in the tyme of  
temptacion they fall awaye. As for it that fell  
amonge the thornes / are suche as heare it /  
and go forth amonge the cares ryche / and  
voluptuous

Luce. xlv. b

Luce. xxiiij. a

Mat. xiiij. a

Mat. xij. a

Mat. xij. b

Mat. xij. a

Mat. xij. b

## The Gospel of S. Luke.

voluptuositie of this lyfe/and are choſed  
and byng froth no frute. But that on the  
good grounde/are they that heare the woide/  
and kepe it in a pure good herte/and bange  
foth frute in pacience. ¶

¶ Mat. v. b.  
¶ Mar. iij. b.  
¶ Luc. xj. c.  
¶ Mat. x. b.  
¶ Mar. iij. b.  
¶ No man lygeth a candell/and couereth  
it with a vessel/ or putteth it vnder a ſable/ but  
ſetteth it vpon a candellſtycke/ that ſuch as go  
in/ may ſeelyght. ¶ For there is nothinge hyd/  
that ſhall not be openly ſhewed/ and there is  
nothinge ſecrete/ that ſhall not be knowne  
and come to lyyght. Take hede therfore howe  
ye heare.

¶ Mar. xij. b.  
¶ and p. c.  
¶ Mar. iij. c.  
¶ Luc. xij. c.  
¶ For who ſo hath/ vnto him ſhalbe geuen/  
but who ſo hath not/ from him ſhalbe taken  
away/ euen theſame that he thinketh to  
haue.

¶ There wente vnto hym his mother and  
his brethren/ and coulde not come at hym  
for the people. And it was tolde hym.

¶ Mat. xj. c.  
¶ Mar. iij. c.  
¶ His mother and his brethren ſtande with  
oute/ and wolde ſee the. But he answered  
and ſaide vnto them: My mother and my  
brethren are thoſe/ whiche heare the woide of  
God/ and do it.

¶ Mar. iij. c.  
¶ Mar. iij. d.  
¶ And it ſourneid vpon a certayne daye  
that he wente into a ſhypp/ and his diſciples  
with him/ and he ſaide vnto them: Let vs  
paſſe ouer to the other ſyde of the lake. And  
they ſhuff of from the lande. And as they  
ſayled/ he ſlepte. And there came a ſtoime of  
wynd vpon the lake/ and the waues full vpon  
them/ and they ſtoode in greate iopardy. The  
went they vnto him/ and waked hym vp/ and  
ſaide: Maſter/ maſter/ we perriſhe. Then he  
aroued/ and rebuked the wynd/ and the tempeſt  
of water/ and they ceaſed/ and it was calme.

¶ But he ſayde vnto them: where is youre  
faith? ¶ Neuertheleſſe/ they were afraid/ and  
wondered/ and ſayde one to another: what is  
he this? For he commaundeth the wyndes/ and  
the water/ and they are obedient vnto him. ¶  
¶ And they ſayled forth into the countrey of  
the Gardanys/ whiche is ouer againſt  
Galile.

¶ Mar. iij. d.  
¶ Mar. v. a.  
¶ And when he wente ouer to lande/ there  
met hym ouer of the cye a man/ whiche had  
a veuell longe tyme/ and he wore no clothes/  
and raryed in no houſe/ but in the graue.  
¶ Neuertheleſſe/ when he ſawe Jeſus/ he cried

and fell downe before hym/ and cried ſayde  
and ſayd: What haue I to do with the Jeſus/  
the ſonne of the heuyl God? ¶ Befide the/  
that thou wylt not torment me. For he com-  
maunded the ſoule ſpente/ that he ſhoulde de-  
part out of the man/ for he had plagued him  
a long ſeaſon. And he was bound with cha-  
ynes/ and fetter with fetters/ and he brake the  
bandes in ſonder/ and was carryed of the ve-  
uell into the wilderneſſe.

¶ And Jeſus aſed hym/ and ſayde: What  
is thy name? He ſaide: Legion. For there  
were many deuils entred into him. And they  
deſought hym/ that he wolde not commaunde  
them to go into the ſepe. ¶ But there was  
there a greate hearde of ſwyne/ ſedyng vpon  
the mountayne/ and they deſought  
him/ that he wolde geue them leaue to entere  
into theſame. And he geue them leaue. Then  
departed the deuils out of the man/ and en-  
tered into the ſwyne. And the hearde ruſhed  
headlynges with a ſtoime into the lake/ and  
were drouned. But when the herdemen  
ſawe what had chaunced/ they fledde/ and  
tolde it in the cite and in the villages.

¶ Then wente they out ſofoe/ what was it  
done/ and came to Jeſus/ and founde the  
man/ out of whome the deuils were departe  
d/ ſynging at Jeſus feet clothed/ and in his  
ryght mynde/ and they were afraid. And  
they that had ſene it/ tolde them howe the  
poſſeſſed was healed. And the whole mul-  
titude of the countrey of the Gadarenes de-  
ſoughte hym/ that he wolde departe from  
them/ for there was a greate feare come vpon  
them. ¶ And he gaue hym into the ſhypp/  
and turned agayne. And the man out of  
whome the deuils were departed/ deſoughte  
hym/ that he myght be with hym. But Je-  
ſus ſente hym away/ and ſayde: Go home  
agayne/ and ſhewe howe greate thinges  
God hath done for the. And he wente by  
waye/ and preached thoro weout all the countrey  
howe greate thinges Jeſus had done for  
hym.

¶ And it ſourneid when Jeſus came at  
galyce/ the people receaued hym/ for they  
waited for hym. And he holde/ there came  
a man named Jairus/ and he was a ruler  
of the ſynagoge/ and ſet at Jeſus feet/



## The Gospel of S. Luke.

all to sit downe. Then toke he the fyue loaves  
and two fysshes/and looked up towarde hea-  
uen/and saide grace ouer them/and gaue the  
to the Disciples so let them before the people.

**Mat. xii. 14.** ¶ And they vsyd eate/and were all satisfied.  
¶ And there were taken vp of that remained to  
them/twelve basketes full of broken meate.

**Mat. xxi. 4.** ¶ And it fortuned when he was alone at  
his prair/and his Disciples with him/he asked  
them/and saide: Whome saye the people that  
I am? They answered/and saide: They saie/  
Thou arte Ihsus the Baptiste. Some: that  
thou arte Elias. Some: that one of the olde  
prophets is risen againe. But he saide vnto  
them: Whome saye ye that I am? Then answered  
Simon Peter and saide: Thou arte  
that Christ of God. And he charged them  
secretly/and commaunded them/that they  
shoulde tell this vnto no man/and saide: For  
the sonne of man must suffer many thinges/  
and be scalle out of the Elders/and of the hie  
priests/and scribes/and be put to death/and  
thre dayes aftere rise againe the thirde daie.

**Joh. vi. 9.** ¶ Then saide he vnto them al: If any man  
will followe me/let him denye him selfe/and  
take vp his crosse/daily/and followe me.

**Mat. xxi. 4.** ¶ For whosoever will saue his lyfe/shall loose  
it. But who so loseth his lyfe for my sake/shall  
saue it. For what auantage hath a man/  
though he wanne the whole worlde/and loo-  
seth him selfe: raiueth in dammage of him  
selfe? Who so is ashamed of me and of my  
sayings/of him shall the sonne of man also  
be ashamed/when he commeth in his glorie/  
and in the glory of his father/and of the holy  
aungels. ¶ I saye vnto you of a truerth / there  
be some of them that stande here/whiche shal  
not tast of death/tyll they see the kyngedome  
of God.

**Luc. xxi. 4.** ¶ And it fortuned/ that aboute an eghtie  
daies after these wordes/he toke vnto him Pe-  
ter/ Ihsus and James / and wente vp into a  
mounte: so to praye. ¶ And as he prayed/ the  
shape of his countenance was chaunged of  
another fashion/ a his garment was white/  
and shyned: and beholde/two men talked w  
him. Whiche were Moses and Elias / that  
appeared gloriously/and spake of his depa-  
ring/whiche he shoulde fulfill at Ierusalem.  
¶ So for Peter and them that were with him/

they were full of slepe. But when they awoke/  
they saue his glorie/ and the two men stans-  
ding with him.

¶ And it chaunced/when they departed fro the  
mounte/ Peter saide vnto Ihsus/ Master/ here is  
good beinge for vs. Let vs make this taber-  
nacle: one for vs: the / one for Moses/ and one  
for Elias/and wyllt thou what he saide. But  
while he thus spake/there came a cloude/ and  
ouer shadowed them. And they were afrayed  
when the cloude covered them. And out of  
the cloude there came a voyce / whiche sayde:  
This is my beare sonne/ I heare him. And  
whyle this voyce came to passe / they founde  
Ihsus alone. And they kepte it close/ and tolde  
no man in those dayes any of the thinges  
whiche they had seene.

¶ And it chaunced on the nexte daye after/ that  
when they came downe from the mounte/ that  
much people met him/and beholde/ a man  
amonge the people erred out/ and saide: Master/  
I beseeche the/ loke vpon my sonne/ for he is  
myne only sonne: beholde/ he is crosse tacked  
here/ a soderly he cryeth/ and he reareth him/  
that he is merth/ and with payne he reareth he  
from him/ when he hath rente him. And I  
besought the Disciples to cast him out/ and  
they coulde not. Then answered Ihsus/ and  
saide: O thou vnfaithfull/ sill and crooked gene-  
ration/ howe longe shall I be with you: and  
suffre you? Whyngether thy sonne. And  
when he came vnto him/ the diuell rente him/  
and tare him. But Ihsus rebuked the full  
spete / and healed the childe / and deliuered  
him to his father againe. ¶ And they were all  
amazed at the mighty power of God.

¶ And whyle they wound red euery one at all  
thinges whiche he vsyd / he saide vnto his  
Disciples: Compende these sayings in your  
hearts. For some of me must be deliuered in-  
to the handes of me. But they wylt not what  
that woide meand/ and it was heyd from the  
all that they vnderstode it not. And they were  
afrayed to aske him of the woide. ¶ There came  
a thoubt also amonge them/ whiche of them  
shoulde be the greatest. But when Ihsus saw  
the thoubtes of their hearts/ he toke a childe/  
and set him herde by him/ and saide vnto  
them: ¶ Whosoever receaueth this childe in  
my name/ receaueth me: and whosoever re-  
ceaueth me

**Mar. viii. 14.**

**Mat. xxi. 4.**

**Mar. viii. 14.**

**Luc. xxi. 4.**

**Mat. xxi. 4.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**

**Mar. viii. 14.**



## The Gospel of S. Luke.

are written in heauen.

**Mat. xi. d** ¶ The same houre cloyed Iesus in spiete/ and sayde: I praye the O father/ Lord of heauen and earth / that thou haste byd these thynges from the wyse and prudent/ and hast opened them vnto babes. ¶ It was so father / for so it pleased the. ¶ All thynges are geuen ouer vnto me of my father: ⁊ and no man knoweth who the sonne is/ but onely the father: neyther who the father is/ saue onely the sonne/ and he to whome the sonne wyll open it.

**Mat. xi. e** ¶ And he turned him vnto his disciples/ and sayde in especiall: Blessed are the eyes which se that ye se. for I say vnto you: Many Prophets and synge wolde haue seie the thynges that ye se/ and haue not seie them: and haue herde the thynges that ye heare/ and haue not herde them.

**Mat. xxi. d** ¶ And beholde / there shode vp a Scrybe/ and tempted hym / and sayde: Master/ what must I do to inheret eternall kyngdome? He sayde vnto hym: What to write in the lawe? Howe readest thou? He answered and sayde:

**Mat. xxi. e** ¶ Thou shalt loue thy Loide God with all thy hert/ with all thy soule/ with all thy strength/ and with all thy mynde / and ⁊ thy neighbour as thy selfe: He sayde vnto hym: Thou hast answered ryghte: this do/ and thou shalt lyue. But he wolde haue iustified hym selfe/ and sayde vnto Iesus: Whos is then my neighbour?

**Mat. xxi. f** ¶ Then answered Iesus/ and sayde: ¶ A certayne man wente youne from Ierusalem vnto Jericho/ and fell amonge murderers/ which steyed hym out of hys clothe/ and wounded hym/ and went their waye/ and lefte hym halfe dead. And by chaunce there came youne a puerle the same waye / and when he sawe hym/ he passed by. And lykewyse a Leuite / when he came nye vnto the same place/ and sawe hym / he passed by. But a Samaritan waye gayng his iourney: and came that waye/ and when he sawe hym/ he had compassion vpon hym/ wente vnto hym / bounde up his woundes/ and poured oyle and wyne there in/ and lift hym vp vpon his best/ and broughte hym into the tync/ and made prouision for hym. Vpon the nexte daye when he departed/ he receyued two pence / and gaue them to the ost/ and sayde vnto hym: Take care of

hym / and wharsoeuer thou spendest more/ I wyll paye it the when I come agayne. Which of these thre thou thinkest thou wast neighbour vnto him that fel amonge? ⁊ answered: He sayde: He that shewed mercie vpon hym. Then sayde Iesus vnto hym: Wo thy warte the/ and so shouldest thou. ¶

¶ It fortunad as they wente / that he entred into a tounce / where ther was a woman named Martha/ which receaued him into her house. And she had a syster / called Mary/ which sat by her house at Iesus feet / and herked vnto his wordes. But Martha made her selfe much to do / so to serue hym. And the slepe vnto hym/ and sayde: Lorde/ carest thou not that my syster leaueth me serue alone? But her therfore / the helpe me. But Iesus answered/ and sayde vnto her: Martha Martha / thou carest thoughte / and carest thy selfe aboute many thynges: ¶ there is but one thinge needfull / Mary hath chosyn a good parte/ which shall not be take a waye fro her. ¶

### The XL Chapter.

¶ And it fortunad that he was in a place/ and ⁊ prayed. And when he had ceased / one of his disciples sayde vnto him: Lorde / make vs to praye/ as thou also taughte thy disciples. He sayde vnto them: ¶ I thanke ye praye / saye: O our father / which art in heauen / halowd be thy name. Thy kyngdome come. Thy will be fulfilled vpon earth/ as it is in heauen. Crucie oure this daye our daily bread. And forgouere oure synnes / for we also forgiue all them that are bettred vnto vs. And lede vs not into temptation/ but deliuer vs from euil.

¶ And he sayde vnto them: which of you is it that hath a frende/ and shoulde go to him at mydnyght/ and saye vnto hym: frende / lende me thre loaues / for a frende of mine is come to me out of the waye / and I haue nothing to set before hym/ and he wythin shoulde answer and say: Whatseuer me not / the doore is shut already / and my chyldeen are with me in the chamber / I can not ryse and geue the. I saye vnto you: and though he wold not arise and geue him/ because he is his frende/ yet for cause of his vnwaresall begginge he wold arise/ and geue him as many as he wold.



**B** ↑ And I saye vnto you also: *These* it shalbe  
 14 gūe you: *These* and ye shal fynde: *These* it  
 15 a shalbe opened vnto you. for whosouer aseth/  
 16 b he receaureth: and be that seeketh/ fynderth: and  
 17 to hym that knocketh/ shall it be opened. If the  
 18 some ex: becad of any of you that is a father/  
 19 wyl he gaue hym a stone therfore? Or if he aske  
 20 a fysh/wyl he for the fysh offer him a serpent?  
 21 Or if he aske an egge/wyl he profer hym a scorp-  
 22 ion? If ye then which are euel/can geue your  
 23 chylde: en good giftes / howe muche more shall  
 24 the father of heauen geue the holy spire vnto  
 25 them that aske hym.

**F** ↑ And he shoue out a deuil that was  
 26 demoneid: and came to passe when the deuill  
 27 was departed out / the domme spake/ and the  
 28 people wonderd. ↑ But some of them sayde:  
 29 He thyerth out the deuils thowwe Helzebub  
 30 the chiefe of the deuils. The other temptid  
 31 hym/ and desyred a token of hym from heaue.  
 32 But he knewe their thoughtes/ and sayde en-  
 33 to them: Every kyngdome deuyded within it  
 34 selfe/ shalbe desolate / and one house shall fall  
 35 upon another. If Sathan then be: at vary-  
 36 aunce within hym selfe/ howe shall his kyng-  
 37 dome endure? Because ye say that I vyue out  
 38 deuils thowwe Helzebub.

And if I vyue out deuils thowwe Helze-  
 39 bub/ by whome then do you chylde: en vyue  
 40 them out? Therefore shall they be your iudges.  
 41 But if I call out the deuils by the synge of  
 42 Gods name is the kyngdome of God come vnto  
 43 you.

↑ When a stronge harnessed man kepeth  
 44 his house / that he possesseth is in peace: \* but  
 45 when a stronger then he cometh vpon him/  
 46 and ouercometh hym / he taketh from hym  
 47 all his wrapens / wherein he trusted / and de-  
 48 uerth the house. Ec that is not with me/ is  
 49 agaynst me: and he that gathereth not with  
 50 me/ scattereth aboade.

↑ When the uncleane spire is gone out of  
 51 a mā: he walketh thowwe bye places/ seekinge  
 52 rest: and fynderth none. Then sayeth he: I will  
 53 turne agayne into my house from whence I  
 54 went out. And when he cometh/ he fynderth  
 55 it strepe and garnysed. Then goeth he / and  
 56 taketh vnto him seue other spires/ worse then  
 57 his selfe. And when they are entred / they  
 58 dwell there. And the ende of that mā is worse

then the begynninge. †

↑ And it founde whā he spake such a cee-  
 59 rayne woman amonge the people/ syt vpon her  
 60 voyce/ and sayde vnto him: Blessed is he wch  
 61 that bare the / and the pappe that thou halfe  
 62 sucked. But he sayde: Yee/ blessed are they that  
 63 heare the woide of God/ and kepe it. †

When the people were gathered thise to-  
 64 gether/ he beganne to saye: ↑ This is an euill  
 65 generacion/ they desyre a token/ and there shal  
 66 no token be geuen them / but the token/ of the  
 67 prophete Jonae. ↑ So like as Jonae was thre  
 68 a token vnto the Ninuities / so shall the sonne  
 69 of man be vnto this generacion. The queene  
 70 of the South shal arise at the iudgement of  
 71 this generacion / and shall contempne the:  
 72 ↑ for she came from the ende of the world: /  
 73 to heare the wysedome of Salomon. And  
 74 beholde / here is one more then Salomon.  
 75 The men of Ninus shal arise at the iudge-  
 76 ment with this generacion / and shall con-  
 77 dempne them: for they vyd penance after the  
 78 preachinge of Jonae: and beholde/ here is one  
 79 more then Jonae.

↑ No man lygeth a candle/ and putteth it  
 80 in a pryue place/ neyther vnder a bushell/ but  
 81 vpon a candlestycke/ that they which come in /  
 82 may se the lyght. \* The eye is the lyght of  
 83 the body. If thine eye then be synge/ all thy body  
 84 shalbe ful of lyght: but if thine eye be wretched/  
 85 then shal all thy body be ful of darkenesse. Take  
 86 hede therfore/ that the lyght which is in the  
 87 eye: be not darkened. If thy body now be lyghte/ so  
 88 that it haue no part of darkenesse / then shall it  
 89 be full of lyght / and shall lyghte the euen as a  
 90 cleare lyghteninge.

But whyle he yet spake/ a ceruene Pharyse  
 91 prayed hym / that he wolde vyue with hym.  
 92 And he wente in/ and sat him downe at the ta-  
 93 ble. When the Pharyse sawe that he was  
 94 seated/ that he walded not first before Synner.  
 95 But the Lo:rd said vnto him: ¶ Howe do ye  
 96 Pharyses make cleane the outside of y cuppe  
 97 and platter / but youe inward partes are full  
 98 of robbery and wretchednesse. Ye soules/ is a  
 99 thinge made cleane within / because y outside  
 100 is cleand: Cleuery blisse / geue almyse of that  
 101 ye haue: and beholde/ all is cleane vnto you.

↑ But we vnto you Pharyses / ye that syn  
 102 mynne and rewe / and all maner herbes / and  
 103 cc ¶ passe

¶ Matt. v. 15  
 ¶ Mar. iiii. 13  
 ¶ Luc. vii. 17  
 ¶ Matt. vi. 16

¶ Matt. xxi. 17

## The Gospel of S. Luke.

passé our iudgement and the loue of God. These ought to haue bene done / a nor to leaue the other vndone.

mat. xxiij. a. † Wo vnto you Pharisees / for ye loue to sit  
Mar. xij. d. vppermoast in the Synagoges / a to be saluted  
Luc. v. c. in the market. Wo vnto you Scribes and  
Pharisees / for ye couered seculdres / whether ouer men walke / and are not  
a ware of them.

Then answered one of the Scribes / and  
sayde vnto hym: Master / with these wordes  
thou puttest vs to rebuke also. But he sayde:  
mat. xxij. a. † And wo vnto you also ye Scribes / for ye  
lade men with vntolerable burthens / and ye  
yours selfes touch them not with one of your  
fyngers.

¶ Wo vnto you / for ye buylde the sepul-  
mat. xxij. d. chres of y prophetes / but youre fathers putte  
them to decay. Doubtlesse ye beare witness /  
and consente vnto the dedes of youre fa-  
thers: for they slewe them / and ye buylde their  
sepulchres.

¶ Therefore sayde the wysdome of God: I  
mat. xxij. c. will sende prophetes and Apostles vnto the:  
and some of them shall they put to decay and  
persecute: that the bloude of all the prophetes  
which hath ben shedde sence the founda-  
cion of the world: maye be requir-  
ed of this generation: from † the bloude of  
Abel vnto the bloude of Zacharie / which  
cryed betwene the altare and the temple.  
Yee / I saye vnto you it shall be required of this  
generation.

Gen. iij. d. † Wo vnto you Scribes / for ye haue recea-  
4. Paral. xxiij. b. ued the keye of knowledge: Ye are not come in  
your selfes / and haue forbydden them that  
wolde haue ben in.

¶ Wo vnto you Scribes / for ye haue recea-  
ued the keye of knowledge: Ye are not come in  
your selfes / and haue forbydden them that  
wolde haue ben in.

¶ When he spake thus vnto the / the Scribes  
and Pharisees beganne to peasse / for vpon  
hym / and to stoppe his mouthe with many  
questions / and layde wayte for hym / and  
sought to bunne out some thyng out of his  
mouthe / that they myght accuse hym.

### The XII Chapter.

¶ Here gathered together an innumerable  
multitude of people / in so much that they  
rode one another: Then beganne he / and said  
Mat. xxi. a. a first vnto his Disciples: Beware of the leu-  
mar. viij. d. uen of the Pharisees / which is hypocrysie. But  
\* Sap. i. b. there is nothinge hyd that shall not be discou-

ered: neither secretes / that shall not be knowen. ¶  
Therefore whatsoeuer ye haue spoken in secretes / in  
kynesse / that same shall be cryed in light: and that  
ye haue spokē into the eare in the chambers /  
shall be preachid vpon the house toppes.

¶ But I say vnto you / my frendes / be not  
afraid of them that kill the body / and after that  
they haue no more that they can do. But I  
saye vnto you / whome ye shall feare. Feare  
hym / whiche after he hath kylled / hath power  
also to cast into hell: Yee / I saye vnto you:  
feare hym. Are not frue sparowes bought  
for twa farthynges? Yet is not one of them  
forgotten before God. The verye beeres of  
your heate also are numbered euery one. Feare  
not therefore / for ye are deare then many spar-  
rowes.

¶ I saye vnto you. † Whosoever knowetheth  
me before men / him shall the sonne of man  
knowe also before the angels of God: But he  
that denyeth me before men / shall be denyed  
before the angels of God. † And whosoever  
shall speake a worde against the sonne of man /  
he shall be forgiven him: But who so blasphemeth  
the holy ghoost / it shall not be forgiven hym.

¶ When they bringe you into theyr Syn-  
agoges / and to the rulers and officers / take  
ye no thought / howe or what ye shall an-  
swere: or what ye shall saye: for the holy ghoost  
shall teache you in the same houre what ye  
ought to saye.

¶ But one of the people sayde vnto him. Mas-  
ter: bydde my brother / beynde the embarnate  
with me. He answered he / sayde vnto hym:  
Man / who hath sette me to be a iudge or be-  
trage partur ouer you? And he sayde vnto the:  
Take heed / and beware of couetousnes: for no  
man maye lyeth therof: that he hath aboundaunce  
of goodes. And he tolde them a similitude  
sayde: There was a ryche man / whose felde  
had brought forth fruite plentifully / a brought  
in hym selfe / and sayde: What shall I do: I  
haue nothinge wherein to gather my fruite  
and he sayde: this will I do / I will builde  
I haue my barnes / and buylde greater /  
and therein will I gather all myne increase  
and my goodes / a will say vnto my soule: Thou  
shalt haue muche goodes layed vp in store  
for many yeaeres / take nowe thyne ease /  
dunke / and be merry. But God sayde vnto  
him:

him: Thou soule/ this nyght shal thou require thy soule vnto the/ and whose shall it be that shal be prepared? Thus goeth it with him that gathereth treasure for him self/ and is not ready in God.

But he saide vnto his disciples: Therefore I saye vnto you. Take ye no thought for youre lyfe/ what ye shall eat: neither for youre body/ what ye shall put on. The lyfe is more then meate/ and the body more then raiment. Consider the rauenes/ they neither sowe nor reape/ they haue also neither storehouse nor barn/ and yet God feedeth them. But howe muche better are ye then the foolkes?

Which of you (thought he) toke thought therfore? could put one cubyte vnto his stature? Seynge then ye be not able to do that which is leass/ why take ye thought for the other? Consider the lilies vpon the fildes howe they growe: they labour not/ they spinne not. But I saye vnto you: that euen Salomon in all his rosalyte was not clothed like one of these. Wherefore if God so clotheth the gras that is to day in the fildes/ and to morowe shall be cast in the foune: howe muche more shall he clothe you/ to ye of litle saythe? Yee not therfore what ye shall eat/ or what ye shall drinke/ and hymne not up on hys: The Heithen in the worlde sike after all such thinges. But sicke in the kingdome of God/ and all these shalbe mistred vnto you.

Yeare not thou litle stocke/ for it is youre fathers pleasure to geue you the kingdome. Sell that ye haue/ and geue almesse. Make you bagges/ which waxe not olde/ euen a treasure that neuer fayleth in heauen/ where no theif cometh/ and no moth corrupteth: for where youre treasure is/ there will youre heire be also.

Lette youre loynes be girded about/ a youre lightes burninge/ as ye be like vnto men that wate for their lordes/ against he returne from hys marriage: that whē he cometh a knocketh/ thei maye straight way open vnto him. Blessed are those seruantes/ whome the lord (whan he cometh) shall finde waking. Verely I saye vnto you: That he shall gyrd up him selfe/ and make the selfe doore as a table/ shall go by the/ and minister vnto them. And if he comen in the seconde watche/ and in the thyrde watche/ and

finde them so/ blessed are those seruantes.

But be sure of this/ that if the good man of mat. xxiiij. b the house knewe/ what houere the thefe wolde come/ he wolde surely watche/ and not suffre his house to be broken open. Therefore be ye mat. xxv. a ready also/ for at an houere whan ye thinke not/ shall the sonne of man come.

But Peter saide vnto him: Lord/ tell us thou this similitude vnto vs/ for to all men alote the Lord saide: Howe greete a thinge is a faithfull and wyfe sleward/ whome his lord seureth ouer his housholde/ to geue them their due/ in due season? Blessed is that firste Apo. xvi. c vnaunt/ whome his lord (whan he cometh) shall finde so doyng. Verely I say vnto you/ he shall serue ouer all his goodes. But if that same seruante shall say in his heart: My lord is not here/ I will be lerge to my lord/ come/ I shall begynne to smyte the seruantes a maiden/ yea/ a care and thynke/ as to be thowght: the same seruante his lord shall come in a day whan he looketh not for him/ in an houere that he is not aware of/ he shall haue him in pecco/ & geue him his rewarde with the vnbeleuers.

The seruante that knewe his lordes will/ Iac. iiij. b and prepared not him self/ neither doo accorde to his will/ shall be beate with many stripes: But he that knewe it not/ & yet doo thinge worthy of stripes/ shall beate with fewe stripes. For loke vnto whom much is geuent of him/ shall much be sought/ a loke to whome much is committed/ of him shall much be requerd.

I am come to finde fyre vpon earth/ and what wolde I rather/ then that it were findled already: nor wish slakinge. I must first be baptyssed with a baptyse/ and howe am I payned till it be ended? Thinke ye that I am come to bringe peace vpon earth? I tell you nay/ but rather debate. For from henceforth there shalbe at variance in one house the against the/ and two against the. The father shall be deuyded against the sonne/ and the sonne against the father: the mother against the daughter/ and the daughter against the mother: the mother in lawe against her daughter in lawe/ and the daughter in lawe against her mother in lawe.

And he saide vnto the people: Whan ye see a cloude ryse out of the West/ straight waye  
cc ij jē

## The Gospel of S. Luke.

ye saye: there cometh a storme / and so it is: and whā ye se the Southwind blowe ye saye: It will be hote / and it cometh so to passe. Ye speekees / ye can discerne the fauour of the sye / and of the earth: Why can ye not discerne this tyme also: Ye / and why iudge ye not of youre selves / what is right.

**Mat. v. c** Whye thou goest with thine adversary  
**Pro. xxi. b** vnto the pynce / geue diligence by the waye /  
**Eccle. viii. a** that thou mayest be quyte of him / lest he bring the  
before the iudge: and the iudge deliuer the to the palar: q the palar cast the into prison. I tell the / thou shalt not come out thence / till thou paye the vtternost myre.

The XIII. Chapter.

**Act. x. c** **I** Here were present at this same season cer-  
taine / that shewed him of the 7 Galileans / whose bloude had mingled with their owne sacrifice. And Iesus answered / and sayde vnto them: Suppose ye that these Galileans were greater sinners then all other Galileans because they suffered such punishment: I tell you naye / but except ye amende youre selves / ye shall all perishe likewise. I thinke ye that the caryent / vpon whome the rower in Syon sell and stowe the / were getiue aboute all men that dwell at Ierusalem: I tell you naye: but except ye amende your selves / ye shall all perishe likewise.

**Mat. xxi. b** **I** And he tolde them this similitude: **I** Certaine man had a figge tree / which was plant-  
ed in his vineyard / and he came and sought fruite thereon / and founde none. He said he vnto the wyngardener: Behold. This this yeare longe haue I come euer yeare / and sought fruite vpon this figge tree / and fynde none: cut it downe / why bindeth it the ground: But he answered / and said: Syr / let it alone yet this yeare / till I bygge rounde aboute it / a Rynge / if it will bringe forth fruit: If no / then cut it downe after wards.

And he taught in a Synagoge vpon the Sabbath / and behelde / there was a woman which had a spere of insuriance eghyght yeares / and was crooked / and coulde not wel loken vp. When Iesus sawe her / he called her to hym / and saide vnto her: Woman be deliuered from this thysaife: and he layed his handes vpon her / and immediatly she was made straigh and prayed God.

Then answered the ruler of the Synagoge / **B** and rose indignacion / because Iesus healed vpon the Sabbath / and said vnto the people: There are here dayes / wherein men ought to worke / in them come / and be healed / and not on the Sabbath.

Then the Lord answered him / and said: Thou speakest vponly not eueryone of you hee hath his ox or asse from the crybbe vpon the Sabbath / or leadeth him to the water: But shouldest thou not haue had a man / whom thou haddest bounde now eghyght yeares / and loosedst fro this bande vpon the Sabbath: And when he thus said / all his aduersaries were ashamed. And all the people reioyced ouer all the excellent wordes that were done by him.

**I** And he saide: what is the kingdome of the Godlike: Wherunto shall I compare it: It shall be like a grain of musterd seed / which a man sowed in his garden: and it grew / and waxed a greete tree / and the fowles of the ayre dwelt vpon the braynches of it.

**I** And againe he sayde: wherunto shall I liken the kingdome of God: Iesus like vnto leuen / which a man took / and mixt it with manye measures of flour / till it was all leuened.

**I** And he wente throughte cities and townes / and taught / and toke his iourney towards Ierusalem.

And one saide vnto hym: Lord / declare thee thyself / thou that thalbe saued: But he saide vnto them: **I** Striue ye to entre in at the strait gate / for many / **I** say vnto you / shall like to come in / and shall not be able. From that tyme forth / when the good man of the house is risen vp / and hath shut the doore / then shall ye beginne to stand without / and to knocke at the doore / and saye: **I** Lord / **I** Lord / open vnto vs: And he shall answer / and say vnto you: **I** knowe you not wher ye are.

Then shall ye begynne to saye: we haue eaten and dronken before the / and thou hast taught vs vpon the streetes. And he shall say: **I** tell you / **I** knowe you not wher ye are: **I** departe fro me all ye workers of iniquite. There shall be weeping and gnashing of teeth / when ye shall see Abraham / and Isaac / and Jacob / and all the prophetes in the kingdome of

of God and your selves thus out. And when they shall come from the East and from the West / from the North and from the South / which shall sit at the table in the kingdom of God. And behold / there are last / which shall be first.

Upon the same day there came certaine of the Pharisees / and saide vnto him: Get thee out of the way / and departe hence / for Herode will kill thee. And he saide vnto them: Go ye and tell the foxe / wherholde / I cast out devils / and deale the people to daye and to morrowe / upon the thirde daye shall I make an ende: for it can not be / that a prophet perishe without Ierusalem.

¶ O Ierusalem Ierusalem / thou that killest the prophetes / and stonest them that are sent vnto thee / how oft wolde I haue gathered thy children together / eue as the henne gathereth her nest vnder her wynges / and ye wolde not: Beholde / your habitation shall be left vnto you desolate. For I saye vnto you: ye shall not see me till the tyme come that ye shall saye: Blessed be he that cometh in the name of the Lorde.

## The XIII. Chapter.

¶ It fortuned that he came in the house of one of the chiefe Pharisees / upon a Sabbath / to eat bread / and they watched him. And behold / there were a men beset by him: which had the dropsie. And Iesus answered / and spake vnto the Scribes and Pharisees / and said: Is it lawfull to heale on the Sabbath? But they held their tynge. And he toke him / and healed him / and let him go / and answered / and saide vnto them: Which of you shall haue an eye or an asse fallen into a pitte / and will not strageght waye pull hym out / on the Sabbath daye? And they could not answer hym agayne to that.

And he tolde a simill vnto the gestes / when he marked howe they chose the hygher seats / and saide vnto them: When thou art bydden of any man to a weddinge / sit not vnto in the hygher roume / lest / more honorable men then thou be bydden of hym / and he that had bothe the and him / came and saide vnto the: geue this man roume / and thou then beginne with shame to take the lowest roume. But rather when thou arte bydden / go and

sit in the lowest roume / that when he that had bothe / cometh / he maye saye vnto the: Sit vnder / or sit vp here. Then shall thou haue worship in the presence of the that sitte at the table. For man. xiii. b whosoever exalteth hym selfe / shall be brought lowe: and he that humbleth hym selfe / shall be exalted.

He saide also vnto hym that had bydden hym: When thou makest a dinner / or a supper / call not thy frendes / ne thy brethren / nor thy kynnesfolke: for theye maye requyte thee / and call thee agayne / and recompence be made thee. But wha thou makest a feast / call the poore / the crepell / the lame / then art thou blessed / for they can not recompence thee. But it shall be recompensed the in the resurrection of the ryghteous.

¶ When one of them that sat by at the table herde this / he saide vnto hym: Blessed is he / that eateth bread in the kingdom of God. But he saide vnto hym: ¶ I certayne man made a greatesupper / and called many therto. And in the houre of the supper he sent his seruants to saye vnto them that were bydden: Come / for now are all thynges ready. And they beganne altogether to excuse the selfe one after another: The first saide vnto him: I haue bought a ferme / and I must nedes go forth and see it / I pray the haue me excused. And the second saide: I haue boughte fyne yoke of oxen / and nowe I go to proue them / I praye the haue me excused. And the thirde saide: I haue married a wyfe / therfore can I not come. And the seruants came and brought the Lorde worde agayne therof.

¶ Then was the good man of the house displeasid / and saide vnto his seruants: Go out quickly into the strettes and quarters of the cite / and bringe in byther the poore / and crepell / and lame / and blynde. And the seruants saide: lo, here is done as thou hast commaunded / and there is yet more roume. And the Lorde saide vnto the seruants: Go out into the bygher wayes / and to the hedges / and compell them to come in / that my house maye be fylled. But I saye vnto you: that none of these men whiche were bydden / shall saye of my supper.

¶ There wente much people with him / and

## The Gospel of S. Luke.

**Deu. x. 16 b** he turned hym about and sayd vnto the: † If  
**Mat. x. 5 c** any man come vnto me / and hate not his fa-  
**and xxi. d** ther / mother / wyfe / brethren / sisters / yee /  
 a his owne lyfe also / he can not be my Disciple.  
 And whosoever beareth not hys crosse / and  
 followeth me / can not be my Disciple.

Which of you is it that wyl buyde a tower /  
 and steech not doune first and counteth the  
 cost / a whether he haue sufficient to performe  
 it / lest / after he hath layed the foundacion / and  
 is not able to performe it / all they that se it /  
 begynne to laugh hym to scorne / and to saye:  
 This man beganne to buyde / and is not able  
 to performe it. O what synge wyl go  
 to buyell with another synge / and steech not  
 doune first and casteth in his mynde / whether  
 he be able with ten thousande to meete him /  
 that cometh agaynst him with twenty thou-  
 sande / O ho whyle the other is yet a grente  
 waye off he sendeth embassage / and besyerh  
 pece. So likewise euery one of you that so-  
 leareth not all that he hath / can not be my Dis-  
 ciple.

**Mat. v. 6** † Salt is a good thyng: but if the salt be  
**Mat. ix. c** vnspury / what shall they season withall: It is  
 neither good vpon the lode / nor in the bouge  
 of hys lute / whate call a waye. He that hath eares  
 to heare / let hym heare.

### The XV. Chapter.

**Mat. ix. a** **¶** Here resorted vnto hym all the Publicans  
**Mat. ix. b** and synners / that they myght heare him.  
**Luc. v. d** And the Pharisees and Scribes murmured  
**Luc. v. e** and ceterch with them. † But he tolde them  
**and vi. c** thys similitude / and sayde: † what man is he  
**Mat. x. b** amonge you / that hath an hundred shepe /  
 and if he lose one of them / what leaueyth not the  
 nyne and nynty in the wyldernesse / and  
 searcheth after that which is lost / yll he fynde it.  
 And when he hath founde it / he layeth it vpon  
 his shoulde with ioye: and when he  
 cometh home / he calleth his frendes and  
 neighbours / and sayeth vnto them: Reioyce  
 with me / for I haue founde my shepe that  
 was lost / I saye vnto you: Euen so shall there  
 be ioye in heauen ouer one synner that doeth  
 penance / more then ouer nyne and nynty  
 righteous / which † neede not repentaunce.

**Luc. v. d** **¶** O what woman is it that hath ten gro-

tes / if she lose one of them / that she gyeth not  
 a candle and sweepeth the house / and seeketh dili-  
 gently till she fynde it: And when she hath  
 founde it / she calleth her frendes and neigh-  
 bours / and sayeth: Reioyce with me / for I  
 haue founde my grote / whiche I had lost. E-  
 uen so ( I tell you ) shall there be ioye before  
 the angels of God / ouer one synner that doeth  
 penance. †

† And he sayde: A certayne man had two  
 sonnes / and the yonger of them sayde vnto the  
 father: father geue me the portion of the good-  
 es that belongeth vnto me. And he denyed  
 the good vnto them / and not longe thereafter  
 gathered the yonger sonne also together / a toke  
 his iourney into a farre countrey / a there wast  
 ed he his goodes in riotous livinge. Now  
 when he had spent all that he had / there was  
 a greate dearth thero / without all the same lode.  
 And he beganne to lacke / and wente hys waye /  
 a came to a citey of that same countrey / whiche  
 sent hym into hys felde / to kepe swyne. And  
 he wolde fayne haue filled hys belly with the  
 coddres / that the swyne dyd eate. And no man  
 gaue hym them.

Then came he to hym self / and saide: How  
 many hyred seruantes hath my father / whiche  
 haue breade ynough / and I perishe of hun-  
 ger: I wyl get vp / and go to my father / and  
 saye vnto hym: father / I haue synned agaynst  
 heauen and before the / and am now as  
 thy to be called thy sonne / make me as one of  
 thy hyred seruantes. And he gat hym vp /  
 and came vnto his father. † But wha he was  
 yet a greate waye off / his father sawe him / and  
 had compassion / and ranne and fel about his  
 necke / and kysed him. Then saide the sonne  
 vnto him: father I haue synned agaynst  
 heauen and before the / I am now as  
 thy to be called thy sonne. But the father saide  
 vnto his seruantes: bringe forth the beste  
 garment / and put it vpon him / and geue  
 him a ringe vpon his hande / and shoo  
 an his fere / and bringe hyther a fet calfe  
 and fill it / let vs eate and be merry: for this  
 my sonne was dead / and is aliue agayne:  
 he was lost / and is founde. And they began  
 to be merry.

But the elder sonne was in the felde. And  
 when he came / and drew neare to the house / he  
 heerde

herde the mynstrelly / and dauncynge / and called one of the seruauntes vnto him / and ased what it was. He sayde vnto him : Thy brother is come / and thy sarder hath slayne a fed calfe / because he hath receaued hym safe and sounde. Then was he angry / and wolde not go in. Then wente his sarder oute / and prayed hym. But he answered and saide vnto his sarder: Lo / thus many yeres haue I bene the seruaunt / neyther haue I yete broken thy commaundementes / and thou gauest me neuer one fyddre / that I myghte make mery with my frendes. But nowe that this thy sonne is come / whiche hath slayned his goodes with harlottes / thou doste slayne a fed calfe. But he sayde vnto him: My sonne / thou arte alwaye with me / and all that is myne is thynne: thou shouldest be mery and be glad: for this thy brother was dead / and is alwaye againe: he was lost / and is founde againe. ¶

## The XXVI. Chapter.

**H**E sayde also vnto his disciples: There was a certayne ryche man / whiche had a steward that was accused vnto him / that he had waisted his goodes. And he called hym / and saide vnto him: Howe is it / that I heare this of the? geue accomptes of thy stewardshippe: for thou maist be no longer steward. The steward saide within him selfe: What shall I doe / for this Loide will take away the stewardshippe from me. I can not bygge / and to bygge / I am ashamed: I wote what I will doe / that when I am put oute of the stewardshippe / they maie receaue me into their houses.

And he called vnto him all his lordes vnto / and sayde vnto the firste: Howe muche owest thou vnto my lord? He saide an hundred tunnes of oyle. And he sayde: Take thy bill / set thoue quyetly / and write fyfye. Then saide he vnto another: Howe muche owest thoue? He saide an hundred quartres of wheat. And he saide vnto hym: Take thy bill / and write foure score. And the Loide commended the vnrighteous steward / because he had done wysely. For the children of this worlde are in their fynde wyser / then the children of lighte. And I saye vnto you / Make you frendes to the vnrighteous Mam-

mon / that when ye shal haue ned / they maie receaue you into euerlastinge tabernacles.

¶ He that is faithfull in the least / is faithfull also in muche: and he that is vnrighteous in the least / is vnrighteous also in muche. If ye the haue not ben faithfull in the vnrighteous Mammon / who wil helpe you in that which is true? And if ye haue not bene faithfull in another mans busynesse / who wil geue you that which is your owne.

¶ No seruaunt can serue two masters: Mat. vj. 4 for either he shall hate the one / and loue the other / or els he shall leane to the one / and despyse the other. Ye can not serue God and Mammon.

All these thynges herde the Pharisees / whiche were couetous / and they mockte hym. Then he sayde vnto them: ye are they that iustifye youre selves before men / but God knoweth youre heerte. For that which is bygge amonge men / is an abhominacion before God.

¶ The same and the prophete papher cyed vnto Ihon / and from that tyme forth is the kynge dome of God preached throughout the Gospell / and euery man presseth into it by violence. ¶ But after is it for becomen Esai. 4. a and carthe to perishe / when one tytle of the lawe to fall. ¶ Whosoever putteth away his wyfe / and marryeth another / breaketh mans mynnyng: and he that marryeth her whiche is deuoced from her hous had / breaketh wedlocke also.

¶ There was a certayne ryche man / whiche clothed hym selfe with purple / and costlye lynnens / and sared deliciously euery daye. And there was a poore man named Lazarus / whiche laye at his gate full of sores / and desired to be filled with the crosse that fell from the ryche mans table. For came the dogges / and lyched his sores. But it fortunod / that the poore man dyed / and was carryed of the Angells into Abrahams bosome. The ryche man dyed also / and was buryed.

¶ Nowe when he was in the hell / he lyst vp his eyes in the payne / and sawe Abraham asatte off / and Lazarus in his bosome / and he cryed and said: father Abraham / haue mercy vpon me / and sende Lazarus / that he

## The Gospel of S. Luke.

Gal. vi. 4

masse dippe the tynge of his synge in water and coole my tynge / for I am tormentid in this flamme. But Abraham saide: Remembere sonne / that thou hast receaued good in thy life / and contrary wise Lazarus receaued euill. But none is comforted / and thou art tormentid. And besyde all this / there is a greatespace betwene vs and you: so that they which wolde go vourne from hence vnto you / can not: neither maie they passe ouer fro thence vnto vs.

Then saide he: I praye the then father that thou wylte sende him vnto my fathers house / for I haue yet syue brethren that he maye warne them / lest they also come into this place of torment. Abraham saide vnto him: They haue Moses and the Prophetes / let them beare them. But he saide: May father Abraham / but if one went vnto them from the dead / they wolde do penance. He rebelleth / he sayde vnto hym: If they beare not Moses / and the prophetes / then shal they not beleeue also / though one rose agayne from the dead. ¶

The. XVII. Chapter.

**H**E sayde vnto his Disciples: ¶ It is impossible the offences shoulde not come: ¶ But wo vnto hym by whome they come. ¶ It were better for him that a millstone were hangen about his necke / and cast into the see / then that he shoulde offende one of these litle ones. Take heed to youre selues. ¶ If thy brother erre / passe againste the / rebuke hym / and if he amende / forgiue hym. And though he synne againste the seuen tymes in a daye / and come seuen tymes in a daye to the agayne / and saye: I repenteth me / forgiue hym. ¶

¶ And the Apostles saide vnto the Lorde: Increase oure faith. The Lorde saide: ¶ If ye haue faith as a grayne of mustarde seede / and say vnto this Holbery tree: Plucke thy selfe vp by the roote / and plante thy selfe in the see / it shal be obedient vnto you. Which of you is it that hath a seruante / (which ploweth or feedeth the cattell) when he cometh home from the felde / that he wyl saye vnto him: Go quicke / a sye vourne to meate / so it is not thus: that he sayeth vnto hym: Make readye that I maye suppe / gyde vp

thy selfe / and serue me / tyll I haue eaten and dronken / after wards shal thou eate a brinde also. Thanketh he the same seruante al / because he did that was commaunde vnto him / I trow not. So likewise ye / what ye haue done all that I commaunde you / saie: We are vnprofitable seruantes / for we haue done that we were bounde to do.

¶ And it cometh / when he toke his iourney towards Jerusalem / he wente thowrre the myddell of Samaria / and Galilee. And as he came into a toun / there met hym ten leperous men / which stode a farr of / a litle up they voice / and sayde: Jesu master / haue mercy vpon vs. And when he sawe them / he sayde vnto them. ¶ Go and shewe yourselues vnto the priestes. And it came to passe as they wente / they were clenfid / and one of them when he sawe that he was clenfid / he turned backe agayne / and prayed God with loude voyce / and fell vourne on his face at his feet / and gaue thankes. And this man was a Samaritane. Jesus answered and sayde: Are there not ten clenfid? But where are thise nyne? There were eis noue founde: that turned agayne / and gaue God the prayse / saue onely this straunger. And he sayde vnto hym: Arise / go thy way / thy faith hath made the whole. ¶

¶ But when he was demaunded of the Diabylis: when cometh the Kingdome of God? He answered them / and saide: The Kingdome of God cometh not with outward appearance / neither shal it be seene: For where is there is it. For the Kingdome of God is inward in you.

¶ And he saide to the Disciples: The tyme shal come / when ye shall desire to see one daye of the sonne of man / and shall not see it. And they shall saye vnto you: Se here. Se there. ¶ But he sayeth / neither foloweth / so as the lightynge shyneth aboue from the heauen / and lighteth ouer all tharis vnder the heauen / so shal the sonne of man be in his daye. ¶ But the first must he suffer many thinges / and be reueiled of this generacion.

¶ And as it came to passe in the tyme of that it was: so shal it come to passe also in the daies of the sonne of man. They are / they shall be / they married / and were married / I tven vnto the

30  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



saie that he wente into the Trefe / and the soude came and destroyed them all.

**D** Lkewys also as it came to passe in the tyme of Lot; they bid eate; they byd denye; they soughte; they sold; they plantid; they boude. ¶ But euen the same waie that Lot wente out of Sodome; it rayned fyre & brimstone from heauen; and destroyed them all. After this maner shall it go in the daie when the sonne of man shall appeare.

**†** And at that daie; who so is vpon the rofe; and his stuffe in the house; let him not come downe; to stowe it: Lkewys he that is in the felde; let him not turne backe; for it is euer to behynd him. ¶ Remembre Lot; he wise.

**†** Whosoever goeth aboure to saue his lyfe; he shall lose it; and whosoever shall lose it; shall save it.

**†** I saye vnto you: In that nighte shall twelue wyse one bedde; the one shalbe receaued; the other shalbe forsaken. ¶ Two shalbe grudging; together; the one shalbe receaued; the other shalbe forsaken. And they answered; and sayde vnto him: Where Lord; he saide vnto them: Where soeuer the deaht care; is; there will the Angels be gathered together.

Thy. XV III. Chapter.

**¶** The told them a similitude / signifieng; that nat men ought to strowe to please; and not to please of; and saide: There was a iudge in a cite; whiche feared not God; / and stode in awe of no man. And in the same cite there was a wedde wif; whiche came vnto him; / and saide: Deliuere me fro myne aduersarye. And he wolde not a greaue wchale. But afterwarde he thought within him selfe: Though I feare not God; / and stande in awe of no man; yet kenge this wedde wif; is so importun; vpon me; I will deliuer her; lest she come at the last and raile vpon me.

Then saide the Lord; Here what the vnghtuous iudge; saith. But that not God also; deliuer his chosen; that crye vnto hym; day and night; though he be desure them; I seie vnto you: He shal deliuer them; and that sounle. ¶ Remember; when the sonne of man cometh; suppose ye that he shal fynde faith vpon earthe.

**†** And vnto certayne whiche trusted in

them selfe; that they were perfecte; and despysed othe; he saik; this similitude: They wente vnto two men into the temple to praye: The one a Pharise; the other a Publicane. The Pharise stode; and prayed by hym selfe; after this maner: ¶ I thanke the God; that I am not as other men; / rebbis; vniight; Eccl. viij. a reoue; aduocetere; or; as this Publicane.

I faste rayse in the weke; / I geue the tythes of all that I haue. And the Publicane stode asare of; and wolde not lyte vpon his eyes to heauen; but smote vpon his brest; and saide: God be thou mercifull vnto me sinner. I tell you; This man wente home in his house; iustified more then the other.

¶ For whosoever exalted him selfe; / shalbe brought low; and he that humbleth him selfe; shalbe exalted. ¶

¶ They broughte yonge child; also vnto him; that he shoulde touch it. But wha the disciples sawe that; they rebulded them. ¶ He rebuldeste; / I seie; called them vnto him; and saide: Suffre the childen to come vnto me; / and so; bydde them not; for vnto siche belongeth the kyngdome of God. Verely I saye vnto you: Whosoever receaueth not the kyngdome of God as a child; shall not enter therein.

And a certayne ruler ased him; and saide: ¶ Good master; what muste I do; that I may inheret euerlastinge lyfe. But Iesus sayde vnto him: Why callest thou me good; ¶ There is no man good; but God onely. Thou knowest the commandementes: ¶ Thou shalt not swaie wedde; ¶ Thou shalt not sle; ¶ Thou shalt not steale; ¶ Thou shalt not beare false witness; ¶ Honour thy father and mothe; ¶ And he saide: All these haue I kept; fro my youth vp. ¶ When Iesus herde that; he sayde vnto hym: Yet lackest thou one thing; sell all that thou hast; / and geue it vnto the poore; / and thou shalt haue a treasure in heauen; / and come and folowe me. ¶ When he herde that; he was so; / for he was very ryche.

¶ When Iesus sawe that he was so; / he sayde: ¶ Howe hardly shall the ryche come into the kyngdome of God; ¶ It is easier for a Camel to go; throughe the eye of a needle; then for a ryche man to entre into the kyngdome.

Mat. xxij. b

Luce. xxiij. b

Mat. xij. b

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

## The Gospel of S. Luke.

**Luce. i. c.** dom of God. Then saide they that berde that  
Who can then se fauce: But he sayde: That  
what is vnpossible with men / is possible  
with God.

**Mat. xix. b.** Then sayde Peter: Behold we haue forsaken all / and folowed the. He saide vnto  
**Luce. p. c.** them. Verely I saye vnto you: There is no  
man that forsaketh house / or elders / or therchif /  
or wyfe / or chylidren for the kyngdome of  
Gode sake / whiche shall not receaue muche  
more in this wyde / and euerlastinge lyfe in the  
woulde to come.

**Mat. xx. b.** ¶ He toke vnto him the twelfe and said  
vnto them: Behold we go vp to Jerusalem /  
**Mar. p. d.** and it shall all be fulfilled that is wyrtten by  
the prophetes / concerninge the sonne of man:  
for he shall be deliuered vnto the Heythen /  
**Luce. xxii. a.** and shall be mocked / and wytefully increa-  
sed / and spyped vpon / and when they haue  
scourged him / they shall put him to death /  
and vpon the thyrde daye shall he ryse againe.

**Luce. ij. g.** ¶ And they vnderstode nothing of these thinges:  
And this saying was hyd fro them / and  
they perceaued not the thinges that were  
spooken.

**Mat. xx. b.** ¶ And it came to passe / when he came nye  
vnto Jericho / there sat one blynde by the way  
**Mar. p. c.** and begged. And when he berde the people  
passe by he asked what it was. Then saide they  
vnto him / that Iesus of Nazareth passed by.  
And he cryed / and saide: Iesu thou sonne of  
Dauid / haue mercye vpon me. But the peo-  
ple that wente before rebuked him / that he  
shoulde holde his tounge. Neuerthelesse / he  
cryed muche more: Thou sonne of Dauid haue  
mercye vpon me. Iesus stode still / and com-  
manded him to be brought vnto him. And  
when he was come neare he ased him and  
saide: What wylt thou that I do vnto the?  
He sayde: Lorde / that I maye receaue my  
syghte. And Iesus saide vnto him: Receaue  
thy syghte / thy faith hath saued the. And im-  
mediatly he sawe / and folowed him / and pra-  
ised God. And all the people that sawe it / gaue  
God the prayse. ¶

### The XIX. Chapter. ¶

**2** ¶ He had ben entred in / and wente throughte Jeru-  
salem: and beholde / there was a man nam-  
med Zachus / whiche was a ruler of the Pu-  
blucans / and was rich / and desired to se Iesus

what he shoulde be / and he coulde not for the  
people / for he was so wylde of stature. And he  
ranne before / and clymbed vp into a wyde  
figge tree / that he might se him: for he shoulde  
come that way. And when Iesus came to the  
same place / he looked vp / and sawe him / and  
saide vnto hym: Zachus / come thoue hastily /  
for I haue must I turne into thy house. And  
he came doune hastily / and receaued hym  
with ioye. When they sawe that / they  
murmured all / and saide / that he was gone  
in to a sinner.

But Zachus stode forth / and saide vnto  
the Lorde: Beholde Lorde / the halfe of  
my goodes geue I to the poore: And if I haue  
defrauded any man / I restore him foure fold:  
Iesus saide vnto him: This daye is health  
happened vnto thy house / for so muche as he  
also is Abrahams sonne. ¶ For the sonne of  
man is come to see and to saue that whiche  
was lost. ¶

¶ Howe while they herkened / he tolde a  
symilitude also / because he was nye vnto Jeru-  
salem / and because they thought / that the  
kyngdome of God shoulde appeare imme-  
diatly. And he saide: ¶ I certaine noble  
man wente into a farr countre / to receaue  
him a kyngdome / and then to come agayne.  
¶ His man called ten of his seruantes / and  
deliuered them ten pounde / and saide vnto  
them: Occupy till I come agayne. But his  
synecrus hated him / and sent a messager after  
him / and saide: We wyl not haue this man to  
raigne ouer vs.

¶ And it fortuned / when he came agayne af-  
ter that he had receaued the kyngdome / he  
vyd call for the seruantes / vnto whome he  
had geuen his money / that he might knowe  
what euerie one had done. Then came the  
first / and saide: Syr / thy pounde hath worne  
ten pounde. And he sayde vnto him: Well  
thou good seruante / for so muche as thou  
hast bene faithfull in the lesse / thou  
shalt haue auctoryne ouer ten ciuites. The se-  
conde came also / and saide: Syr / thy pounde  
hath worne fyue pounde. And to him he  
saide: And thou shalt be ouer fyue ciuites.  
¶ And the thyrde came / and saide: Lo Syr /  
here is thy pounde / whiche I haue kepte in a  
napkin / I was afrayed of the / for thou art a  
hard

harde man/whon takest vp that thou haste not  
 layd vpon/and receaist that thou haste not  
 layd vpon/He sayde vnto him. Of thine owne  
 mouth iudge I the thou euill seruant. And  
 west thou that I am an harde man/takinge  
 vp that I laide not vpon/and receainge that  
 I had not sowe? Wherefore then hall thou  
 not deliuered my money to the exchaunge  
 banker? And at my comyng might I haue  
 requerd myne owne with vantage.

¶ And he said vnto them that stode by: Take  
 the pounde: from him/and geue it vnto hym  
 that hath ten pounde. And they sayde vnto  
 him: Syr/ he hath ten pounde already. But I  
 saye vnto you: I woulde rather haue it vnto hym  
 that he geuen: but from him that hath not  
 speake taken awaye euen that he hath. As for  
 those myne enemies/ whiche wolde not that  
 I shoulde raigne ouer them/bring them hither  
 and I will slaye them besyde me. And when he  
 had thus sayde/ he wente on forward/ and  
 toke his iourney to Ierusalem. I

¶ And it fortuned wha he came nye Beth-  
 phage and Bethany vnto mounte Olyuete/  
 he sente two of his disciples/ and sayde: Go  
 into the tounce that lieth ouer againste you/  
 as soone as ye ar come in/ ye shall finde a foale  
 tyed/wheron yet neuer man sat/louse it/and  
 bringe it hither. And if any man see you  
 wherefore ye louse it/saye thus vnto him: The  
 Lord hath neede thereof.

And they that were sent/wente their way/  
 and founde euen as he had sayde. But when  
 they loused the foale/the owners thereof sayde  
 vnto them: Why louse ye the foale? They said:  
 The Lord hath neede thereof. And they  
 broughte vnto Iesus/and caste their clothes  
 vpon the foale/and set Iesus thereon. ¶ How  
 so he wente/they spede theys garmentes in  
 the waye.

¶ And when he wente thence from mounte  
 Olyuete/the whole multitude of his disci-  
 ples beganne ioyfully to praise God with  
 loude voyce/ouer all the myracles that they  
 had seene/ & sayde: Blessed be he that cometh  
 in the name of the Lord. Peace  
 bein heauen/and peace in the heyghe. And  
 some of the Pharisees amonge the people  
 sayde vnto him: Rebulesthy disciples. And  
 he answered/and sayde vnto them: I tell

you/ if these holde their peace/ yet shall the sto Abas. 4. b  
 ned crye.

¶ And when he was come neare/ he be-  
 held the cyrie/ and wept vpon it/and said:  
 If thou knewest what were for thy peace/  
 thou shouldest remembre euen in this presen-  
 t tyme of thine. But now it is byd from thyne  
 eyes. For the tyme shall come vpon the/ that  
 thyne enemies shall cast vp a stee aboute the/ &  
 Mich. 1. 6. t  
 aboute thy children with the/ and besetge the/ mo-  
 1. 10. 1. 1. t  
 and kepe the in on every syde/ and make the  
 Mar. 13. 1. t  
 a curen with the grounde/ and shall not leaue in  
 Luc. 19. 1. t  
 the one stone vpon another/ because thou hast  
 not knowen the tyme wherby thou haste bene  
 visyted.

¶ And he wente into the temple/ and be-  
 ganne to dyscoursen them that boughte and  
 Mar. 11. 1. t  
 sold the therein/ and sayde vnto them: It is writen  
 Job. 21. 1. t  
 Job. 21. 1. t  
 Job. 21. 1. t  
 My house is an house of prayer/ and ye  
 haue made it a Denne of murderers. But ye  
 haue taughte daily in the temple. I

¶ But the hyeghe priestes and the Scribes/  
 and the chieffest of the people wente aboute to  
 Luc. 19. 1. t  
 destroye him/ and founde not what to do vnto  
 Job. 10. 1. t  
 him. For all the people blasfeme by him/ and  
 gaue hym audience.

#### The XX. Chapter.

¶ And it fortuned in one of those dayes/ that  
 when he taughte the people in the temple/  
 and preached the Gospell/ the hyeghe priestes  
 Mar. 11. 1. t  
 and Scribes came vnto him with the eldres  
 and spake vnto hym/ and sayde: Tell vs/ by  
 what auctorite dost thou these thynges: Or  
 who gaue the this auctorite? But he answered/  
 and sayde vnto them: I will aske you  
 a worde also/ tell me: The beginninge of Ihesus  
 was it from heauen or of men? But they  
 thoughte in them selues/ and said: If we saye  
 from heauen/ then shall he saye: Why did ye not  
 then belese him? But if we saye of men/ then  
 shall all the people stone vs/ for they be  
 persuaded that Ihesus is a prophete. And they  
 answered/ that they coulde not tell wherence  
 it was. And Iesus sayde vnto them: They  
 ther till I saye/ by what auctorite I do these  
 thynges.

¶ And he beganne to tell the people this  
 similitude: ¶ Therecertain man planed a vyg  
 heparde/ and let it out vnto buynders/ and  
 Mar. 12. 1. t  
 wente hym selfe into a straunge coun-  
 tre.

## The Gospel of S. Luke.

was for a greate season. And when his tyme was come he sent a seruante to the housholders that they might geue him of the fruite of the vyneyarde. But the housholders set him/and sent him away empty: and againe he sente yet another seruant: But they set him also / and increased him shamefully/ and sente him away empty. And besides this he sente the hynde / but they wounded him also/ and thruste hym oute. Then sayde the Lorde of the vyneyarde: What shall I do? I will sende my T'yeare sonne/peraduenture they will stande in awe of him/when the byrtye bym.

Jo:han. v. 13  
Rom. viii. 4  
P'p'ul. 8. 4

But when the housholders sawe the sonne/they thought in them selues/and sayd: This is the heire/come/let vs kill hym/that he inheritaunce maye be oure. And they thruste him iure of the vyneyarde/and stowe him also. What shall now the Lorde of the vyneyarde do vnto them? He shall come/and destroye those housholders/ and lett oute his vyneyarde vnto other. When they herd that/they saide: God saibyd.

Gen. xxxij

But he behelde them/and saide: What is this then that is wrought? The same stone which the builders refused/is become the head corner stone: whosoever fallerh vpon this stone/shall be broken in sunder: but I vpon whome soeuer be fallerh/he shall grynde him to powder. And the hye pryests and Scribes wente aboute to laye handes vpon hym the same houre/and they feared the people: for they perceaued that he had spoken this similitude aganist them.

Psal. cxvij  
Esa. xxxij

San. 8. e  
\*Ma. 7. 1  
\*Marc. 8. 4  
Luce 24. 3

And they watched him/and sente forth spyes/whiche shoulde fauile them selues perfects/that they might take him in his wordes/ to deliuer hym vnto the power/and auctoritee of the Scribes. And they axed him and sayde: Master/we knowe that thou sayest/and teachest ryghte/and regardest the outwarde apperuaunce of no man/ but steadest the wyte of God truly. Is it lawefull that we geue tribute vnto the Emperour or not? But he perceaued their craftynesse/and saide vnto them: Why tempt ye me? Shewe me the penny. Whose ymage and superscription hath it? They answered and sayde: The Emperours. Then sayde he vnto

Mat. 23. 8  
Marc. 12. 13

to them: Geue then vnto the Emperour that which is the Emperours: and vnto God/that which is Gods. And they coulde not reioyce his woordes/for the people/and misrayled as his aunswere/and helde their peace.

Then came vnto him certayne of the Scribes/whiche holde that there is no resurrection/ and axed him/and sayde: Moses writt/Moses wrote vnto vs? If any mans brother dye hauinge a wyfe/and dye without children/then shall his brother take his wyfe/ & raise vp she vnto his brother. Nowe were there seuen brethren/ the firste toke a wyfe/ and dyed childlesse: and the seconde toke the wyfe/and dyed without children also/and the thirde toke her/ & she toke all the seuen/ and lefte no children behynde them/ and dyed. The last after all them the woman dyed also. What shall now the resurrection/ whose wyfe shall she be of them: for seuen had her to wyfe. And Iesus aunswere and sayde vnto them: The chyldren of this world marrye/ and be married/ but they that shall be woorthy to enioye that world and the resurrection from the dead/ shall neither marrye nor be married/ for they can dye no more. For they are lyke vnto the angells/ and are the chyldren of God/ in so muche as they are chyldren of the resurrection.

But that the dead ryse againe/ hath Moses also signified by the Busse/ when he called the Lorde/ the God of Abraham/ the God of Isaac/ and the God of Jacob. But God is not a God of the dead/ but of the lyvinge/ for they liue all vnto him. Then answered certayne of the Scribes/ and sayde: Master thou hast sayde well. And from that tyme forth they durste axe him no more questions.

But he saide vnto them: Some sate they that Christ is Dauides sonne: And Dauid writt that Christ is Dauides sonne: And Dauid writt that Christ is Dauides sonne: And Dauid writt that thou on my right hande/ till I make thine enemies thy fore foote. Dauid calleth him Lorde: howe can he then his sonne?

Nowe whyle all the people gaue audience/ he saide vnto his Disciples: Demure of the Scribes/ whiche will go in longe per-

Mat. 23. 8  
Mat. 23. 8

Luce 20. 17

inuest

mentes/and loue to be saluted vpon the mar-  
ket/ and desyre to sit byghst in the Synago-  
ges/and at the table. They beuere wedo-  
wes houses/and that vnder a coloure of lōge  
payninge: These shall recouere the greater  
damnacion.

## The XXI. Chapter.

**A**nd the lord vp/and behelde the ryche/  
whome they put in their offeringe into the  
Gods chest. He sawe also a poore widow/  
whiche put in two myrces/and he saide: Vere-  
ly I saie vnto you: This poore widow hath  
put in more then they all: for she se all haire of  
her cheefe put in vnto the offeringe of God/  
but she of her pouer hath put in all her ly-  
uings that she had.

**A**nd when some spake of the temple/that  
it was garnished with goodly stones/and  
Ierusalem he saide: The tyme shal come/when  
rem of all this that ye se / there shall not be  
left one stone vpon another / whiche shall  
not be broken younge. They ased hym and  
seyde: Master / when shall these be? and  
when shalbe the token when these shal come  
to passe?

He sayde: Take heede/that ye be not decea-  
sed/ for many shall come in my name/and  
say: I am he/and the tyme is come harde. By-  
folow them not.

**B**ut when ye heare of warres/and insur-  
reccions / be not ye afraied / for such muste  
come to passe/But the ende is not yet there so  
soone. Then sayd he vnto them: One people  
shal ryse agaynst another/and one realme a-  
gainste another/and there shalbe great earth-  
quakes here and there / pestilence and verth/  
and fearful thinges. And great tokens shall  
there be from heauen.

But for all these / they  
shall lase handes vpon you / and persecu-  
te you/and deliuer you vp into they Synago-  
ges and synagoges / and bringe you before  
kings and princes for my names sake. But  
this shall happen vnto you for a witnessse. Be  
as a poynte therefore in youre vertes / that ye  
take no thought how ye shall aunswere: for  
I will geue you mouth and wysdom against  
all whiche/all youre aduersaries shall not be  
able to speake vnto to resiste. \* But ye shalbe  
deliuered vp euen of youre elders / brethren/  
synnfolkes and frendes/and some of you shall

they put vnto death/and ye shalbe hated of eu-  
ery man for my names sake: / a yer shall not  
one beere of youre beades preside. Hold fast  
yours soules with patience.

**B**ut when ye shall see Ierusalem besieged /  
with an host/then vnderstand that the desola-  
tion of it is nyc. Then let them whiche be in  
Ierusalem / fflye vnto the mountayne: and let  
those whiche be in the myddest thereof / depa-  
re oute: and let such as be in the countre/also  
come therin: for these are the dayes of vno-  
geuance / that every thinge whiche is writ-  
ten maie be fulfilled. But wnto them that  
are with childe / and to them that geue sucke  
in those dayes: for there shalbe great trouble  
vpon earth / and wraithe ouer his people/  
and they shall sell thorothe the edge of the  
swordes/and beled captiue amonge all na-  
cions. And Ierusalem shall be troden  
vnder foote of the heuens/anyll the tyme of  
the heuens be filled.

**A**nd there shalbe tokens in the Sunne  
and Moone/and starres/and vpon earth/  
the people shalbe in such perplexite/that they  
shall not sell whiche waye to turne them sel-  
ues. And the see and the warres shall roare/  
and men shall fyne awaye for feare/and for  
losinge after thinges whiche shall come vpon  
earth. For euen the very power of hea-  
uen shall moue.

**A**nd then shall they see the sonne of man  
commynge in the cloude with power and  
a greate gloire. But when these thinges be-  
gyne to come to passe/then lase vp/and lyse  
vp youre heades/ for youre redemption is  
nigh.

**A**nd he tolde them a semilicrude: Bee  
holde the figge tree/and all the trees / when  
they nowe shute forth their buddes/ye se by  
them/and perceaue that the summer is now  
at hande. So likewise/when ye se all these  
thinges come to passe/be sure that the kyn-  
gdom of God is nyc. Verely I saye vnto you  
this generation shall not passe/tyll all be ful-  
filled. Heauen and earth shall passe/ but my  
wordes shall not passe.

**B**ut take heede vnto youre selves / that  
yours heertes be not overladed with greiffe  
of caryng and with thoughtfulness/with  
talkynge of thought for lyuings / and so this  
daye

## The Gospel of S. Luke.

**Luc. 11. 1-2** **Mat. 23. 1-2** **1. Pet. 2. 1-2**  
 They come upon you untwined. For as a snare shall it come on all them that dwell upon earth. Ward therefore continually and gratefully that ye may be worthy to escape all this that shall come, and to stand before the face of man.

And on the day time he taught in the temple, but in the night season he went out, and abode all night upon mount Olivet. And all the people gat them up early unto him in the temple, for to hear him.

### The XXII. Chapter.

**Mar. 14. 1-2** **1. Cor. 15. 1-2**  
**Mar. 14. 3-4** **1. Cor. 15. 3-4**  
**Mar. 14. 5-6**  
**1. Cor. 15. 5-6**  
**Mar. 14. 7-8**  
**1. Cor. 15. 7-8**  
**Mar. 14. 9-10**  
**1. Cor. 15. 9-10**  
**Mar. 14. 11-12**  
**1. Cor. 15. 11-12**  
**Mar. 14. 13-14**  
**1. Cor. 15. 13-14**  
**Mar. 14. 15-16**  
**1. Cor. 15. 15-16**  
**Mar. 14. 17-18**  
**1. Cor. 15. 17-18**  
**Mar. 14. 19-20**  
**1. Cor. 15. 19-20**  
**Mar. 14. 21-22**  
**1. Cor. 15. 21-22**  
**Mar. 14. 23-24**  
**1. Cor. 15. 23-24**  
**Mar. 14. 25-26**  
**1. Cor. 15. 25-26**  
**Mar. 14. 27-28**  
**1. Cor. 15. 27-28**  
**Mar. 14. 29-30**  
**1. Cor. 15. 29-30**  
**Mar. 14. 31-32**  
**1. Cor. 15. 31-32**  
**Mar. 14. 33-34**  
**1. Cor. 15. 33-34**  
**Mar. 14. 35-36**  
**1. Cor. 15. 35-36**  
**Mar. 14. 37-38**  
**1. Cor. 15. 37-38**  
**Mar. 14. 39-40**  
**1. Cor. 15. 39-40**  
**Mar. 14. 41-42**  
**1. Cor. 15. 41-42**  
**Mar. 14. 43-44**  
**1. Cor. 15. 43-44**  
**Mar. 14. 45-46**  
**1. Cor. 15. 45-46**  
**Mar. 14. 47-48**  
**1. Cor. 15. 47-48**  
**Mar. 14. 49-50**  
**1. Cor. 15. 49-50**  
**Mar. 14. 51-52**  
**1. Cor. 15. 51-52**  
**Mar. 14. 53-54**  
**1. Cor. 15. 53-54**  
**Mar. 14. 55-56**  
**1. Cor. 15. 55-56**  
**Mar. 14. 57-58**  
**1. Cor. 15. 57-58**  
**Mar. 14. 59-60**  
**1. Cor. 15. 59-60**  
**Mar. 14. 61-62**  
**1. Cor. 15. 61-62**  
**Mar. 14. 63-64**  
**1. Cor. 15. 63-64**  
**Mar. 14. 65-66**  
**1. Cor. 15. 65-66**  
**Mar. 14. 67-68**  
**1. Cor. 15. 67-68**  
**Mar. 14. 69-70**  
**1. Cor. 15. 69-70**  
**Mar. 14. 71-72**  
**1. Cor. 15. 71-72**  
**Mar. 14. 73-74**  
**1. Cor. 15. 73-74**  
**Mar. 14. 75-76**  
**1. Cor. 15. 75-76**  
**Mar. 14. 77-78**  
**1. Cor. 15. 77-78**  
**Mar. 14. 79-80**  
**1. Cor. 15. 79-80**  
**Mar. 14. 81-82**  
**1. Cor. 15. 81-82**  
**Mar. 14. 83-84**  
**1. Cor. 15. 83-84**  
**Mar. 14. 85-86**  
**1. Cor. 15. 85-86**  
**Mar. 14. 87-88**  
**1. Cor. 15. 87-88**  
**Mar. 14. 89-90**  
**1. Cor. 15. 89-90**  
**Mar. 14. 91-92**  
**1. Cor. 15. 91-92**  
**Mar. 14. 93-94**  
**1. Cor. 15. 93-94**  
**Mar. 14. 95-96**  
**1. Cor. 15. 95-96**  
**Mar. 14. 97-98**  
**1. Cor. 15. 97-98**  
**Mar. 14. 99-100**  
**1. Cor. 15. 99-100**

I will not drink of the fruit of the vine, until the kingdom of God come. And he took the chalice and gave thanks, and said: I will not drink of the fruit of the vine, until the kingdom of God come. And he gave it them, and said: This is my body, which shall be given for you. This do in remembrance of me. Likewise also the cuppe, after they had supped, and said: This cuppe is the new testament in my blood, which shall be shed for you.

But lo, the hands of him that betrayed me, with me at the table. And the sonne of man truly goeth forth as it is appointed. But who shall that man, by whom he is betrayed. And they beganne to eye among them selves, which of them it should be, that should do that.

There rose a strife also among them, which of them should be taken for the greatest. But he sayde unto them: The king of the world haue dominion ouer the people of the earth, they that beare rule ouer them, are called glorious lordes. But ye shall not be so: But the greatest among you, shall be as the youngest, and the chiefest as a seruant. For which is greater, he that sitteth at the table, or he that serueth? Is not he that sitteth at the table? But I am among you as a minister. So for you, ye are they that shall abey with me in my temple. And I will appointe the king of the world, into your kingdome, and ye shall sit at my table in my kingdome, and ye shall see the reward of the reward of the reward.

But the Lord said: Simon, Simon, beholde, Satan hath desired after you, that he might sift you as wheat, as wheat. But I have prayed for thee, that thy faith faile not. And when thou art converted, strengthen thy brethren. But he said unto him: Lord, I am ready to go with thee into prison, and into death. Then he said: Peter, I saye unto thee: The focke shall not eat the flesh of this sonne of man, till thou haue thus sinned, that thou faile not well me.

And he sayde unto them: When I sent you without wallet, scrip, or shoo, ye went forth as any thing. They sayde: Yea. Then said he unto them: But now, he that hath a wallet, let him take it up, likewise also the scrip. But he that hath not, let him

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2

1. Cor. 15. 1-2







1. rabyse. † And it was about f sixte houre / and  
 here was darkness ouer the whole land / un-  
 2. d g till the nyght houre. And the Sunne was  
 darkened / an the waye of the temple certein  
 was / euen shonow the myddes.

3. e And Iesus cryed loud / and sayde: feith-  
 4. r into thy handes I commend me my fater.  
 5. g And when he had so sayde / he gaue up the  
 6. h ghost. \* But when the capraine sawe what  
 had happened / he praised God / and saide: Ver-  
 7. ly this was a iust man. And all the people  
 8. that stode by / and behelde / when they sawe  
 what was done / mot upon their hilles / and  
 named haffe agayne. But all his acquaint-  
 9. aance / and the women that had folowed him  
 out of Galile / stode asfarr of / a behelde al these  
 thinges.

1. † And beholde / a man named Joseph / a so-  
 natour / whiche was a good iust man / the same  
 2. had not consented vnto their counsa / a ved /  
 3. whiche was of Arimathea a ci tie of the Ier-  
 4. ues / whiche also was called the kingdome of  
 5. Gad: he went vnto Pilate / and aske the body  
 6. of Iesus. And he toke hym vnto: wrapped  
 7. him in a linnen cloth / and laied him in a be-  
 8. re spulchre / wherein neuer man was laied. †  
 9. And it was the day of preparation / and the  
 Sabbath euen on.

1. † The women that were come with him  
 out of Galile / folowed him / and behelde the  
 2. spulchre / and how his body was laied. But  
 3. they returned and made ready the spices and  
 4. enyngmentes. And vpon the Sabbath they  
 5. rested / according to the lawe.

The XXXIII. Chapter. †

1. **B**ut vpon one of the Sabbathes / very  
 2. early in the morninge / they came vnto  
 3. the spulchre / and brought the spices whiche  
 4. they had prepared / and certein women went  
 5. a them. Neuertheles / they founde the stone ro-  
 6. lled aways from the spulchre / and were in / and  
 7. founde not the body of the Lord. Iesus.  
 8. † And it happened as they were a m / in the  
 9. rece / beholde / there stode by them two men in  
 shynng garments. And they were afrayed /  
 and call vnto them: What see: ye: the liuing  
 amonge the dead: He is not here: He is risen  
 vp: Remember howe that he tolde you when  
 he was yet in Galile / and saide: † The soune of

man must be deliuered into the handes of sin-  
 ners / and be crucified / and the thyrde day rise  
 agayne.

And they remembered his wordes: / a went Mary  
 from the spulchre / and tolde all this vnto the group  
 b cleuen / and to all the other. It was Mary Mag-  
 3. dalene / and Johanna / and Mary Ja-  
 4. mes / and the other with them that tolde this  
 vnto the Apostles. And their wordes seemed  
 vnto them / as though they had bene but fables  
 and they belued them not. But Peter  
 arose / and ranne to the spulchre / and stouped  
 in / and sawe the linnen clothes layed by them  
 selues / and departed. And he wondered within  
 him selfe / at that whiche had happened. †

† And beholde: e / two of them went that  
 same day to a town: / whiche was the ciitie  
 furthest from Ierusalem / whose name was  
 called Emmaus. And they talked together of  
 all these thinges that had happened. † And it  
 chanced as they were thus talkinge / and reas-  
 2. onyng: a together / Iesus him selfe came nys /  
 and went with the. But their eyes were holden  
 that they shoulde not knowe hym. And  
 he sayde vnto them: What manner of contin-  
 3. uacions are these that ye haue one to another  
 as ye walke / and are sad: Then answered the  
 4. one / whose name was Cleophas / and sayde  
 vnto hym: True thou only a traungler at Jer-  
 5. usalem / not knowinge what is come to passe  
 there in these dayes: And he sayde vnto them:  
 6. What: They saide vnto hym: That of Iesus  
 of Nazareth / whiche was a prophet / myghy  
 7. in dede and worde before God / and all the  
 8. people / howe our hys pius and rulers deli-  
 9. uered hym to the condemnation of death /  
 and crucified hym: But we hoped that he  
 shoulde haue deliuered Israel. And beside  
 all this / day is the thyrde day that this was  
 done. † Ye / and certein women also of  
 2. our company / whiche were early at the  
 3. spulchre / and founde not his body / came and  
 4. tolde / that they had sene a vision of anngels /  
 5. whiche sayde he was a liue. And certein of  
 6. them that were with vs / went vnto the  
 7. spulchre / and founde it euen so as the women  
 sayde: but hym founde they not.

And he sayde vnto them: Ye fooles and  
 2. slowe of hert / to belefe all that the prophe-  
 3. tes haue spoken: † Oughte not Christ to  
 4. Esai. liij. a  
 ff 4 haue

Mar. xij. 4

Mar. xij. 4

Mar. xij. 4

## The Gospel of S. Luke.

hau suffred these thinges / and to entre into his glory : And he beganne at Mosco and all the prophetes / and was spoken vnto them all the scriptures that he had spoken of him. And they were made as yonge whiche they were vnto / and he made as though he wolde haue gone farther. ¶ And they compelled him / and Luke xix. c. saide: Thy be with vs / for it draweth towardes nyght / and the dayes farre passed. And he went into rarye with them. ¶ And it came to passe when he sat at the table with the / he rofe the bread / gaue thanke / brake it / and gaue it them. Then were theyr eyes opened / and they knewe him. And he vanished out of theyr sight. And they sayde betwene them selves: Did not our hertes burne within vs: Whā he talked with vs by the waye / whyle he opened scripture vnto vs: And they rose vp the same houre / turned againe to Ierusalem / and founde the clouen gathered together / and them that were with the which sayde: The Lord is risen of a truely / and hath appeared vnto Symon. And they tolde the what had happened by the waye / and how they knewe him in breake of the bread. ¶

Joan. ix. c. ¶ But whyle they were talkinge therof. ¶ Jesus him self shode in the myddes amonge them / and sayde: Peace be with you. But they were abashed and afrayed / supposyng that they had sene a spere: And he sayde vnto them: Why are ye abashed? and wherfore ye there such thoughtes in your hertes? Wholde my handes and my fete / is it as euen I my selfe? Handle me / and se / for a spere hath not fleth and bones / as ye se me haue. And when he had thus spoken / he shewed them his handes and his fete. But whyle they yet beleued not for toyce and wounded / he sayde vnto them: ¶ Take ye any thinge here to eate: And theyr hefor hym a peece of a bryuled fish / and an hony combe. And heroke it / and dyd eat it before them.

Mar. xxi. c. ¶ And he saide vnto them: ¶ These are the wordes whiche I spake vnto you / whyle I was yet with you: For it must all be fulfilled that was writen of me in the lawe of Mosco / in the prophetes / and in the Psalmes. Then opened he their understandinge / that they myght vnderstande the scriptures / and saide vnto them: ¶ Thus is it written / and thus it

beholden Christe to suffre / & the thyrd daye to rise agayne from the dead / and to let remission and remission of synnes be preached in his name amonge all nacions. ¶ And to be gyne at Ierusalem. ¶ As for all these thinges / ye are witnesses of the. ¶ And beholde / I will sende vpon you the ¶ promys of my father: whiche shall tarye in the cite of Ierusalem / till ye be embowed with power from aboue. ¶ But he led them out into Bethany / and he sate vp on his handes / and blessed them. And it came to passe when he had blessed them / he departed from them / and was carryd vp into heauē. And they were stopyed him / and turned againe to Ierusalem with great ioye: and were continually in the temple / geuyng prays and thanke vnto God. Amen.

The ende of the Gospel of S. Luke.

## The Gospel of saynt Iohn.

The first Chapter. ¶



In the begynninge was the worde / & the worde was with God / & God was the worde. The same was in the beginninge with God. ¶ All thinges were made by the same / & without the same made nothinge that was made. In hym was the lyfe / & the lyfe was the lyght of men: and the lyght shyneth in the darkenesse / and the darkenesse comprehended it not.

There was sent from God a man / whose name was Iohn. The same came for a witness to beare witness of the lyght / that shone by him: they all myght beleue. He was not the lyght / but that he myght beare witness of the lyght. That was the true lyght / whiche

lygherly all men / that come into this worlde.  
He was in the worlde / and the worlde was  
made by hym / and the worlde knewe hym  
not. He came into his owne / and his owne  
received hym not. But as many as recei-  
ued hym / I to them gaue he power to be the  
children of God: euen such as beleife in hys  
name. Which are not borne of bloude / nor of  
the wyll of the fleshe / nor of the wyll of man /  
but of God.

† And the worlde became fleshe / and dwelt  
amonge vs: and we saue his glory: a glory  
as of the onely begotten sonne of the father /  
full of grace and truely. I

† Iohn byd heare witness of him / cried /  
and said: It was thus of whome I spake: Af-  
ter me shall he come that was before me. For  
he was or euer I: and \* of his fulnesse haue  
we all receaued grace for grace. For the lawe  
was goun by Moses / grace and truely came  
by Iesus Christ. I No man hath seene God ar  
any tyme. The onely begotten sonne / which is  
in the bosome of the father / he hath declared  
the same vnto vs. I

† And this is the recorde of Iohn / wha  
the Iewes sent priuies and leuites from Jeru-  
salem to aske hym: Who art thou. † And he  
confessed and deuyed not: he confessed and  
sayde: I am not Christ. And they asyd hym:  
What reuer: Art thou Elias? He sayde: I am  
not. Art thou not the † Propheet? And he  
answered: No. Then sayde they vnto hym:  
What art thou then / that we may geue ans-  
were vnto the that sent vs: What sayest thou  
of thy selfe? He sayde: I am the voyce of a  
crier in the wyldernesse: Make straight the  
waye of the Lorde. \* To the prophet Esay  
sayde.

And they that were sent were of the Phari-  
sees. And they asyd hym / and sayde vnto him:  
Why baptisest thou the / If thou be not Christ /  
nor Elias / nor a propheet: Iohn answered  
them and sayde: † I baptise with water: but  
there is one come in amonge you / whom ye  
knewe not. It is he that cometh after me /  
which was before me: whose shoe lacket I am  
not worthy to louse. This was done at Be-  
thesa beyonde Iordan: / where Iohn byd  
baptise. I

† The next daye after / Iohn sawe Iesus

comminge vnto hym / and said: Beholde the  
Lambe of God / which taketh awaye the synne  
of the worlde. This is he of whom I sayde: Col. a  
vnto you: after inc cometh a man / which  
was before me. For he was or euer I: and I  
knewe hym nor: but he should be declared  
in Israel: therfore am I come to baptise with  
water.

† And Iohn bare recorde / and said: I sawe  
the spere descende from heauen lyke vnto a  
dowc / and abode vpon hym / and I knewe him  
not. But he that sent me to baptise with wa-  
ter / the same sayde vnto me: Vp whom thou  
shalt se the spere descende / a rary still on him /  
the same is he / that baptiseth with the holy  
ghost. And I sawe it / and heare recorde that  
this is the sonne of God. I

† The next daye after / Iohn stode againe /  
and two of his disciples. And when he sawe  
Iesus walking by he sayde: Beholde the Lambe  
of God. And two of his disciples berde hym  
speake / a folowd Iesus. And Iesus turned  
him aboute / and sawe them folowinge / and  
said vnto the: What see ye? They said to him:  
Rabbi / which is to saye by interpretation / Mas-  
ter: Where art thou at lodginge? He said vnto  
them: Come and se it. They came and sawe  
it / and abode with him the same daye. It was  
aboute the tenth houre.

One of the two / which berde Iohn speake /  
and folowed Iesus / was Andrew: the brother  
of Symon Peter: the same found first his bro-  
ther Symon / and sayde vnto him: We haue  
founde Messias (which is by interpretation /  
the Anointed) and he brought him to Iesus.  
When Iesus behelde him / he sayde: Thou art  
Symon the sonne of Ionas / I thou shalt be  
called Cephas / which is by interpretation / a  
stone.

The next daye after / wolde Iesus go a-  
gayne into Galile / and founde Philippe / and  
sawd vnto him: folowe me. † Philippe was of  
Bethsaida the cite of Andrew and Peter. Phi-  
lippe founde Nathanael / and said vnto hym:  
We haue founde hym of whom I tolde in  
the lawe / and the \* propheete haue written /  
euen Iesus the sonne of Ioseph of Nazareth.  
And Nathanael said vnto him: What good  
can come out of Nazareth? Philippe sayde vnto  
him: Come and se.

ff ij Iesus

Mat. iii. b  
Marc. i. a  
Luc. iii. c

Exod. vi. a  
Ex. lii. b

Mat. xvi. c

Joan. vi. c

Gen. iii. c  
Ex. xiii. b  
Leu. xvi. c  
Joan. vi. c

## The Gospel of S. Iohn.

Jesus saw Nathanael comming to hym/  
and sayde of hym: Beholde a ryghte Israélite/  
in whon is no guyle. Nathanael sayde vnto  
hym: from whence knowest thou me? Jesus  
answered/ and sayde vnto hym: Because that  
Philippe called thet when thou wast vnder the  
figge tree: I sawe the: Nathanael answered/  
and sayde vnto hym: Rabbi thou art the sonne  
of God/ thou art the kynge of Israel. Jesus  
answered/ and sayde vnto hym: Because I  
sayde vnto thet/ that I sawe the vnder the figge  
tree/ thou believest: thou shalt see greater  
thynges then these. And he sayde vnto hym:  
Verely verely I saye vnto you: fro this tyme  
forth shall see the heauen open/ and the an-  
gels of God goyng up and downe ouer the  
sonne of man. **I**

### The II. Chapter. **+**

**2** **S**oone vpon the thyd daye there was a mar-  
riage at Cana in Galile / and the mother  
of Jesus was there. Jesus also and his disci-  
ples was called vnto the marriage. And whā  
the wyne was lacke / the mother of Jesus sayde  
vnto her: They haue no wyne. Jesus sayde  
vnto her: Woman what haue I to do with  
the? Myne houre is not yet come. His mo-  
ther sayde vnto the mynisters: What soeuer he  
sayeth vnto you/ do it. There were set there fyfe  
water pottes of stone / after the maner of the  
purifying of the Jewes/ euery one cōtynyng  
two or thre measure.

Jesus sayde vnto them: Fyll the water pottes  
with water / And they fylled them vp to  
the brim: and he sayde vnto them: Drawe  
out now / and brynge vnto the master of the  
feast / and they dyd bare it. When the master  
of the feaste had rayshed the wyne/ whiche had  
ben water / and knewe not whence it came.  
(but the mynisters that drew the water/ knewe  
it) Then the master of the feaste called the dys-  
cyples/ and saide vnto hym: Every man at  
the first gauch the good wyne/ and whā they  
are drunken/ then they whiche is worse. But  
thou hast kept backe thy good wyne vntill now.

**B** This is the first token that Jesus dyd at Cana  
in Galile/ and shewed his glory/ and his disci-  
ples beleued on hym. **I**

Afterwarde wente he downe to Capar-  
naum/ his mother/ his brethren/ and his di-  
sciples/ and taryed not longe there.

**+** And the Jewes Easter was at hande/  
And Jesus wente vp to Ierusalem/ a sounde daye  
synge in the temple/ whiche saide vnto  
thepe / and vouce / and chaungers of monye.  
And he made a scourge of small cordes / and  
droue them out of the temple with the thepe  
and oger/ and poured out the chaungers mo-  
ney / and ouerthrew the tables / and sayde vnto  
them that sold the vnters: Haue thesē thynges  
hence / and make not my fathers house an  
house of merchandise. His disciples remem-  
bered it that is wynten. **I** The 3ile of thynē Phā  
house hath enen eaten me.

They answered the Jewes/ and sayde vnto  
to hym: What token shewest thou vnto vs/ that  
thou mayest do these thynges? Jesus answered  
and sayde vnto them: **I** Beleeue that I haue  
sayd this temple / and in the dayes well I  
set it up agayne. Then said the Jewes: What  
and fortye yere was this temple buildyng?  
and wylt thou set it up in the dayes? But he  
spake of the temple of his body. Now whiche  
he was ryfen agayne from the dead/ his disci-  
ples remembred that he thus sayde / and they  
beleued the scripture / and the wordes whiche  
Jesus spake.

When he was at Ierusalem at Easter in  
the feaste/ many beleued on his name / when  
they sawe the tokens that he dyd. But Jesus  
comitted not him self vnto them/ for he knewe  
them all / and neded not that any man should  
testifie of man. **I** For he knewe well what was in  
man. **I**

### The III. Chapter. **+**

**T**here was a man of the Pharisees / namē  
J. **T**imed / Nicodemus / a ruler amonge the  
Jewes. The same came vnto Jesus by nyght /  
and sayde vnto hym: Master / we knowe that  
thou art come a teacher from God: **I** for no  
man can do these tokens that thou doest / ex-  
cepte God be with hym. Jesus answered/  
and sayde vnto hym: Verely verely I saye vnto  
the: Except a man be borne a new / he can  
not see the kyngdom of God. Nicodemus sayd  
vnto hym: How can a man be borne when  
he is older? Can he entre into his mothers  
wombe / and be borne agayne? Jesus answered/  
and sayde vnto the: Verely verely I saye vnto the:  
Except a man be borne of water and  
of the  
spyc

Luc. 4. g

Mat. 13. b  
Mar. 1. b  
Luc. 11. d

spire/he can not come into the kyngdome of  
God.

**B** That which is borne of flesh is flesh: and  
that which is borne of spire/is spire. Mar-  
uyl not that I saye vnto the: Ye must be  
borne of newe. The wynde bloweth where he  
will/and thou hearest his founde: but thou  
canst not tell whence he cometh/and wher-  
ether he goeth: So is euery one that is borne of  
the spire.

Nicodemus answered/ and sayde vnto  
him: Howe maye this be: Iesus answered/  
and sayde vnto hym: Art thou a Master in Is-  
rael/and knowest not these? Verely, verely I  
saye vnto the: We speake that we knowe/and  
testifie that we haue sene/ and yet receaue not  
our witness. If ye desire not what I tel you of  
earthly thynges/ howe shoulde ye desire what  
I speake vnto you of heauenly thynges.

**A** And no man ascendeth vp into heauen/  
but he that is come doune from heauen/ (na-  
mely) the sonne of man which is in heauen:  
And lyke as T Moyses lyfte vp the serpent/ in  
the wilderness/ euen so must the sonne of ma-  
n be lyfte vp/ that whosoever belieueth in hym/  
shoulde not perishe/ but haue euerlasting life. I

**A** For God so loued the worlde/ that he  
gave his only sonne/ that whosoever belieu-  
eth on hym/ shoulde not perishe/ but haue e-  
uerlasting life. For God sent not his sonne  
into the worlde/ to condempne the worlde/ but  
that the worlde myght be saued by hym. He  
that belieueth on hym/ shall not be condemp-  
ned. But he that belieueth not/ is condempned  
already: because he belieueth not on the name  
of the only sonne of God. But thys is the con-  
dempnacion/ that the lycht is come into the  
worlde/ and men loued the darcknesse more  
then the lycht: for they wooldes were euell-  
thou. I Whosoever hateth euell hateth the lycht/ and  
cometh not to the lycht/ that his dedes  
shoulde not be reposed. But he that doeth  
the truth/ cometh to the lycht/ that his woer-  
kes maye be knownen: for they are done in  
God. I

**A** Afterwarde came Iesus and his disciples  
into the lande of Ieremy/ and had bys deynge  
there with them/ and baptyfed: Iohn bap-  
tyfed also in Ierousa beside Salem: for there  
was much water there. And they came thys

ther/ and were baptyfed: for Iohn was not yet  
put in prison.

**A** Then arose there a question amonge the  
disciples of Iohn/ with the Iewes aboute the  
purysyng: and they came vnto Iohn/ and  
sayde vnto hym: Malter/ he that was with  
the beyonde Iordane/ of whome thou barest  
witness/ beholde: T he baptyseth/ and euery  
man cometh vnto hym. Iohn answered  
and sayde: A man can receaue nothinge/ ex-  
cept it be geuen hym from heauen. Ye pour  
selues are my witness/ howe that I sayde: I  
am not Christ/ but am sent before hym. He  
that hath the byde/ is the bydegreome: but  
the frende of the bydegreome standeth/ and  
beretneth vnto hym/ and receauech greatly ou-  
ter the voyce of the bydegreome: thys same  
voce of myne is now fulfild. He must in-  
crease: but I must decrease.

**A** He that cometh from on hye/ is aboue  
all. He that is of the earth/ is earthly/ and spea-  
keth of the earth. He that cometh from hea-  
uen/ is aboue all/ and testifieth what he hath  
sene: and herde/ a woman receauech by wit-  
nesse. But he that receauech it/ hath se to his  
scale: that God is true. For he whom God  
hath sent/ speaketh the wordes of God: for  
God geueth not the spire/ vnto hym/ by mea-  
sure. The father loueth the sonne. T And hath  
geuen hym all thynges into his hande. He  
that belieueth on the sonne/ hath euerlasting  
lyfe: he that belieueth not/ the sonne/ shall not  
se the lyfe/ but the wrath of God abydeth vpon  
hym. I

## The III. Chapter.

**W**hen Iesus had knowlege/ that it  
was comen to the eares of the Pharisees/  
that Iesus made and baptyfed in disciples  
then Iohn C bowbeit/ Iesus hym selfe bap-  
tyfed not/ but bys discipules. He left the lande  
of Ieremy/ and departed agayne into Ga-  
lilee. But he must nedes go thowen Sa-  
maria.

**A** Then came he into a cite of Samaria/  
called Sychar/ nye vnto the peece of lande/  
that Iacob gaue vnto Ioseph his sonne. There  
was there was Jacobs well. Nowe when Ie-  
sus was wearye of his iourney/ he sat hym  
ff doune

Joan. iij. 4

Joan. i. b

ij. 4

m. b

n. b

o. c

p. d

q. e

r. f

s. g

t. h

u. i

v. j

w. k

x. l

y. m

z. n

Rom. iij. 4

\* I. sa. li. 4

I. marc. xi. 4

Luc. x. 4

Joan. v. b

mar. xxiij. b

Ge. xlvij. b

## The Gospel of S. Iohn.

Sonne so upon the well. And it was aboute  
 the fyfte houre. Then came there a woman of  
 Samaria to draw water. Iesus sayde unto  
 her: Geue me drinke. (For hye disciples were  
 gone theyr waye into the cite / to buye meate.)  
 Sothe woman of Samaria sayde vnto him:  
 How is it that thou agest drinke of mee / synge  
 thou art a Jewe / and I a woman of Sama-  
 rians. For the Jewes meale not with the Sa-  
 maritans.

**B** Iesus answered / and sayde vnto her: If  
 thou knewest the gift of God / and who it is  
 that sayeth vnto the / geue me drinke / thou  
 woldst aske of hym / and he woulde geue the  
 that water of lyfe. The woman sayde vnto  
 hym: Syr Thou hast nothing to drawe with-  
 al / and the well is depe / from whiche hast thou  
 then that water of lyfe. Yet thou greater then  
 oure father Jacob / which gaue vs this well.  
 And he hym self thanke thereof / and hye chil-  
 dren / and hye cattell. Iesus answered / and  
 sayde vnto her: Whosoever drinke of this  
 water shall thurst agayne: But whosoever shall  
 drinke of the water that I shall geue hym /  
 shall neuer be thurst: For the water that  
 I shall geue hym / shalde in hym a well  
 of water / which spryngeth vp into euerlastyng  
 lyfe.

The woman sayde vnto hym: Syr / geue  
 me this same water that I thurst not / neyther  
 nedde come hyer to drawe. Iesus sayde vnto  
 her: Wo call thy housband / and come hether.  
 The woman answered / and sayde vnto hym:  
 I haue no housbande.

**C** Iesus sayde vnto her: Thou hast sayde wel /  
 I haue no housbande: for thou hast had fyue  
 husbandes / and he whome thou hast now  
 is not thine housbande: there saydest thou  
 ryght. The woman sayde vnto hym: Syr / I  
 se that thou art a prophet. Our fathers wor-  
 shippyd upon this mountayn / and tye saye /  
 that at Jerusalem is the place / where men  
 ought to worshippe. Iesus sayde vnto her:  
 Woman / beleefe mee / the tyme cometh / that  
 ye shall neither vpon this mountayne / nor at  
 Jerusalem worshippe the father: ye wote not  
 what ye worshippe / but we knowe what we  
 worshippe: For Saluacion cometh of the  
 Jewes. But the tyme cometh / and is now  
 already that the true worshippers shall wor-  
 shippe the father in t spirit and in tructh: For  
 the father will haue such so to worshippe him.  
 God is a spete / and they that worship hym /  
 must worship hym in spete / and in the tructh.  
 The woman sayde vnto him: I wote that  
 Messias shall come / which is called Christ.  
 When he cometh / he shall tell vs all thinges.  
 Iesus sayde vnto her: I that spete vnto the /  
 am he. And in the meane season / came his  
 disciples / and they maruelled that he talked  
 with the woman. Yet sayd nomā: What agest thou  
 of what talkest thou with her: Then com-  
 eth her postlande / and went into the cite / and  
 sayde vnto the people: Come / see a man / whiche  
 hath tolde me all that euer I sayd. For not he  
 Christ: Then went they out of the cite / and  
 came vnto hym. In the meane while / he  
 disciples prayed hym / and sayde: Master / eate.  
 But he sayde vnto them: I haue meate to eat  
 that ye knowe not of. Then sayde the disci-  
 ples amonge them selves: For any man brought  
 hym meate: Iesus sayde vnto them: My  
 meate is this / that I do the will of him that  
 sent me / and to synch his worke. Say neyze  
 youre selues: There are yet foure hundredes  
 and thre cometh the harvest: Beholde / I  
 saye vnto you: lyse vp your eyes / and loke v-  
 pon the felde / for it is whyde already vnto  
 the harvest.

And he that reapeth / receaueth rewarde /  
 and gathereth frute to euerlastyng lyfe: that  
 both he that soweth / & he that reapeth maye  
 reioyce together. For herein is the sower  
 true: One soweth / another reapeth. I haue  
 sent you to reape that / whercon ye bestowde  
 no labour. Other haue laboured / and ye are  
 come into their laboures.

Many Samaritans of the same cite be-  
 leued on hym / for the sayinge of the woman /  
 whiche testified: She hath tolde me all that  
 euer I sayd. Now when the Samaritans  
 came to hym / they besought hym / that he  
 woulde tary with them. And he abode there  
 two dayes / and many mo beleued / because of  
 hye woordes / and sayde vnto the woman: We  
 beleue nowe henceforth / not because of thy  
 sayinge / but we haue heerd hym oure selues / and  
 knowe / that this of a tructh is Christ the  
 salueur of the worlde.

After two dayes he departed thence / and

iii. rex. d. e. r. a. :  
Joan. vii. c.

Jere. ii. b  
Joan. vi. d

Gen. xxi. c.

Joan. iii. a  
Etr. ii. a

Joan. vi. b

Luc. vii. b

iii. Reg. ix. a  
d. Pa. vi. c

Gen. xxi. c.

112  
 113  
 114  
 115  
 116  
 117  
 118  
 119  
 120  
 121  
 122  
 123  
 124  
 125  
 126  
 127  
 128  
 129  
 130  
 131  
 132  
 133  
 134  
 135  
 136  
 137  
 138  
 139  
 140  
 141  
 142  
 143  
 144  
 145  
 146  
 147  
 148  
 149  
 150  
 151  
 152  
 153  
 154  
 155  
 156  
 157  
 158  
 159  
 160  
 161  
 162  
 163  
 164  
 165  
 166  
 167  
 168  
 169  
 170  
 171  
 172  
 173  
 174  
 175  
 176  
 177  
 178  
 179  
 180  
 181  
 182  
 183  
 184  
 185  
 186  
 187  
 188  
 189  
 190  
 191  
 192  
 193  
 194  
 195  
 196  
 197  
 198  
 199  
 200

117. g  
118. a  
119. b  
120. a  
wente into Galile. † For he him selfe testified /  
thara a Propheet is northing set by at home.  
¶ Nowe when he came into Galile / the Galile-  
ans recraued him / whiche had sene all that  
he had at Ierusalem in the feast: for they also  
were come thither in the feast. And Iesus  
came againe vnto Cana in Galile / where he  
turned the water vnto wyne.

¶ And there was a certayne ruler / whose  
sonne laye sicke at Capernaum. This herce  
that Iesus came out of Ieruy into Galile /  
and wente vnto him / and besoughte hym /  
that he wolde come vnto / and helpe his son /  
for he laye dead sicke. And Iesus sayde vnto  
him: Excepte ye serokene and wondere / ye  
belue not. The ruler sayde vnto him: Come  
doune Sy / or euer my chyld dye. Iesus  
sayde vnto him: Go thy waye / thy sonne li-  
ueth. The man beleued the worde that Ie-  
sus sayde vnto him / and wente his waye.  
And as he was goinge doun / his seruant  
mee hym / and tolde him and sayde: Thy  
childe lyeth. Then inquired he of them the  
houre / wherein he beganne to amende. And  
they sayde vnto hym: Yesterday aboute the  
seuenth houre the feuer lesse hym. Then the  
father perceaued that it was aboute the same  
houre / wherein Iesus sayde vnto him: Thy  
sonne liueth. † And he beleued with his whole  
house. This is nowe the seconde token that  
Iesus had / when he came from Ieruy into  
Galile.

## The V. Chapter. ¶

¶ Afterwarde there was a feste of the Ie-  
wes / and Iesus wente vp to Ierusalem.  
There is at Ierusalem by the slaughterhouse  
a poole / whiche in Hebrew is called Beth-  
saida / and hath fyue pouders / wherein laye ma-  
ny sicke / Blinde / lame / withred / whiche waite  
till when the water shoulde moue. For the  
angell wente doun as his tyme into the  
poole / and stered the water. Whosoeuer now  
went doun first after that the water was ste-  
red / the same was made whole / whosoeuer  
vnto he had. And there was a man / whiche  
hath lye sicke eight & thirtie yeares. When  
Iesus sawe him lye / and knewe that he had  
llyn so long / he sayde vnto him: Wilt thou  
be made whole: The sicke answered him: Sy /  
I haue no man / when the water is moued /

to put me into the poole. And when I come /  
another stepeth doun in before me.

Iesus sayde vnto hym: † Arise / take vp a  
thy bedde / and go thy waye. And inimee Mar. ij. a  
Duauly the man was made whole. And Iosef Luce v. c  
vp his bedde / and wente his waye. \* Mar. xij. a  
vpon the same daye it was the Sabbath. Mar. ij. c  
Then sayde the Iewes vnto hym that was and ij. a  
made whole: To daye is the Sabbath / it is Luce. vi. a  
not lawfull for the to carry thy bedde. He aun- xij. b. xij. a  
swered them: He that made me whole / saide Job. vij. b  
vnto me: Take vp thy bedde / and go thy and ij. b  
waye. Then axed they him: What man is  
that / whiche sayde vnto the: Take vp thy  
bedde / and go thy waye: But he that was  
healed / wyl not who be wase / for Iesus had  
gotten him selfe awaie / because there was  
mude people.

¶ Afterwarde founde Iesus him in the B  
temple / and sayde vnto hym: Wholde / thou  
art made whole / synne nor moe / lesse / wase Job. viij. a  
thinge happen vnto the. The man depa-  
red / and tolde the Iewes that it was Iesus /  
whiche had made hym whole. ¶ There-  
fore had the Iewes persecute Iesus / and  
sought to slay him / because he had done thus  
vpon the Sabbath.

¶ But Iesus answered them: † My father / Col. iij. a  
worketh byther to / and I work: also. ¶ There-  
fore sought the Iewes more to slay him: be-  
cause he saide not onely the Sabbath / but  
sayde also / that God was his father / and  
made hym selfe equal with God. Then aun- Mar. xij. g  
swered Iesus / and sayde vnto them: Verely  
verely I saye vnto you: \* The sonne can do  
nothinge of him selfe / but that he: seyth the  
father so. For whatsoeuer he doeth / that doeth  
the sonne also. The father loueth the sonne / a  
sheweth him all that he doeth / and wyl shew  
we him yet greater woikes / so that ye shall  
maruyle. For as the father rayseth vp the  
dead / and maketh them liue: eue so the sonne  
also maketh liuinge whome he wyl: for the  
father iudged noman / but: hath geuen all  
iudgement vnto the sonne / that they honour the  
father. Who so honoureth not the sonne / the  
same honoureth not the father / whiche hath  
sent him.

¶ Verely verely I saye vnto you: † Who so  
ff v. h  
honor

Mar. xij. e  
Luce xij. c  
Job. viij. c





¶ When Iesus nowe perceaued that they wolde come/ and take him vp/ to make him king:/ he gat him awaie againe into a mou- taine him selfe alone.

¶ Then wente his Disciples doune to the see/ and entered into the shyppe/ and came to the other syde of the see onto Capernaum. And it was darke already. And Iesus was not come to them. And the see rose thowen a greates wynde. Nowe when they had rowed vpon a synie and twenetye or thirtie furlonges/ they sawe Iesus goynge vpon the see/ and came nye to the shyppe. And they were afraied. But he saide vnto them: Ie am I/ be not afraied. Then wolde they haue receaued him into the shyppe. And immediately the shyppe was at the lande whither they wente.

¶ The nexte daye after/ the people whiche stode on the other syde of the see/ saue that there was none other shyppe there/ saue that one/ wherinto his Disciples were entred: and that Iesus went in with his Disciples into the shyppe/ but that his Disciples were gone awaie alone. Howbeit there came o- ther shyppes from Tiberias/ nye vnto the place/ where they had eaten the bread/ after that the Lorde had geuen thankeo. Now when the people sawe that Iesus was not there/ neither his Disciples/ they toke shyppe also/ and came to Capernaum/ and soughte Iesus.

¶ And when they founde hym on the o- ther syde of the see/ they saide vnto him: Mas- ter/ wher comest thou hither? Iesus ans- wered them/ and saide: Verely verely I saie vnto you: Ye see me not because ye sawe the wynde/ but because ye see of the loaves/ and were fylled. ¶ Labour not for the meate whiche perissheth/ but that endureth to euerlastinge lyfe/ whiche the sonne of man shall geue you: for him hath God the father seled.

¶ Then saide they vnto hym: What shall we do/ that we may worke the wyse of God? Iesus answered and saide vnto them: This is the wyse of God/ that ye beleue on him/ whome he hath sente. Then saide they vnto him: ¶ What token best shal thou shew/ that we maye see and beleue the? What worke

thou? Our fathers byd eate Manna in the wilderness/ as it is written: ¶ He gaue them bread from heauen to eate. Then saide Iesus vnto them: Verely verely I saie vnto you: Manna gaue you not bread from heauen/ but my father geueth you the true breade from heauen: for this is the breade of God/ whiche cometh from heauen/ and geueth lyfe vnto the world.

¶ Then saide they vnto him: ¶ How canst thou geue thise breade? I am the breade of lyfe. He that cometh vnto me/ shall not hunger/ and be that beleueth on me/ shall neuer thirst. ¶ But I haue saide vnto you/ that ye haue synne me/ and yet ye beleue not. All that my father geueth me/ cometh vnto me/ and hebo so cometh vnto me/ him will not I cast oute: for I am come doune from heauen/ not to do myne owne wyl/ but the wyl of him that hath sente me.

¶ This is the wyl of the father/ whiche he hath sente me/ that of all that he hath geuen me. ¶ I shoulde lose nothinge/ but shoulde raise it vp againe at the last daye. This is the wyl of him whiche hath sente me/ that whoso euer seyth the sonne and beleueth on him/ shall haue euerlastinge lyfe/ and I shall raise him vp at the last daye.

¶ Then murmured the Jewes there ouer that he saide: I am that bread whiche is come doune from heauen/ and they saide: ¶ Is not this Iesus/ Iosephs sonne/ whose father and mother we knowe? Howe sayeth he then: I am come doune from heauen? Iesus answered/ and saide vnto them: Murmure not amonge your selfes. ¶ Who man can come vnto me excepte the father whiche hath sente me/ shall see him. And I shall raise him vp at the last daye. It is writte in the prophetes: ¶ They shall alle be taught of God. Whoso euer receiue heareth it of the father/ and learneth it/ cometh vnto me. ¶ Not that any man hath sente the father/ saue he whiche is of the father/ the same hath sente the father.

¶ Verely verely I saie vnto you: ¶ He that be- leueth on me/ shall euerlastinge lyfe. I am that breade of lyfe: your fathers byd eate Manna in the wilderness/ and are dead. This is that bread whiche cometh from heauen/ that

Exod. xvi. a  
Ps. lxxxv. c

Job. iij. d

Luc. xij. c  
Job. x. c  
Iob. v. c

Mat. xij. g

Mar. xij. c  
Job. vi. g  
Iob. iij. d  
Iob. x. c  
Mar. ij. c  
Iob. v. c

1211. c  
1212. c

1213. c

1214. b

1215. c  
1216. c

## The Gospel of S. Iohn.

that who so eateth thereof / shoulde not dye. I am the lyuinge bread / whiche came downe from heauen: who so eateth of this bread shall lyue for euer. And the derde that I wyl geue to my flesch / whiche I will geue for the lyfte of the worlde.

Luce 11. b

Then stroue the Jewes amonge them selves / and saide: How can this selowe geue vs his flesch to eat? Iesus saide vnto them: Verely verely I saye vnto you: Excepte ye eate the flesch of the sonne of man / and drinke his bloude / ye haue no lyft in you. Who so eateth my flesch / and drinketh my bloude / hath euerlastinge lyfte: and I shall raise him vp as the last daye. For my flesch is the very meate / and my bloude is the very drinke.

Job. 2. b

Who so eateth my flesch / and drinketh my bloude / abideth in me / and I in him. As bebeluyng father hath sent me / and I lyue for the fathers sake: Euen so he that eateth me / shall lyue for my sake. This is the bread whiche is come from heauen: Not as yore fathers had eate Manna and are dead. He that eateth of this bread / shall lyue for euer.

¶ The saynges sayde be in the Synagoge when he was taught at Capernaum. Many now of his disciples that herde this sayde: This is an harde sayinge / who maye abyde the hearinge of it? But when Iesus perceaued in him self / that his disciples murmured thereat / he saide vnto the. Doeth this offende you? What / and if ye shall se the sonne of man ascende thither / where he was afore: It is the spirit that quickeneth / the fleschly vnderstandinge profiteth nothinge. The wordes that I speake / are spirit / and are lyfte. But there are some amonge you / that beleuen not. For Iesus knewe well from the begynninge / whiche they were that beleued not / and who shoulde betraye hym. And he saide: There foure haue I sayde vnto you: No man canne come vnto me / excepte it be geuen him of my father.

Job. 1. e

From that tyme forth / many of his disciples wente backe / and walked nomore with him. Then sayde Iesus vnto the twelfe: Will ye also go awaye? Then answered Symon Peter: Lorde / whither shall we go? Thou hast the wordes of euerlastinge lyfte: and we haue beleued / and knowen that thou art

Christe the sonne of the lyuinge God. Iesus answered them: Haux I not chosen you twelfe / and none of you is a deuell? But he Job. 2. 3. same betrayed him afterwards / and was one of the twelfe.

Chr. VII. Chapter. ¶

¶ After that wente Iesus aboute in Galilee: For he wolde not go aboute in Jewry / because the Jewes soughte to kill him. But the Jewes that of Tabernacles was at hande. Then sayde his brether vnto him: Get the hence / and go into Jewry / that thy disciples also maye se thy workes that thou doest. He that seeth to be openly knowne / doeth nothinge in secret. If thou do suche thinges / then show thy selfe before the worlde. For his brether also beleued not in him.

Then sayde Iesus vnto them: My tyme is not yett come / but yore tyme is alwaye ready. The worlde can not hate you: But Iohn me it hateth: because I testifye of it / that the workes of it are euill. Go ye vp vnto this feaste / I will not go vp yett vnto this feaste / for my tyme is not yett fulfilled. When he saide this vnto them / he abode still in Galilee. But as soone as his brether were gone / then wente he vp also vnto the feaste / not openly / but as it were secretly. Then the Jewes soughte him at the feaste / and saide: Where is he? And there was a great murmure of him amonge the people. Some sayde: He is good. But other saide: No: he doeth but because the people. ¶ Somebe it was a Jewe / somebe it was a Samaritan / somebe it was a Greke.

¶ But in the myddes of the feaste wente Iesus vp into the temple / and taughte. And the Jewes inuained and sayde: Howe can he be the scripture / synge he hath not learned it? Iesus answered them / and saide: My doctrine is not myne / but his that hath sent me. If any man will do his will / he shall knowe whether this doctrine be of God / or whether I speake of my selfe. He that seeth of him selfe / seeth his owne praise: but he that seeth the praise of him that sente him / the same is true / and there is no vnghteousnesse in him. ¶ Hath not Moses geuen you the lawe / and none of you keepeth the lawe?

Wby

Wdy go ye aboute to kyl me? The people answered and said: Thou hast the Deuell / who goeth aboute to kyll the: Iesus answered a say: ¶ One worke haue I done / a ye al maner wayle. ¶ Moses gaue you the circumcission / (not because it cometh of Moses / but of the fathers: ) ¶ Yet so ye circumcise a man vpon the Sabbath. ¶ If a man receaue circumcission vpon the Sabbath / that the lawe of Moses shoulde not be broken / whydayne ye then at me / because I haue made a man whole every whyte on the Sabbath: ¶ Iudge not after the vnder apperance / but iudge righteous iudgement.

¶ Then saide some of them of Ierusalem: Is not this he / whom they go aboute to kyll? And Bethsabe / he speaketh boldely / as they saye nothinge to hym. ¶ So our rulers knowe in their hertes / that he is very Christ: Howbeit / I we are not knowe whence this is. But when Christ commeth / no man shall knowe whence he is.

¶ Then cryed Iesus in a voyce as he taught / and sayde: ye see knowe me / and whence I am / ye knowe / I am of my selfe / and I not come but he that sent me is true / whom ye knowe not: But I knowe him selfe: I am of him / and he hath sent me. ¶ Then soughte they to take him / but no man laid handes vpon him / for his houre was not yet come. ¶ But many of the people belued on him / and said: Whan the Christ cometh / shall he do no tofens to this woerd?

¶ And it came to the Pharisees eares / that the people murmured such thinges of him. ¶ And the Pharisees and high priestes sent out seruantes to take him. Then saide Iesus vnto them: ¶ I am yet a litte while with you / and then go I vnto my father / and haue sente me. ¶ Ye shall seeke me / and not fynde: and where I am / thither can ye not come. Then sayd the Iewes amonge them selves: Whyther will he go / that we shall not fynde him? ¶ Wyl he go amonge the Greces / or are scattered abroade / and teache the Greces? What manner of sayinge is this / that he sayeth / ye shall seeke me / and not fynde me: and where I am / thither can not ye come?

¶ But in the laste daye which was the moost solemn daye of the feast / Iesus stode vp / and sayd: ¶ I knowe so thyng / say / let hym

come vnto me / and saye. He that beluech on me / so the scripture sayeth / oute of his bowels shall flowe ryuer of the water of lyfe. ¶ But this spake he of the Spynete / which they had that beleue on him / should receaue. ¶ For the holy ghooste was not yet receaue / because Iesus was not yet glorified. ¶ Many of the people / nowe when they herde this sayinge / saide: ¶ This is a very prophete. Other sayde: ¶ he is Christ. But some sayde: Shall Christ come out of Galilee? Saich not the scripture that Christ shall come / of the side of Iuda / and oute of the ronne of? ¶ Verlikes / where he said was? ¶ Thus was there dissencion amonge the people for his sake. Some of them wolde haue taken him / but no man layd handes on him.

The seruantes came to the high priestes a Pharisees / and they saide vnto them: Why haue ye not brought him? The seruantes answered: ¶ Neuer man spake as this man doeth. ¶ Then answered them the Pharisees: Are ye also deceaued? ¶ Soch any of the rulers or Pharisees beleue on him? But the multitude mine people which knowe not the lawe / are cursed. ¶ Nicodemus saide vnto the: ¶ he that came vnto him by night / whiche was one of them: ¶ Soch our lawe iudge any man / before it heare him / or knowe what he hath done? They answered and saide vnto him: ¶ True thou a Galilean also? ¶ Search and loke / out of Galilee ariseth no prophete. And so every man wente home.

## The VIII. Chapter.

¶ Iesus wente vnto mount Bethsabe / and thar he in thymonyng came he again into the temple / and al the people came vnto him. And he sat doune / and taught them / and the scribes and the Pharisees brought vnto him a woman taken in aduoutyry / and set her there / openly / and sayde vnto him: ¶ Maste / this woma was taken in aduoutyry / quen as the lorde was aduoutyry. ¶ Moses in the lawe commaunded vs to stone such: ¶ What sayest thou? ¶ This they sayde to tempte him / that they mighte haue whercof to accuse him. But Iesus slouped doune / and wrote with his finger vpon the grounde. ¶ Howe whyte they continued argyue hym / he hitte hym selfe vp / and sayde vnto them. ¶ He

Joh. iij. a  
and iij. b  
¶ Ier. xi. a  
¶ Mat. xij. b  
¶ Mar. xvi. d  
¶ Pla. cxv. a  
¶ Mat. ij. a

Joh. iij. f  
¶ Ier. i. d  
¶ Iob. iij. d  
¶ Ier. iij. d  
¶ Iob. i. e

¶ Mat. xij. d  
¶ Marc. ij. b  
¶ Ier. iij. b

## The Gospel of S. Iohn.

that is amonge you without synne / let him cast the stytle stone at her. And he slooped some agayne / and wrote vpon the grounde. But when they herde that / they wente oute one after another: the eldest stytle / and lesse / Jesus alone / and the woman standinge before hym. Jesus lyfte him selfe vp / and when he sawe woman / but she woman / he sayde vnto her. Woman / where are thyne accusers? Hath no man condemned the? She saide / Lozde / no man. Jesus saide / Neyther do I condemne the: Go thy waye / and synne no more. 18

Joh. v. b

Joh. i. a  
4. a. 14. c

Then spake Jesus againe vnto them / and saide: I am the light of the world. He that foloweth me / shall not walke in darknesse / but shall haue the light of lyfe. Then saide the Pharisees vnto him: Thou bearest recorde of thy selfe / thy recorde is not true.

Jesus answered and sayde vnto them: Though I beare recorde of my selfe / yet is my recorde true: for I knowe whence I came / and wherher I go: but ye can not tel whence I come / and wherher I go. Ye iudge after the fleshe. I iudge no man: but if I iudge / my iudgement is true: for I am not alone / but I and the father that hath sente me. It is

Mt. xxv. c  
Luce. iij. c  
and ysa. 4

wrytten also in youre lawe / that the testimony of two men is true. I am one that beare witness of my selfe: And the father that sent me beareth witness of me also. Then sayde they vnto him: Where is thy father? Jesus answered: I neither knowe me / no: yet my father. If ye knewe me / ye shoulde knowe my father also. These wordes spake Jesus vpon the Gods chest / as he taught in the temple. And nona toke him / for his houre was not yet come. 19

Joh. vi. c. d  
and iij. d

Then sayde Jesus agayne vnto them: I go my waye / and ye shall seeke me / and shall saye your synnes: wherher I go / wherher ye can not see come. Then sayde the Jewes: Wyl he kyl himselfe then that he saith / wherher I go / wherher can not ye see come? And he saide vnto them: ye are from beneath / I am not from above. Ye are of this worlde / I am not of this worlde. Therefore haue I saide vnto

Mt. xij. a  
Joh. iij. c

you / that ye shall dye in youre synnes. For if ye beleue not that I am he / ye shall die in your synnes.

Then saide they vnto him: Who art thou / then? and Jesus saide vnto them: Euen the very same thinge / that I saye vnto you: I haue many thinges to saye / and to iudge of you. But he that sente me / is true: I and loke I haue what I haue herde of him / that speaketh before the world. For wher / they vnderstode not that he spake of the father.

Then sayde Jesus vnto them: When ye haue lyfte vp on bygge the sonne of man / the shall ye knowe that I am he / and that I do nothinge of my selfe: I but as my father hath taught me / euen so I speake / and he that sent me / is with me. The father teacheth me not alone / for I do alwaye that pleaseth him. When he thus spake / many beleued on hym. Then sayde Jesus vnto the Jewes that beleued on hym: If ye continue in my worde / then are ye my disciples / and ye shall knowe the truth / and the truth shall make you free.

Then answered they hym: We are Abrahams seide / we were neuer bounde to any man. Howe sayest thou then / ye shall be free? Jesus answered them and said: Verely verely I say vnto you: Whosoever doeth synne / is the seruant of synne. As for the seruant / he is debydeth not in the house for euer / but the sonne abideth euert / if the sonne therefore make you free / then are ye free in deide. I knowe that ye are Abrahams seide / but ye seeke to kyl me. For my word taketh not among you. I speake that I haue seene of my father / and ye do that ye haue seene of youre father.

They answered / and saide vnto hym: Abraham is oure father. Jesus saide vnto the: if ye were Abrahams children / ye wolde do the dedes of Abraham. But now ye go as aboute to kyl me / a man that haue tolde you the truth / wherher I haue herde of God / this dyd not Abraham. Ye do the dedes of youre father. Then saide they vnto him: We are not boine of fornicacion / we haue one father / euen God. Jesus saide vnto them: If God were youre father / then wolde ye loue me. For I am proceded south / and come from God: for I am not come of my selfe / but he hath sent me. Wyl ye knowe ye not thim my speche: Euen because ye can not abyde the hearyng / of my worde.

Ye are of the father the deuell/and after  
the lustice of youre father will ye do. The  
same was a murderer from the beginning/  
and abode not in the truth:so the truth is  
not in him:Whan he speaketh a lye/then spea  
keth he of his owne:for he is a liar/and a fa  
ther of the same:But because I saye the truth  
ye desire me not. **I**

Whiche of you can rebuke me of one  
synne: If ye say the truth/why do ye not re  
buke me: **I** he that is of God/heareth Gods  
worde: Therefore heare ye not/because ye are  
not of God.

Then answered the Jewes/and sayde  
vnto him: Saye we not righte/that thou  
art a Samaritan/and hast the deuil. Ie  
sus answered: I haue no deuil/ but I ho  
nour my father/and ye haue dishonoured  
me: I seeke not myne owne praise/ but there is  
one that seeth vs/ and iudgeth. Verely ve  
rely I saye vnto you: If any man kepe my  
worde/ he shal neuer see death.

Then saide the Jewes vnto hym: How  
knowe we that thou hast the deuil. Abia  
hā is dead/ and the Prophetes/ and thou sayest:  
If any man kepe my worde/ he shall neuer  
taste of death: Art thou greater then our fa  
ther Abraham: whiche is dead/ and the pro  
phetes are dead: Whome makest thou thy  
self: Iesus answered: **I** If I praye: my self/  
then is my praise nothinge: But it is my fa  
ther that prayeth me/ whiche ye saye is youre  
God/ and ye knowe him not: But I knowe  
him/ and if I shoulde saye I knowe him not:  
I shoulde be a liar/ lyke vnto you. But I  
knowe him/ and kepe his worde.

Abraham youre father was glad that he  
shoulde see my daye. **I** And he sawe it/ and re  
uered: Then saide the Jewes vnto him: thou  
art not yet fyftye yere olde/ and hast thou  
sene Abraham: Iesus said vnto them: Verely  
verely I say vnto you: Of euer Abiahs man:  
I am. **A** Then toke they occasion to calle at  
him: **W**hen Iesus heard him selfe/ and went out  
of the temple. **F**

The IX. Chapter. **A**

And Iesus passed by/ and sawe a man that  
was borne blynde/ and his disciples cryed  
vnto him/ and sayde: Master/ who hath synned/  
this/ or his eldres/ that he was borne blynde:

Iesus answered: Whether hath this syn  
ned/ no: his eldres/ **I** but that the worke of  
God shoulde be shewed on hym. **I** Muste  
I wofe the worke of him that hath sente me/  
why he it is done: The night cometh/ when  
no man can worke: To longe as I am in the  
world/ I am the light of the world.

Whan he had thus sayde/ he byd spye on  
the grounde/ and made claye of the spalle/  
and rubbed the clay on the eyes of the blinde/  
and saide vnto hym: Go thy waye vnto the  
poule of Syloha/ whiche is interpreted/  
sente/ and washe the. Then wente he his  
waye/ and washed hym/ and came seynge.

The Neighboures/ and they that had sene  
him before/ howe that he was a blynde/ sayd:  
Is not this he that sat and begged: Some  
saide: Yea: Other saide: he is lyke hym.  
But he him selfe sayde: I am cumen he. Then  
saide they vnto him: howe are thine eyes ope  
ned: He answered/ and saide: The man that  
is called Iesus/ made claye/ and annoynted  
myne eyes/ and saide: Go the waye to the  
poule of Syloha/ and wash the: **I** wente my  
way/ and washed me/ and receaued my sight.

Then saide they vnto him: Where is he: He  
saide/ I can not tell.

Then thought they vnto the Pharisees/ **W**  
hy that a litle before was blynde. **I** It was  
the Sabbath when Iesus made the claye/  
and opened his eyes. Then againe the Phar  
isees also ased hym/ howe he had receued  
his sight. He saide vnto them: He pur clay  
vpon myne eyes/ and I washed me/ and  
now I see.

Then sayde some of the Pharisees: This  
man is not of God/ syng he keepeth not the  
Sabbath. **I** But the other sayde: Howe can  
a synfull man do such tokens: And there was  
a stryfe amonge them. They sayde againe  
vnto the blynde: What sayest thou of hym/  
that hath opened thine eyes: He saide: **I** he  
is a Prophet.

The Jewes beliaued not hym that he was  
blynde/ and had receued his sight: yet they  
called the eldres of hym that had receued  
his sight. And they ased them/ and sayde:  
Is this youre sonne/ whome ye saye/ is  
borne blynde: Howe doeth he now: Is he  
not: His eldres answered them/ and sayde: We  
knowe

the IX. Chapter. **A**  
And Iesus passed by/ and sawe a man that  
was borne blynde/ and his disciples cryed  
vnto him/ and sayde: Master/ who hath synned/  
this/ or his eldres/ that he was borne blynde:

## The Gospel of S. Iohn.

know that this is our sonne/and that he was  
some blinde. But how he now seeth: we can  
not tell: who hath opened his eyes/ can we  
not tel. He is olde enough him selfe/are him/  
let him speake for him selfe.

**Joh. vi. f** **E** This saide his elders/ because they feared  
the Jewes. For the Jewes had conspired  
already/that any man shoud confesse that he  
was Christ/ should be excommunicate.  
Therefore saide his elders: he is olde  
ynough/ saye him.

**Joh. vi. c** **J** Then called they the man againe that was  
blinde/ and saide vnto him: T heue God the  
poyse/ we knowe that this man is a synner.  
He answered/ and saide: Whether he be a  
synner or no/ I can not tell: one thinge am I  
sure of/ that I was blinde/ and now I se. The  
saide they vnto him againe: What byd he  
vnto thee: Howe opened he thine eyes? He an-  
swered them: I tolde you right now. Herde  
ye it not: What will ye heare it againe: Will  
ye also be his disciples? Then carde they him  
and saide: Thou art his discipule. We are sure  
that God spake wryth Moses: as for this fe-  
lowe/ we knowe not whence he is.

**A** The man answered/ and said vnto them:  
This is a marauelous thinge/ that ye, wote  
not whence he is/ and hath opened myne  
eyes. For we knowe/ that God heareth not the  
synners: But if any man be a feare of God/  
and doeth his will/ him heareth he. Since  
the worlde beganne was it not herde/ that  
any man opened the eyes of one that was  
some blinde. If this man were not of God/  
he coulde haue done nothinge. They answer-  
red/ and saide vnto him: Thou arte altoget-  
her come in synne/ a teacher thou vnto: And  
they thrust him out.

**J**esus herde that they had thrust him out/  
and when he had founde him/ he saide vnto  
him: Belieff thou on the sonne of God: He  
answered/ and saide: Lord/ who is it that  
I might beleefe on him: Iesus saide vnto  
him: I Thou haste sene hym/ and he it is that  
talketh wryth the. He saide: Lord/ I beleefe.  
And he worshipped him. **J**

**mar. xvi. f** **And** Iesus saide: I am come iudges  
ment into this worlde/ that they which se not/  
might see: and that they which se/ might be  
blinde. And some of the Pharisees that

were with him/ herde this/ and saide vnto  
him: Are we then blinde also: Iesus saide  
vnto them: I If ye were blinde/ ye shoulde  
haue no synne. But now that ye saye we se/  
therfore your synne remaineth.

The X. Chapter. **+**

**W**herly verely I saye vnto you: he that en-  
treth not in at the doore into the shepefold/  
but climbeth vp some other waye/ the same  
is a thefe and a murderer. But he that goeth  
in at the doore/ is the shepheard of the shepe:  
to hym the doore openeth/ and the shepe  
heare his voyce/ a he/ calleth his owne shepe/  
by name/ andeth them out. And when he hath  
sente for the his owne shepe/ he goeth before  
him/ and the shepe folowe him/ soe they knowe  
his voyce. So for a straunger/ they folowe  
him not/ but fflye from him: for they knowe not  
the voyce of straungers. This prouerbe I spake  
Iesu vnto the/ but they vnderstode not what  
it was/ that he saide vnto them.

Then saide Iesus vnto them againe: Ver-  
ely verely I saye vnto you: I am the doore/  
of the shepe. All they that are come before me/  
are thefes and murderers. But I the shepe  
kenned not vnto them. I am the doore. If any  
man entre in by me/ he shall be saued/ and shall  
go in and out and fynde pasture. I thefe com-  
meth not but for to steale/ fyll and destroye: I  
am come that they might haue lyfe/ and haue  
it more abundantly. **J**

**I** am a good shepheard. A good shep-  
eard watcheth his lyfe for the shepe. But an  
hyred seruaunt/ whiche is not the shepheard/  
neither the shepe are his owne/ seeth the wolfe  
commynge/ and leaueh the shepe/ and fflyeth.  
And the wolfe catcheth and scattereth the  
shepe. But the hyred seruaunt/ seeth/ becau-  
se he is an hyred seruaunt/ and careth not for  
the shepe: I am a good shepheard/ I knowe the  
myne/ and am knowne of myne. I euen as I  
my father knoweth me/ and I knowe the fa-  
ther. And I geue my lyfe for my shepe. And  
I haue yet other shepe/ which are not of this  
fold/ and those same must I bringe also/ and  
they shall heare my voyce/ and there shall com-  
e out one shepheard. **J**

Therefore doeth my father loue me/ becau-  
se I leaue my lyfe/ that I maye take it againe.  
No man taketh it fro me/ but I leaue it of my  
selfe.

selfe. I haue power to leaue it / a haue power  
to take it again. This commaundement haue  
I receaued of my father. Then was there dis-  
sention amonge the Jewes for these sayings.  
Many of the sayde: He hath the Deuill / and  
is madde / why heare ye hym: Other sayde:  
These are not wordes of one that is possi-  
fessed: Can the Deuill also open the eyes of the  
blinde?

It was the dedication of the temple at  
Jerusalem / and was wynter. And Iesus wal-  
ked in Salomons porch. There came the Jewes  
rounde about hym / and sayde vnto hym:  
Howe longe dost thou make vs doubt? If  
thou be Christe tell vs plainly. Iesus an-  
swered them: I tolde you and ye belefe not.  
The woikes that I do in my fathers name /  
they beare witness of me. But ye belefe not /  
because ye are not of my shepe / as I sayde vn-  
to you. My shepe heare my voyce / as I knowe  
the / and they folowe me. And I geue them  
eternall lyfe / and they shall neuer perishe /  
and no man shall plucke them out of my hande.  
My father which gaue me the / is greater then  
all: and no man is able to plucke them out of  
my fathers hande.

I and the father are one. Then they toke  
up stones agayne to stone hym. Iesus an-  
swered the: Many good woikes haue I be-  
weyd you fro my father / for which of the stone  
ye me?

The Jewes answered hym / and sayd: For  
the good woikes sake we stone thee not / but  
for the blasphemie: because that thou being a  
man / makest thy selfe God. Iesus answered  
them: It is not written in your lawe: I haue  
sayde: Ye are Goddes. If ye call them God-  
des / vnto whome the woide of God came: as  
the scripture can not be broken / saye ye then  
vnto hym / whome the father hath sanctified /  
and sent into the worlde: I thou blasphemest  
God / because I said: I am the sonne of God:  
If I do not the woikes of my father / belefe  
me not: but if I do them / then if ye belefe not  
me / ye belefe the woikes: that ye may knowe  
and belefe that the father is in me / and I in  
the father.

They went about agayne to take hym /  
but he escaped out of their handes / and went  
away agayne beyonde Iordane: into the

place: where Iohn had baptyfied afore / and Iohn is  
there he abode: and many came to hym / and  
sayde: Iohn byd no toles: but all that Iohn  
spake of this man / is true. And many belueid  
on hym there.

## The XL Chapter.

Here laye one sycke / named Lazarus of  
Bethania / in the toun of Mary / and her  
syster Martha: (It was that Mary / which Luc. viij. b  
anoynted the Lord with oymntment / and  
kysed his feet with her feet / whose brother La-  
zarus lay sicke.) Then sent his syster vnto  
hym / and sayde: Lord / de / behold / he whome  
thou louest lyeth sicke. Whan Iesus herde  
that / he sayde: This sicknes is not vnto death /  
but for the prayse of God: / that the sonne of  
God may be prayfed there throu. Iesus lo-  
ued Martha and her syster / and Lazarus.  
Now whan he herde that he was sicke /  
he abode two dayes in the place where he was.

Afterwarde sayde he vnto his Disciples:  
Let vs go agayne into Jewey. His Disciples  
sayde vnto hym: Master / I lately wolde the  
Jewes haue stoned the / and wylt thou go  
vnto the / agayne? Iesus answered: There  
is not twelfe houres in the daye: He that walk-  
eth in the daye / stumbleth not / for he seeth  
the lyght of the daye. But he that walketh  
in the nyght / stumbleth / for there is no lyght  
in hym.

He spake / and afterwarde saide he vnto  
them: Lazarus our frende / slepeth / but I  
go to wake hym out of slepe. Then saide his  
Disciples: Lord / if he slepe / he shall do well  
Luce. viij. f. ynough. Howbeit / Iesus spake of his death /  
but they thought that he had spoken of  
the bodily slepe. Then saide Iesus vnto them  
playnly: Lazarus is dead / and I am glad for  
yours sake that I was not there: that ye may  
belefe. Neuertheles / let vs go vnto him. Then  
saide Thomas (which is called Didimus)  
vnto his Disciples: Let vs go also / that we may  
dye with hym.

Then came Iesus / and founde that he had  
lyen in the graue fyue dayes already. Betha-  
nia was nye vnto Jerusalem / about fyfene  
furlonges. And many of the Jewes were  
come to Martha and Mary / to comfort the  
ouer their brother. Now whan Martha herde  
gg that

Joan. iij. b

Joan. viij. e

Joan. ix. e

Joan. yf. e

## The Gospel of S. Iohn.

- that Iesus came, she went to meete hym. But Mary sat still at home.
- Joan. ij. d.** ¶ Then sayde Martha vnto Iesus: Lord, if thou haddest den here, my brother had not ben dead: But neuertheless, I know also, that whatsoeuer thou wilst of God, that God wyl geue it. Iesus sayde vnto her: Thy brother shall rise agayne. Martha sayde vnto hym: I knowe that he shall rise agayne in the resurrection at the last daye. Iesus sayde vnto her: I am the resurrection and the life. He that belucth on me, shall lyue, though he were dead already: and whosoever lyueth and beleucth on me, shall neuer dye. Beluest thou this? She saide vnto hym: Yea, Lord, I beleue that thou art Christ the sonne of God, whose shoulde come into the worlde. ¶ And when she had sayde this, she wente her waye, and called Mary her sister secretly, and sayde: The Master is come, and calleth for the. She, when she herde that, rose up quickly, and came vnto hym: for Iesus was not yet come into the house, but was yet in the place where Martha met hym. The Jewes that were with her in the house, and comforted her: when they sawe Mary, that she rose up hastily, a went ouer, they followed her, and sayde: She goeth to the graue to weep there.
- Joan. ij. c.** ¶ Now when Mary came where Iesus was, and sawe hym, she fell downe at his feet, and sayde vnto hym: Lord, if thou haddest ben here, my brother had not ben dead. When Iesus sawe her weep, and the Jewes weeping also that came with her, he groined in his spirit, and was say within hym self, a saide: Where haue ye layed hym? They saide: Lord, come and se it. And Iesus wepte. Then sayde the Jewes: Beholde, how he loued hym. But some of them sayde: Coulede not he, whiche opened the eyes of the blinde, haue made also that this man shoulde not haue dyed? But Iesus groined agayne in him self, and came to the graue. It was a caue and a stone layd on it. Iesus saide: Take away the stone. Martha the sister of hym that was dead, sayde vnto hym: Lord, he is dead, he is dead already, for he hath ben dead foure dayes. Iesus sayde vnto her: Sayd I not vnto the, that if thou wydest beleue, thou shouldest se the glory of God.
- ¶** ¶ Then toke they awaye the stone, where the dead laye. Iesus lyst vp his eyes, and sayde: Father, I thanke the, that thou hast herde me. Howbeit, I knowe that thou bearest me alwaye: but I because of the people that stande by, I sayde it, that they maye beleue, that thou hast sent me.
- ¶ When he had sayde this, he cryed loude: Lazarus come forth. ¶ And the dead came forth bounde bande and foete with graue clothes, and his face bounde with a napkin. Iesus sayde vnto them: Loose hym, and let hym go. Many now of the Jewes, which were come vnto Mary, and sawe what Iesus had sayd vnto the Pharisees, and tolde the what Iesus had done.
- ¶ ¶ Then the hye priestes and the Pharisees gathered a counsayll, and sayde: What do we? This man doeth many tokenes. If we let hym go thus, all men wyl beleue in hym. ¶ The high priestes sayde: We shall let hym go, and take awaye our lande and people. But one of them, whose name was Cayphas, whiche was hye prieste the same yere, sayde vnto them: Ye knowe no thinge, neither consider any thinge at all. ¶ It is better for vs, if one man dye for the people, then that all the people shoulde perishe.
- ¶ They spake he not of hym self, but for so muche as he was hye prieste of that yere, he prophced. For Iesus was for to dye for the people: and not for the people only, but that he shoulde gather together the chyldren of God, whiche were scattered abroad: from that day forth, they toke counsayll, how they myght put hym to death. Iesus walked no more openly amonge the Jewes, but went from thence into a countrie by the wyldernes, to a cyte called Bethaniam, and there had he bys bryngge with his disciples.
- ¶ The Jewes Easter was nye at hande. And there were up many to Jerusalem out of the countrie before the Easter, to purifie them selfes. Then shodde they up, and axed after Iesus, and spake amonge them selfes in the temple. ¶ What thyngk ye, he is comyng not to the feast? ¶ The hye priestes and Pharisees had giuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they myght take hym.



3 **S**ix dayes before Easter came Iesus vnto  
to Bethaniam where Lazarus was/whiche  
was dead / whome Iesus rayfed vp from  
the dead. There they made hym a supper/and  
Martha serued. But Lazarus was out of  
them that sat at the table with hym. Then  
toke Mary a pounde of oynment of pure  
and costly Nardus / and annointed Iesus  
feet/and dried hys feet with her heer. The  
house was full of the sauour of the oymnt.  
Then sayde one of hys disciples / Iudas  
Ischariots Symons sonne / whiche after  
warde betrayed hym : Why was not thyre  
oymnt solde for the hundred peny / and  
giuen to the poore? (This sayde he not/  
that he cared for the poore / but because he  
knewe that he was the bagge / and bore  
that which was giuen.) Then sayde Iesus:  
Let hit alone / thyre hart he kepte agaynste  
the daye of my buryenge. For the poore haue  
ye alwaye with you / but me haue ye not al-  
waye.

**B** Then muche people of the Jewes had  
knowlege that he was there/and they came  
not for Iesus sake onely / but also that they  
myght see Lazarus / that whome he had rayfed  
from the dead. But the whyche priestes were  
adused to put Lazarus to death also: because  
that for his sake many of the Jewes went a-  
waye/and beleued on Iesus. It

**A** Upon the next daye / muche people which  
were come vnto the feast / whi ther berde that  
Iesus came towards Ierusalem / they toke briers  
and palme trees / and went oute to meete  
hym/and cryed: Hosanna.

**B** Blessed be he: that in the name of the  
Lorde cometh / kyng of Israel. Iesus  
gat a sponge filled / and rode thereon / as it is  
written: I feare not thou daughter of Syon  
/ beholde / thy kyng cometh rydinge  
upon an Asses foale. Neuertheles / his disci-  
ples vnderstode not these thynges at the first /  
but when Iesus was glorified / then remem-  
bered they that such thynges were written of  
hym / and that they had done suche thynges  
vnto hym.

The people that was with hym when he  
called Lazarus out of the graue / and rayfed  
hym from the dead / commended the acte. There-  
fore the people met hym / because they herde

that he had done suche miracle. But the Pha-  
risees sayde amonge them selfes: Ye see that we  
perceiue nothing / beholde al the world runneth  
after hym.

There were certayne Grekes (amonge  
them that were come vnto Ierusalem / to iij. re. viij. f.  
worshipp at the feast) the same came vnto this Ierusalem  
Lippe / whiche was of Bethsaida out of Galilee. Iohn. i. c.  
he/and prayed hym/and sayde: Syr/tee wolde  
kyng Iesus Philippe come / and tolde An-  
drew. And agayne / Philippe / a Andriew tolde  
Iesus. Iesus answered them a sayde: The Ioh. iij. c.  
houres is come / that sonne of man must be glo-  
rified.

Verely verely I saye vnto you: If the  
wheat come fall into the grounde / it  
dye / it abyerth alone. But if it dye / it  
bringeth forth muche frute. If he that loseth  
hys lyfe / shall lose it: and he that hateth  
hys lyfe in this worlde / shall kepe it vnto  
lyfe euerlastinge. He that will serue me / let  
hym folowe me. And where I am / there shall  
my seruant be also: and he that serueth me /  
hym shall my father honoure. If I live in man-  
nyer / my soule beavy / and what shall I saye: father / mar-  
tyr / helpe me out of this houre. But therfor as I  
Luce. ij. c. I come into this houre. father / glorifye my  
name.

Then came there a voyce from heauen / I  
haue glorified it / and will glorifye it agayne.  
Then sayde the people that stode by / a berde  
I thondreth. Other sayde: An angel spake  
vnto hym. Iesus answered and sayde: This  
voyce came not because of me / but for youre  
sakes.

Now goeth the iudgement ouer the  
worlde. Now shall the prince of this worlde be  
thrust out. And I / when I am lyft vp from  
the earth / I will draw all vnto me. But this and  
dij. c. he sayde / to signifye what he shoulde  
dye. Then answered hym the people. We  
haue herde in the lawe that Christ endureth  
for euer: and how sayest thou then / that the  
sonne of man must be lyft vp? Who is this  
sonne of man?

Then sayde Iesus vnto them: that the  
lyght is yete a litle while with you / walke while  
ye haue the lyght / that the darcknesse fall not  
upon you. He that walketh in the darck-  
nesse / woteth not whither he goeth. Beleueye  
gg 4 on





# The Gospel of S. Iohn.

**Actu p c** hym / and will shew myne owne selfe vnto him. ¶ Judas saide vnto him: (not the Treason) **Lo: de /** What is the cause then / that thou wilst shewe thy selfe vnto vs / and not vnto the world? ¶

**Joan. iij. c. vñ. b. vñ. c. pñ. f. pñ. a** ¶ **E** Iesus answered and sayde vnto hym: ¶ He that loueth me / shall kepe my wordes / and my father will loue hym / and we will come vnto hym / and will make oure dwelling with him. But he that loueth me not / kepeth not my sayinges. ¶ And the worde that ye heare / is not myne / but the fathers which haue sent me.

**Actu. ij. a. Tim. i. a. Jo. i. pñ. b** ¶ **T**his haue I spoken vnto you / whyle I was with you. But that comforter euen the holy Ghost / to whome my father shall sende in my name / he shall teach you all thinges / and bringe all to youre remembrance / what soeuer I haue tolde you.

**Jo. i. pñ. b. and pñ. a** ¶ **P**eaCe I leaue vnto you / my peace I geue you: I geue not vnto you / as the world geueth. Let not your herte be troubled / neyther let it be afrayed. ¶ Ye haue herde that I sayde vnto you: I go / and come againe vnto you. If ye loued me / ye wolde reioyce / because I said: I go to the father: for the father is greater then I. ¶ And now haue I tolde you before it come / that when it is come to passe / ye maye belesse. ¶ Hereafter will not I talke muche with you. for the prince of this world commeth / a herb noystringe in me. But that the world maye knowe that I loue the father. And as the father hath commaunded me / so do I. ¶ I tryste / let vs go hence.

**Joan. iij. d. Joan. iij. d.** ¶ **J**ohn said vnto the father: I haue tolde you before it come / that when it is come to passe / ye maye belesse. ¶ Hereafter will not I talke muche with you. for the prince of this world commeth / a herb noystringe in me. But that the world maye knowe that I loue the father. And as the father hath commaunded me / so do I. ¶ I tryste / let vs go hence.

## The XV. Chapter. ¶

**Lecl. pñ. c. Joan. iij. b. Actu. pñ. b** ¶ **I** Am a true vine / and my father is an husbandman. ¶ Every braunche that bringeth not forth fruite in me / shall be cut of: and euery one that bringeth forth fruite / shall be pruned / that it maye bringe forth more fruite. ¶ Now are ye clean: because of the wordes that I haue spoken vnto you. Byde ye in me / and I in you. ¶ Like as the braunche can not bringe forth fruite of it selfe / excepte it byde in the vyne. ¶ Euen so neyther ye also / excepte ye abyde in me.

¶ I am the vyne / ye are the braunches. He that abydeh in me / and I in him / the same bringeth forth muche fruite: for without me

can ye do nothinge. ¶ He that abydeh not in me / is cast out as a vyne braunche / and it wythbereth / and men gather it vp / and casteth it to the fyre / and it burneth. ¶ If ye abyde in me / and my wordes abyde in you / ye shall beare what ye wyll / and it shall done vnto you. ¶ Heren is my father prynced / that ye bringe forth muche fruite / and become my disciples. ¶ Like as my father hath loued me / euen so haue I loued you. ¶ Continue ye in my loue. ¶ If ye kepe my commaundmentes / ye shall continue in my loue: like as I haue kepte my fathers commaundmentes / and continue in his loue.

¶ These thynges haue I spoken vnto you / that my ioye myght remaine in you / and that your ioye myght be perfecte. ¶ These are my commaundmentes / that ye loue together: as I haue loued you. ¶ Woman hath greaue loue / then to set his life for his frende. ¶ I am your frende / if ye do that I commaunde you. ¶ Henceforth call I you not seruantes: for a seruant knoweth not what his lord doeth. But I haue saide that ye are frendes: for all that I haue herde of my father / haue I shewed vnto you. ¶ Ye haue not chosen me: but I haue chosen you / and ordeyned you: that ye go and bringe forth fruite / and that your fruite continue / that whatsoeuer ye do / the father in my name / he shall geue it you. ¶ This I commaunde you / that ye loue one another. ¶ If the worlde hate you / then knowe that it hath hated me before you. ¶ If ye were of the world / the world would loue his owne. ¶ Combeit / because ye are not of the world / but I haue chosen you from the world / therefore the worlde hateth you. ¶ Remember my word / that I said vnto you: ¶ The seruant is not greater then his lord. ¶ If they haue persecuted me / they shall persecute you also. ¶ If they haue kepte my wordes / they shall kepe yours also.

¶ But all this shall they do vnto you for my names sake / because they knowe not hym that sent me. ¶ If I had not come and spoken vnto them / then should they haue no synne. But now haue they noystringe to cloake theyr synne wythall. ¶ He that hateth me / hateth my father also. ¶ If I had not done amoge them / the world would saye: he is a heretic / but they should

goodde haue no sinne. But now haue they  
sine it / and yet haue they hazed both me and  
my father. Neuertheless / that the sayinge  
myght be fulfilled / whiche is written in their  
lawe: † They haue hazed me without a  
cause. †

† But when the comforter cometh /  
vnto whom I shall sende you from the father /  
even the spirite of tructh whiche proceedeth of  
the father / he shall testifie of me: \* and ye shall  
\* heare witness also: for ye haue bene with me  
from the begynninge:

## The XVI. Chapter.

These thinges haue I saide vnto you that  
ye should not be offended. † They shall  
communicate you. \* The tyme cometh  
that whosoever putteth you to death / shall  
thinke that he doeth seruaice vnto God. † And  
these thinges shall they do vnto you / because  
they haue never knowne the father / nor yet  
me. \* But these thinges haue I saide  
vnto you / that when the tyme cometh / ye  
may thinke thereon that I tolde you. †  
But these thinges haue I not saide vnto  
you from the begynninge: for I was with  
you.

† But now I go vnto hym that sent me /  
and none of you asyet me: Whyther yeost  
that: but because I haue saide these thinges  
vnto you / your heart is full of sowre. Ver-  
uertheless / I tell you the tructh. It is better  
for you that I go away. For if I go not a-  
way / that comforter cometh not vnto you:  
but if I departe. † I will sende him vnto you /  
and when he cometh / he shall rebuke the  
woilde of sinne: and of ryghteousnesse / and  
of iudgement. Of sinne: because they belese not  
on me. Of ryghteousnesse: because I go to the  
father: and ye shall see me no more. Of iudge-  
ment: because the prince of this woilde is iud-  
ged already.

† I haue yet muche to saye vnto you / but ye  
can not now beare it awaye / howbeit when  
he shall be the spirite of tructh / cometh / he shall  
claide you into all tructh. \* For he shall not  
speake of hym selfe: but whatsoeuer he shall  
heare / that shall he speake: and he shall shewe  
you what is for to come. He shall glouifie me:  
for he shall receaue of myne / and shall shewe

vnto you. † All that the father hath to myne.  
These haue I saide: he shall receaue of myne / Mar. xi. c  
and shewe vnto you. †

† After a litle whyle / and ye shall not see  
me: and againe after a litle whyle: and ye shall  
see me for I go to the father. Then said some of  
his disciples amonge them selves: What is  
this that he saith vnto vs / after a litle whyle:  
and ye shall not see me: and againe after a litle  
whyle / and ye shall see me: for I go to the father?  
Then saide they: What is it that he saith? Af-  
ter a litle whyle: We can not tell what he say-  
eth. Then perceaued Iesus that they wolde  
axe him / and he saide vnto them: Ye enquire  
of this amonge youre selves that I saide: Af-  
ter a litle whyle / and ye shall not see me: and  
againe after a litle whyle / and ye shall see  
me.

Verely verely I saye vnto you: Ye shall wepe  
and lament: but the woilde shall reioyce: for  
ye shall be sory / but † your sorrowe shall be turned  
into ioye. A woman when she travaileth bring-  
eth forth: for her houre is come. But when she  
is deliuered of the chyld / she thynketh no  
more of the anguish for ioye: that a man is  
borne into the woilde. And now haue ye sor-  
rowe also: but I will see you againe / and your  
here shall reioyce / and your ioye shall no  
man take from you. † And in that daye  
shall ye axe me no question. † Verely  
verely I say vnto you: If ye axe the father  
ought in my name / he shall geue it you. Ho-  
ther to haue ye axed nothing in my name. †  
and ye shall receaue / that your ioye maye be  
perfecte. These thinges haue I spoken vnto  
you by \* proouerbe. Neuertheless / the tyme  
cometh that I shall speake no more by pro-  
uerbes / but I shall shewe you plainly of my  
father.

In that daye shall ye axe in my name.  
And I saye not vnto you / that I will praye  
vnto the father for you: for the father him self  
loueth you / because ye haue loued me / and be-  
leued that I am come out from God. † I  
went out from the father / and came into the  
woilde: Againe / I leaue the woilde: and go to  
the father.

His disciples said vnto him: Behold now  
talkest thou plainly / and speakest no pro-  
uerbe. † Now are we sure that thou knowest  
all

Mar. xi. c

Joan. iij. e

† Joh. viij. d

Joan. xi. c

Mar. viij. a

Mar. xi. c

Luce. xij. b

Joh. xij. b

† Mar. xij. a

Mar. iij. a

Joh. xi. b

Joan. xxi. e

## The Gospel of S. Iohn.

all things/a needst not that any mā should  
see thee. Therefore beleeve we / that thou camest  
out from God. ¶

Jesus answered them: Now ye so beleeve.  
Joh. xii. b Beholde / t̄ the houre shalweh rise / as I come  
mar. xii. c already / that ye shall feare / euery man into  
his owne / and shall leaue me alone / and yet  
I am I not alone / for the father is with me.

These thynges haue I spokē vnto you / that  
in me ye myght haue t̄ peace. In the worlde  
haue ye trouble / but he of good comforte / I  
haue ouercome the worlde.

The XVII. Chapter. ¶

These thynges spake Iesus / and left vp  
his eyes towarde heauen / and saide / t̄ fa-  
ther / the houre is come / that thou glorific thy  
sonne / that thy sonne also maye glouifie the-  
lyfe as thou hast t̄ geuen hym power ouer all  
flesh / that he should geue euerlastinge lyfe so  
as many as thou hast geuen hym. ¶ But this  
is the lyfe euerlastinge / that they knowe the  
that thou onely arte t̄ true God / and whome  
thou hast sent Iesus Christ.

Joh. x. v. b  
j. Joh. ja  
Ioh. x. f. c

I haue glorified the vpon earth / and t̄ sy-  
nysid the worlde that thou gauest me to do.  
And now glorifie me thou father by thine  
owne selfe / with the glory whiche I had or  
euer the worlde was. I haue declared thy  
name vnto the men / whome thou gauest me  
from the worlde. They were thine / and thou  
gauest them vnto me / and they haue kepte thy  
worde.

Now knowe they / that all thynges whiche  
I haue done vnto the / are of thee. ¶ For  
the worlde whiche thou gauest me / haue I  
geuen vnto them / and they haue receaued  
them / and knowe of a truerth / that I am come  
forth from thee / a haue beleeuē t̄ thou hast sent  
me. I pray for the / and pray not for t̄ worlde /  
but for the whome thou hast geuen me / for  
they are thine. And all that is myne / is  
thine / and what thine is / that is myne. And  
I am glorified in them. And now am I no  
more in the worlde / and they are in the worlde /  
and I come to the. ¶ Holy father /

Keep in thine name those / whome thou t̄ hast  
geuen me / that they maye be one lyfe as we  
are. Whyle I was with them in the worlde /  
I sent them in thy name. Those that thou  
gauest me / haue I kepte / and none of

the is lost / but that lost chylde: that the t̄ scrip-  
ture myght be fulfilled. But now come I  
vnto the / and this I spake in the worlde / that  
they maye haue my lyfe perfecte in them. I  
haue geuen them thy worde / and the worlde  
hath them: for they are not of the worlde /  
euen as I also am not of the worlde. I pray  
not that thou shouldst take them out of the  
worlde / but that thou kepe them from euill.  
They are not of the worlde / as I also am not  
of the worlde.

Sanctifie them in thy truerth. Thy worde  
is the truerth. Like as thou hast sent me into  
the worlde / so haue I sent them into the  
worlde: and for theyr sakes I sanctifie my  
selfe / that they also maye be sanctified in the  
truerth.

Neither do I praye for those onely  
but also for those / whiche thoume they  
worde shall beleeve on me / that they all maye  
be one / lyfe as thou father art in me / and I  
in thee / that they also maye be one / with the  
worlde maye beleeve / that thou hast sent me.  
And the glory whiche thou gauest me / haue  
I geuen the: that they maye be one / lyfe as we  
are one. I in them / and thou in me / that they  
maye be perfecte in one / and that the worlde  
may knowe / that thou hast sent me / and  
haue loued them / as thou hast loued me.

¶ Father / I will that they whome thou  
hast geuen me / be with me where I am / that  
they maye see my glory / whiche thou hast  
geuen me: for thou hast loued me / or euer  
the worlde was made.

Righteous father / t̄ the worlde hath not  
knowne the / but I haue knowne the: and  
these haue knowne / that thou hast sent  
me. And I haue declared thy name vnto them /  
and will declare it / that the loue wherewith  
thou hast loued me / maye be in them / and I  
in them. ¶

¶ The XVIII. Chapter. ¶  
San Iesus had thus spoken / he went  
forth with his disciples ouer the bricke  
kewall / where there was a garden / into the  
whiche Iesus entred / and his disciples. But  
Judas that betrayed hym / knewe the place  
also. For Iesus resorted thither oftymes with  
his disciples. ¶ Now when Judas had taken  
vnto hym the company / and ministers of the  
high

pryest

pryest

by ghe Priestes a Pharisces / he came thither with cressetes / with lanternes / a with wearps. Iesus no we knowinge all that shoulde come upon hym / went forthe / and sayde vnto them: Whome seke ye? They answered hym: Iesus of Nazareth. Iesus sayd vnto them: I am he. Judas also which betrayed hym / stode with them. Now when Iesus sayd vnto the: I am he / then wente backe warde / and fell to the grounde. Then asked he them agayne: Whome seke ye? They sayd: Iesus of Nazareth. Iesus answered: I haue tolde you that I am he. If ye seke me / then let these go: they were. But if woude mighte be fulfilled / which  
 103 b be saydet: Of them whome thou gauest me / I haue I not lost one. Then had Symon Peter a sword / and drew it out / and smote by ghe Priestes seruant / and cut of hye right eare / a the seruantes name was Malchus.

**B** Then sayde Iesus vnto Peter: Put up thy sworde into the sheath. Shall I not drinke of the cuppe / which my father hath geue me? Then the company and the captayne / a the officers of the Jewes toke Iesus / and bounde hym / and led hym awaye by ste to Annas /  
 104 d hym / and led hym awaye by ste vnto Annas / he was father in lawe vnto Capphas / \* which was by ghe Priest the same yeare. It was Capphas / which gaue counsaill vnto the Jewes / that it was good / that one man should die for the people.

As for Symon Peter / he and another disciple / followed Iesus. The same disciple was knowne vnto the by ghe Priest / and wente in with Iesus into the priestes palacie. But Peter stode without at the doore. Then the other disciple which was knowne vnto the priest / wente out / and spake to the damsell that kepte the doore / and draughte in Peter. Then the damsell that kepte the doore / sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

**E** The seruantes and officers stode / and had made a fyre of coles / (for it was colde) / and warmed the selfe. Peter also stode with the / a warmed hym selfe. The by ghe Priest asked Iesus of hye disciples / a of hye doctryne. Iesus answered hym: I haue spokt openly before  
 105 b world / I haue euer taughte in the Synagoge / in the temple / wherher al the Jewes resorted / a

in secretes haue I spoken nothyng. Why askest thou me? Art thou that haue herde what I haue spoken vnto them / shouldest thou can tell what I haue sayde. But I wold be had thus spoken / one of the officers that stode by / smote Iesus on the face / and saide: Answerest thou the bye Prieste so? Iesus answered hym: If I haue spoken euell / then beare witnesse of euell: But if I haue well spoken / why smyest thou me? And Annas sent hym bounde vnto Capphas the by ghe Priest.

Simon Peter stode and warmed hym selfe. Then sayde they vnto him: Art thou one of his disciples? He denyed / and saide: I am not. A seruante of the by ghe Priest / a fynsman of his whos care Peter had synne offsaide vnto him: Why dost thou lie in the garden with him.

Then Peter denyed agayne. And immediately the cocke croke. \* Then led they Iesus from Capphas into the commune hall. And it was early in the morninge. And they them selfe wente not into the commune hall / lest they shoulde haue bene defyled / but that they mighte eate the Paschall lambe. Then wente Pilate oute vnto them / and sayde: What accusation byngge ye agaynst this man? They answered and saide vnto him: If he were not an euill doer / we woude not haue deliuered him vnto the. Then sayde Pilate vnto them: Take ye him / and iudge hym after your lawe. Then sayde the Jewes vnto hym: It is not lawfull for vs to put any man to death. Euer the woide of Iesus myghte be fulfilled / whiche he spake / when he signified what  
 106 b death he shoulde dye.

Then coughte Pilate into the commune hall agayne / and called Iesus / and saide vnto him: Art thou the kyng of the Jewes? Iesus answered: Sailest thou that of thy selfe / or haue some other tolde it the of me?

Pilate answered: Am I a Jewe? Thy people and the by ghe priestes haue deliuered the vnto me. What haste thou done? Iesus answered: My kyngdom is not of this world. If my kyngdom were of this world / my mynisters woude fyghte herfore / that I shoulde not be deliuered vnto the Jewes. But  
 107 b

ij. Ne. xij. b  
 Jere. xx. a  
 Mar. xviij. a  
 Act. xxiij. a

Job. xij. b  
 Mar. xxiij. a  
 Mar. xv. a  
 Luce. xxiij. a

Job. xij. b  
 Mar. xv. a  
 Luce. xxiij. a

But Job. xij. b  
 none

## The Gospel of S. Iohn.

nowe is not my kyngdom from hence. Then sayde Pilate vnto hym: Wilt thou a kyngdome then? Iesus answered: Thou sayest it: for I am a kyng. For this cause am I borne/ and came into the world: that I should be testyfyed the truth. Whosoeuer is of the truth/ heareth my voyce. Pilate saide vnto him: What is the truth? And when he had sayde that/ he wente out agayne to the Jewes/ and saide vnto them: I fynde not gynnesse in hym. But I haue a custome/ that I should geue one loufe vnto you at Easter/ wyl ye nowe woe? Then cried they agayne altogether/ and sayde: Not him/ but Barrabas. Yet was Barrabas a murtherer.

mat. xxvii  
Mar. xii  
Luc. xxii

### The XIX Chapter.

When Pilate toke Iesus/ and scourged hym/ and the souldyers played a croune of thornes/ and set it vpon his heade/ and put a purple garment vpon him/ and saide: Hail kyng of the Jewes. And they smote hym on the face. Then wente Pilate forth agayne/ and sayde vnto them: Beholde/ I bring him forth vnto you/ that ye maye knowe/ that I fynde no fault in him. So Iesus wente out and theyd weare a croune of thornes/ and a purple robe. And he sayde vnto them: Beholde/ the man. When the hyghe priestes/ and the ministers sawe him/ they cryed and sayde: Crucifye/ Crucifye. Pilate saide vnto them: Take ye him/ and crucifye him/ for I fynde no gynnesse in him. The Jewes answered him: We haue a lawe/ and after our lawe he ought to dye. Because he made him selfe the sonne of God. When Pilate herde that word/ he was the more afrayed/ and went agayne into the commune hall/ and said vnto Iesus/ whence arte thou? But Iesus gaue hym no answer. Then said Pilate vnto hym: Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the/ and haue power to louse the? Iesus answered: Thou shouldst haue no power vpon me/ if it were not geuen thee from aboue.

mat. xxvii  
and b.  
Mar. xv  
Luc. xxii

Leu. xxiii  
Job. vi

Sap. vi  
Job. vii  
Rom. viii

Actu. xvii

Therefore he that heluered me vnto the bath the more synne. From that tyme forth/ Pilate sought meanes to louse hym. But the Jewes cried and sayde: If thou let him go/ thou arte not the Emperours frende. For who-

soeuer maketh him selfe kyng/ is against the Emperour.

When Pilate herde these wordes/ he thought Iesus faulty/ and sat him vnto the iudgement seat/ in the place which is called the Pavement/ but in the Hebrew/ Gabbatha. It was the daye of preparation of the Easter/ aboute the syxte houre. And he sayde vnto the Jewes: Beholde youre kyng. But they cryed: Awaye with him/ awaye with him/ Crucifye him. Pilate saide vnto them: Shall I crucifye youre kyng? The hyghe priestes answered: We haue no kyng/ but the Emperour. Then deliuered he him vnto them to be crucifyed.

They toke Iesus and led him awaye/ and he bare his crosse/ and wente out to the place called the place of dead mens bulles/ which in Hebrew is named Golgotha/ where they crucified him/ and two other with him/ on either syde one: But Iesus in the myddes. Pilate wore a superscription/ and set it vpon the crosse. And there was written: Iesus of Nazareth/ kyng of the Jewes. This superscription redde many of the Jewes. For the place where Iesus was crucified/ was nye vnto the cye. And it was written in Hebrew/ Greke/ and Layne. Then sayde the hyghe priestes of the Jewes vnto Pilate: Wryte not kyng of the Jewes/ but that he sayde: I am kyng of the Jewes. Pilate answered: What I haue written/ I haue written.

The souldyers when they had crucified Iesus/ toke his garments/ and made foure partes/ to euery souldyer one parte/ and the coate also. So for the coate it was not fought/ woughte from aboute thowme and thowme. The sayde they one to another: Let vs not deuyde it/ but caste lottes for it/ who shall haue it/ but the scripture mighte be fulfilled/ which sayeth: They haue parted my garments amonge them/ and on my coate haue they cast lottes. This dyd the souldyers in dede.

There stode by the crosse of Iesus/ his mother/ and his mothers sister Mary/ the wyfe of Cleophas/ and Mary Magdalene. Now when Iesus sawe his mother/ and the discipule standing by/ whom he loued/ he said



unto his mother: Woman behold thy son: thy  
 sounē. Then saide he to the disciple: Behold  
 this is thy mother. And from that houre the  
 disciple toke her vnto him.

After that when Iesus knewe that al was  
 fulfilled: he saide: I am a thysit. There stode  
 a cressill full of vineger. They filled a sponge  
 with vineger/ and woude it aboute with y-  
 soper/ and held it to his mouth. Now when  
 Iesus had receaued the vineger/ he saide: It  
 is fulfilled/ and bowed his heade/ and gaue  
 vp the ghost.

The Iewes then/ so muche as it was  
 the daye of preparinge/ that the bodyes  
 shoulde not remayne vpon the crosse vpon  
 the Sabbath/ (for the same Sabbath daye  
 was greate. Besought Pilate/ that they legges  
 mighte be broken/ and that they mighte  
 be taken doune. Then came the souldyers/ a  
 brake the legges of the first/ and of the other  
 that was crucified with hym. But when  
 they came to Iesus/ and saue that he was  
 dead already/ they brake not his legges/ but  
 one of the souldyers opened his syde with a  
 spear. And immediatly there wente out  
 bloude and water.

And he that sawe it bare recorde/ and his  
 recorde is true. And he knoweth that he saith  
 true/ ye mighte beleefe also. For this is done/  
 that the scripture mighte be fulfilled: Ye shal  
 not breake a bone of him. And another scrip-  
 ture sayeth: They shall see him/ whome they  
 haue pierced.

After that Ioseph of Aramathea/ whiche  
 was a disciple of Iesus/ but secretly for feare  
 of the Iewes. Besought Pilate/ that he might  
 take doune the bodye of Iesus. And Pilate  
 gaue hym licence. There came also Nicodemus/  
 whiche afore came vnto Iesus by  
 nyghte/ and brought of Myrrer and Aloes  
 mingled together/ about an hundred pound  
 weight.

Then toke they the bodye of Iesus/ and  
 woude it with linnen cloth/ and with the pe-  
 recles/ as the manner of the Iewes is to bury.  
 And by the place where Iesus was crucified  
 there was a garden/ in the garden a new se-  
 pulchre/ where in was neuer man layed: there  
 layed they Iesus/ because of the preparinge

daye of the Iewes/ for the sepulchre was nye at  
 hande.

## The XX. Chapter.

Upon one daye of the Sabbath came Ma-  
 ry Magdalene early/ when it was yet  
 darke/ vnto the sepulchre/ and saue that the  
 stone was taken from the sepulchre. Then  
 ranne she/ and came to Simon Peter/ and to  
 the other disciple/ whome Iesus loued/ and  
 sayde vnto them: they haue taken awaye the  
 Lord/ oute of the sepulchre/ and we can not  
 tell wher they haue layed hym. Then wente  
 Peter for the/ and the other disciple/ and came  
 to the sepulchre. They ranne both together/  
 and that other disciple ouertooke Peter/ and  
 came firste to the sepulchre/ and looked in/ and  
 saue the linnen clothes layed. But he  
 wente not in. Then came Symon Peter  
 after hym/ and wente into the sepulchre/ and  
 saue the linnen clothes/ and the napkin  
 that was bounde rounde aboute Iesus  
 head/ nor layed with the linnen clothes/ but  
 wiapped together in a place by it selfe. Then  
 wente in also that other disciple/ whiche came  
 firste to the sepulchre/ and he saue and bele-  
 ued: for as yet they knewe not the scripture  
 that it behoued hym to rise agayne  
 from the dead. Then wente the disciples  
 agayne togerher.

As for Mary/ she stode before the sepul-  
 chre/ and wepte withoute knowe as she wepte/ she  
 looked into the sepulchre/ and saue two an-  
 gels in white garmentes/ sittinge/ the one at  
 the head/ and the other at the feete/ where they  
 had layed the bodye of Iesus. And they saide  
 vnto her: Woman/ why wepest thou? She  
 sayde vnto them: They haue taken awaye  
 my Lord/ and I wote not wher they haue  
 layed hym/ and when she had sayde that/ she  
 turned her selfe backe/ and saue Iesus stand-  
 ynge/ and knewe not that it was Iesus. Je-  
 sus sayde vnto her: Woman/ why wepest  
 thou? Whome seekest thou? She thoughte  
 that it had bene the gardener/ and saide vnto  
 hym: Syr/ if thou haste doxen him/ wher?  
 then tell me wher thou haste layed him/ and  
 I will finde hym. Iesus sayde vnto her: Ma-  
 ry. Then turned she her aboute/ and saide vnto  
 hym: Rabboni/ that is to saye: Master. Je-  
 sus sayde vnto her: Touche me not/ for I am

## The Gospel of S. Iohn.

not yet ascended vnto my father. But go thou thy way vnto my Disciples / and saye vnto them: I ascende vp vnto my father / & youre father to my God / and youre God. ¶ Mary Magdalene came / and tolde the Disciples: I haue fene the Lorde / and suche thinges hath he spoken vnto me. ¶

**Luce. xxiij. c.** ¶ In the same Sabbath at euen / when the Disciples were gathered together / and the doores were shut for feare of the Jewes / came Iesus and stode in the myddes / and said vnto them: Peace be with you. And when he had so said / he shewed them his handes a his syde. ¶ Then were the Disciples glad / that they sawe the Lorde. Then saide Iesus vnto the

**Ioh. xxi. c.** agayne: Peace be with you. ¶ As my father sente me / euen so sende I you. And when he had sayde that: he breathed vpon them / and sayde vnto them: Receaue the holy ghoost. Whose sinnes ye remitt / they are remitted vnto them: and whose sinnes for euer ye retayne / they are retayned. ¶

**Ioh. xi. b.** ¶ But Thomas one of the twelue / which is called Didymus / was not with them when Iesus came: then said the other Disciples vnto him: We haue fene the Lorde. But he said vnto them: Excepte I see in his handes the printe of the nagle / and put my fnger into the prynte of the nagle / and put my hande into his syde / I wil not belefe.

And after eight dayes agayne were his Disciples within / and Thomas with them. Then came Iesus / when the doores were shut / and stode in the myddes / and sayde: Peace be with you. After that saide he vnto Thomas: Reade hyther thy fnger / and se my handes / and reade hyther thy hande / & put into my syde / and se not faithlesse / but belefe. Thomas answered / and sayde vnto hym: My Lorde / and my God. Iesus sayde vnto him: Thomas / because thou hast fene me / thou hast beleued. Blessed are they that se now / and yet belefe. ¶

Many other tokens had Iesus before his Disciples / which are not written in this booke. But these are written / that ye shoulde belefe that Iesus is the Christe / the sonne of God / and that ye knowe belefe might haue lyfe in his name.

The XXXI Chapter. †

¶ For that shewed Iesus hym selfe agayne ¶ At the cite of Cyberia. But on this wyse shewed he hym selfe. There were together Simon Peter / and Thomas / which is called Didymus / and Nicodemus of Cana a Jewe of Galilee / and the sonnes of Zebedee / and two other of his Disciples. Simon Peter sayde vnto them: I go a fylling: They saide vnto him: we also will go with the. They went out / and entred into a shippe straight waye. And that same night rose they nothinge. But when it was morninge / Iesus stode on the shore / but his Disciples knewe not that it was Iesus. Iesus sayde vnto them: Children / haue ye any thinge to eate? They answered hym: No. He sayde vnto them: I call oute the net on the ryghte syde / and it shall fynde. ¶ And he sayde vnto them: I call oute the net on the ryghte syde / and it shall fynde. ¶ Then they cast oute / and coude no more see it of the multitude of fyshes. Then sayde the Disciple / I whome Iesus loued vnto Peter: ¶ This is the Lorde.

¶ When Simon Peter herde that it was he the Lorde / he gassed his manell aboute hym / for he was nydded / and sprang into the see / but the other Disciples came by shippe / for they were not farre from lande / but as it were two hundred cubites / and they went the net with the fyshes. ¶ Nowe when they were come to lande / they sawe eyles laded / and fyshes theryon / and breade. Iesus sayde vnto them: Bynge hyther of the fyshes / and there ye haue to eate now. Simon Peter stepped forth / and drewe the nette to the lande / full of greete fyshes / an hundred and thre and fyfte. And for all there were so many / yet was not the net broken.

Iesus sayde vnto them: Come / and dyne. ¶ But none of the Disciples durst eate hym: Whom art thou. For they knewe not what it was he the Lorde. Then came Iesus / and toke the breade / and gaue it them: and the fyshes likewise. This is now the thirde tyme that Iesus appeared vnto his Disciples / after that he was risen agayne from the dead. ¶

¶ Nowe when they had dynd. Iesus sayde vnto Simon Peter: Simon Iobannas louest thou me more then these so? He saide vnto hym: Yea Lorde / thou knowest that I loue the. He said vnto hym: Feede my lambs.

¶



## The Actes of the Apostles.

Then turned they agayne from the mount that is called Olyuete/whiche is nye to Jerusalem/ and hath a Sabbath daies iourney. And when they came in they went up into a parlour: where abode Peter and James/ Iohn and Andrew/ Phylippe and Thomas/ Bartholomew a Galilathewe/ James the son of Alpheus/ and Simon Zelotes/ and Judas the sonne of James. These al continued with one accorde in prayer and supplication with the woman/ and Mary the mother of Iesu/ and with his brethren.

¶ And in those daies Peter stode in the myddes among the Disciples and sayd: (The company of the names together was aboute an hundred and twenty.) Ye men and brethren/ this scripture must needs be fulfilled/ which the holy ghoste by the mouth of Dauid

Mat. xxv. 2  
Ioh. xxi. 4  
¶ And he had prayned the felowshipp of his ministracion. This same truly possided the felde/ for the reward of unrighteousnesse/ a

Mat. xv. 8  
Ioh. xxi. 4  
¶ And he had prayned the felowshipp of his ministracion. This same truly possided the felde/ for the reward of unrighteousnesse/ a baged him selfe/ and blasfemed in the midde/ and al his wordes gussed out. And it is knowne vnto al them that dwell at Jerusalem/ in so muche that the same felde is called in theyr mother tongue Acheldama/ that is to saye the felde of blode.

¶ For it is written in the booke of psalmes: ¶ His habitation be void/ and no man be dwelling therein. ¶ And his byshopricke another sake. Therefore now amonge these men/ which haue bene gathered together with vs/ call the time that the Lord Iesus went out and in amonge vs/ beginning from the baptisme of Iohn/ in all that tyme that he was taken vp from vs/ must one be witness with vs of his resurrection.

¶ And they appointed two. Joseph called Barsabas/ whose surname was Iustus/ and Matthias/ makinge their prayer and praying. Then Lotte/ I whiche knowest the hartes of all men/ determine whether of these two thou hast chosen/ that the one may take the roume of this ministracion and apostelshipp/ from the which Judas by transgression fell/ that he might go away into his owne place. And they gaue forth the lotte over the: and the lotte fell vpon Matthias. And he was con-

ted with the cleuen Apostles.

The. II. Chapter.

¶ When the Wednesday was fulfilled/ they were all with one accorde togather in one place. And suddenly there came a sounde from heauen/ as it had bene the comming of a mighty winde/ as it fylled the whole house where they sat. And there appeared vnto them clouen tunges/ like as they had bene of fyre. And he sat vpon each one of them/ and they were all fylled with the holy ghoste. ¶ And they beganne to preache with other tunges/ euen as the spete gaue them vnterrance.

There were dwellinge at Jerusalem Iewes/ men that feared God/ out of every nation that is vnder heauen. Now when this voyce came to passe/ the multitude came together/ and were astonied: for every one herde that they spake with his owne tounge. They wondered al and maruailed/ and saide amonge the selfe: Behold/ are not all these which speake of Galile? How heare we them euenry one his owne tounge/ wherein we were borne? Parthians/ and Medes/ and Elamites/ and we that dwell in Mesopotamia/ and in Iewry/ and in Cappadocia/ Pontus/ and Asia/ Bithynia/ in Pamphilia/ Egypte/ and in the partes of Lybia/ by Cyren/ and strangers of Rome/ Iewes also/ Proselytes/ Cretes/ and Arabians: How heare we them speak with our owne tunges/ the great wordes of God.

They were all amazed/ and wondered/ and he saide one to another: What wil this be? But other mocked them/ and saide: They are ful of strek wyne. ¶ Then stode Peter vp with the cleuen/ and laye up his voice/ and saide vnto them.

Ye men of Iewry/ and all ye that dwell at Jerusalem/ be this knowne vnto you/ and let my wordes entere in at youre eares. For these are not drunken/ as ye suppose/ for it is yet but the thirde houre of the daye: but this is it/ that was spoken before by the prophet Joel: ¶ And it shall come to passe in the last dayes/ sayeth God: ¶ I wil pour out of my spete vpon all fleshe/ and your sonnes/ and your daughter/ shall prophete/ and your yonge men shall see visions/ and your olde men shall dreame dreames/ and on my seruantes/ and on my hande

Mat. x. 4  
Ioh. xxi. 4  
and ix. a

Mat. xxv. 2  
Ioh. xxi. 4  
¶ And he had prayned the felowshipp of his ministracion. This same truly possided the felde/ for the reward of unrighteousnesse/ a baged him selfe/ and blasfemed in the midde/ and al his wordes gussed out. And it is knowne vnto al them that dwell at Jerusalem/ in so muche that the same felde is called in theyr mother tongue Acheldama/ that is to saye the felde of blode.

¶ For it is written in the booke of psalmes: ¶ His habitation be void/ and no man be dwelling therein. ¶ And his byshopricke another sake. Therefore now amonge these men/ which haue bene gathered together with vs/ call the time that the Lord Iesus went out and in amonge vs/ beginning from the baptisme of Iohn/ in all that tyme that he was taken vp from vs/ must one be witness with vs of his resurrection.

Ier. vi. a  
Ier. vi. a  
Ier. vi. a

Ier. vi. a  
Ier. vi. a  
Ier. vi. a

Mat. x. 4  
Ioh. xxi. 4  
and ix. a

Mat. x. 4

Mat. xxv. 2  
Ioh. xxi. 4  
¶ And he had prayned the felowshipp of his ministracion. This same truly possided the felde/ for the reward of unrighteousnesse/ a baged him selfe/ and blasfemed in the midde/ and al his wordes gussed out. And it is knowne vnto al them that dwell at Jerusalem/ in so muche that the same felde is called in theyr mother tongue Acheldama/ that is to saye the felde of blode.

¶ For it is written in the booke of psalmes: ¶ His habitation be void/ and no man be dwelling therein. ¶ And his byshopricke another sake. Therefore now amonge these men/ which haue bene gathered together with vs/ call the time that the Lord Iesus went out and in amonge vs/ beginning from the baptisme of Iohn/ in all that tyme that he was taken vp from vs/ must one be witness with vs of his resurrection.

Ier. vi. a  
Ier. vi. a  
Ier. vi. a

Ier. vi. a  
Ier. vi. a  
Ier. vi. a

handmaidens will I poure out of my spere  
in those daies/and they shall prophete.

¶ And I will shewe wonders in heauen  
aboue/and tokens on the earth beneath: blood  
and fire/ and the vapoure of smoke. The Sunne  
shalbe turned into darkness/and the Moone  
into bloud: before the great and notable daie  
of the Lords come. And it shal come to passe.  
Whosoever shal call vpon the name of the  
Lorde/shalbe saved. **h**

¶ Ye men of Israel/ heare these woordes:  
Jesus of Nazareth/ the man approued  
of God amonge you with miracles/ and wonders  
and tokens/ whiche God byd by him in  
the middes amonge you / as ye your selves  
knowe also/ Him/ after that he was deliuered  
by the determinate counsaill/ and fores  
knowledge of God/ haue taken by the handes  
of enuygrous persones / and crucified  
him/ and slayne him/ whom God hath rais  
ed vp/ and loued the foures of death / so  
much as it was vnpossible that he shoulde  
be holden of it. For Dauid speaketh of  
him: **h** Wherhande haue I se the Lorde  
alwayes before me/ for he is on my righte  
hande / that I shoulde not be moued. There  
fore byd my herte reioyce / and my minde  
was glad: for my flesh also shal reste in hope.  
For thou shalt not leaue my soule in hell/  
neither shalt thou suffer thy holy to be corrup  
tion. Thou haste shewed me the wayes of  
life/ thou shalt make me full of ioye with thy  
countenance. **h**

Ye men and brethren / let the fleshy speake  
vnto you of the patriarke Dauid: **h** For he is  
dead and buried/ and his sepulchre is with vs  
vnto this daie. Wherfore nowe songe that  
he was a Dropper/ and knewe that God hath  
promysed him with an oath / that the frute  
of his loynes shoulde sit on his scate/ he sawe  
it before / and spake of the resurrection of  
Christ/ for his soule was not left in hell/ ney  
ther hath his flesh bene corrupted. This Jesus  
hath God raised vp / **h** wherof we all are  
witnesses.

¶ Ceorge nowe that he by the righte hande  
of God his called/ and hath receaued of the  
father the promysse of the holy ghoost/ he hath  
shed forth this/ that ye se and heare. For Da  
uid is not ascended into heauen/ but he saide:

The Lorde sayde vnto my Lorde: **S**ys Psal. cix. a  
thou on my right hande/ vntill I make thine  
enemies thy foote stooke. So therefore let all the  
house of Israel knowe for a surety/ that God  
hath made this same Jesus/ whome ye haue  
crucified. Lorde and Chyill.

¶ When they herde this/ they herce prou  
ed them / and they saide vnto Peter / and  
to the other Apostles: Ye men and brethren:  
What shall we do? Peter sayde vnto them: **L**uce iij. b  
¶ Amende your selves / and let every one of  
you be baptysed in the name of IESVS and of the  
Chyist/ for the remission of synnes / and  
ye shall receaue the gyfte of the holy ghoost. **h**  
For this I promysse was made vnto you  
and your children / and to all that are here  
of / whome soeuer the Lorde our God  
shal call/ and with many other wordes bare  
he witnesse / and exhorted them and sayde:  
Save your selves from this vntowarde ge  
neration. They that gladly receaued his  
preachinge were baptysed/ and the same daie  
there were added vnto this aboute thise thou  
sande soules.

They continued in the Apostles doctrine/  
and in the fellowshipp/ and in breaking of  
bread/ and in prayer. And stare came vpon  
every soule: and many wonders and tokens  
were done by the Apostles. But all they that  
beloued / were together / **h** and had all thyn  
gs in commune. They solde their goods and  
possessions / and parted them out amonge  
all/ accordyng as euery man had neede. And  
they continued dayly with one accord in the  
temple / and brake breade in every house: **h**  
they rote they meate with ioye and singi  
ngesse of herte/ praynsge God / and had fa  
uour with all the people. And the Lorde  
added to the congregation dayly such as  
shoulde be saved.

The IIII. Chapter.

¶ Peter and Iohn wente vp together in  
to the temple aboute the nyenth houre  
to praye. And there was a certayne man halt  
from his mothers wombe / whom they  
broughte / and layed daily at the gate of the  
temple/ which is called the Beury full/ that he  
might aske almesse of them that wente into the  
temple. Nowe when he sawe Peter and Iohn/  
that they wolde into the temple/ he desired to  
receaue

Act. xij. e

Act. xij. f

Act. xij. b

Act. xij. b

## The Actes of the Apostles.

receau an almest. Peter behelde him with Ihon/and saide: Loke on vs. And he gaue thede vnto them/ hopinge to receau some thinge of them. Howbeit, Peter saide: Syllor and golde haue I none: But suche as I haue/ geue I the: In the name of Iesus Christ Nazareth xpe op and walke. And he roke hym by the righte hande/ and lyfte hym vp. Immediately his legges/ and ancle bones were made stronge/ and he sprang/ stode and walked/ and entred with them into the temple/ walkinge and leapinge/ and prayyng: God.

Act. iiij. 14

**B** And all the people saue him walke and praused God. And they knewe him/ that it was he/ which sat for almest at the Beuysfull gate of the temple. And they were fylled with wondringe/ and were astonned at that/ whiche had happed vnto him. But as this halte whiche was healed/ behelde him to Peter and Ihon/ all the people ranne vnto them into the porch/ whiche is called Salomons/ and wounded.

ib. Act. v. 1  
Job. x. c  
Act. v. b

When Peter saue that he answered vnto the people: Ye men of Israel/ why manuaile ye at this/ or why loke ye at vs/ as though we by oure owne power/ or by seruenge/ had made this man to walke? The God of Abraham/ and of Isaac/ and of Iacob/ the God of oure fathers hath glorified his childe Iesus/ whom ye deliuered and denyed in the presence of Pilate/ wha he had iudged him to be louise. But ye denyed the holy and iust/ and sayed the murderer to be giuen you/ but ye sene the piynce of lyfe/ whom God hath raised from the dead/ of the whiche we are witnesses. And howe the faith in his name/ hath be confirmed by his name vnto this man/ whom ye se and knowe: and faith howe he hath giuen this man his health before youre eyes.

mat. xxv. c  
Luce. xxi. b

1 Cor. ij. a

Now beare this: I knowe that ye haue done it without ignorauce/ as they also your rulers. But God/ whiche by the mouth of all his prophetes had shewed before/ this Christ shoulde suffer/ hath so fulfilled it. So penaunce nowe therfor/ and turne you/ that youre synnes may be done awaie: In whan the tyme of refreshinge shall come before the presence of the Lord/ and whan he shall send

Recl. x. b

him/ whiche now before is preached vnto you/ when Iesus Christ: whiche must receau brauen/ vntill the tyme that all thinges/ whiche God hath spoken by the mouth of all his holy prophetes since the world beganne/ be restored againe.

For Moses said vnto the fathers: I prophete shall the Lord your God raise vp vnto you/ euen from amonge your brethren/ whiche lyfe vnto me: him shall ye heare/ in all that he shall saye vnto you. And it shal come to passe/ what soule souer shall not heare the same prophete/ shal be destroyed from among the people. And all the prophetes from Samuel/ and thence forth/ as many as haue spoken/ haue yfyrmede thede of these sayes.

Ye are the children of the prophetes/ and of the conuenaunt/ whiche God made vnto oure fathers/ when he saide vnto Abraham: I knowe the sde shal all the nations of the earth be blessed. \* Syllor vnto you hath God raised vnto his childe Iesus/ and sent him vnto you/ to blesse you/ that every one should turne from his wickednesse.

The liii. Chapter.

**W**hen as they spake to the people/ there came vnto them the prestes/ and the ruloers of the temple/ and the Sadures/ whome it greued that they taught the people/ as preached in Iesu the resurrection from the dead/ and they layed handes vpon them/ and put them in holde all the morow/ for it was now euening. Howbeit/ many of the whiche herde the woide/ beleeued/ and the numbrie of the me was aboute fyue thousande.

And it chaunged on the morow/ that their rulers and Elibers/ and Scribes/ as Annas the highe prestes/ and Capphas/ and Iherus/ Alexander/ and as many as were of the hyghe Priestes kyned/ gathered them selfes together at Jerusalem/ and set them before them/ and asked them: By what authoritei/ in what name haue ye done this?

¶ Peter full of the holy ghoost/ saide vnto them: Ye rulers of the people/ and ye elders of Israel/ if we this daye be examined/ concerninge this good dede vpon the sctie man/ whiche what meanes he is made whole: be it knowne then vnto you/ and to all the people of Israel/ that in the name of Iesus Christe of Nazareth

Gen. 11. 1  
and of  
11. 1

Act. 13. 31

rest / whome ye crucified / whome God hath raised vp from the dead / standeth thy man here before you whole. ¶ This is the stone / which is become the head corner stone / neither is there saluation in any other: ¶ Nor yet also is there geuen vnto men any other name / whereto we must be saued. H

¶ They sawe the boldnesse of Peter and Thoms / and maruailed / for they were sure that they were vnlearned men / and laye people. And they knewe them also / that they were with Iesus. As for the man that was made whole / they sawe him standinge by them / and coulde not saye against it. Then commaunded they them to stande asyde out of the counsayll / and commaunded amonge them silkes / and said: ¶ What shall we do to these men / for a manifest token is done by them / and is openly knowen vnto them that dwell at Ierusalem / and we can not denye it. But that it breake out no farther amonge the people / let vs threaten them earnestly / that henceforth they speake of this name vnto no man.

¶ And they called them / and commaunded them / that in any wyse they should not speake / nor teache in the name of Iesus. But Peter & Thoms answered / and said vnto them: Iudge youre silkes / whether it is ryght before God / that we should be more obedient vnto you / then vnto God. We can not obeye / but speake that we haue seene and herde. But they threatened them / and let them go / and founde nothinge howe to punyssh them / because of the people: for they all praised God because that / which was done / for the man / upon whome this token of heath was done / was about foure yeare olde.

¶ And when they were let go / they came to their selowes / and tolde them what the hygh Priestes and Elders saide vnto them. When they herde that / they lifte vp their voyce with one accord vnto God / and saide: Lord / thou that artt the God which made heauen & earth / and the see / and all that therein is / thou that by the mouth of Saut thy seruaint hast saide: ¶ Why do the Heretikes rage? and the people imagen wayne thynges? The fingers of the earth stande vp / and the pyncke haue gathered the silkes together against the Loz-

de / against his Christ. Of a tructh / against thy holy chyld Iesus / whome thou hast annointed / both Herode / and Pontius Pilate with the Heretikes / and the people of Israel / haue gathered their silkes together / to do whatsoeuer thy hande and thy counsayll determined before to be done. And now Lord / beholde their thearcinges / & graunte vnto thy seruantes with all steadfast boldnesse / to speake thy woide / and stretch out thine hande / that healinge and tokens / and wonders may be done by the name of thy holy chyld Iesus.

¶ And when they had prayed / the place mooued where they were gathered together / and Accu. xxi. b. they were all filled with the holy goodwill / and Accu. xi. a. spake the woide of God boldly. ¶ The multitude of them that believed: were of one i Accu. xi. a. heart / and one soule. Also none of them saide or vob of his goodes / that they were by a owne / but had all thynges commune. And with great power gaue the Apostles witness of the resurrection of the Lozde Iesu / and great grace was with them all. Theyther was there any amonge them that lacked / for as many as were possessors of landes / or houses / solde the / a brought the money of the goodes that were solde / and layed it at the Apostles feete. And distribution was made vnto euery man / according as he had neede. H

¶ There whiche was also called of the Accu. i. b. Apostles / Barnabas / that is to saye / the sonne of consolation / a Leuite / of the cuntrye of Cyprus / had lande / and solde it / and brought the money / and layed it at the Apostles feete.

## The V. Chapter.

¶ There a certain man named Ananias / with Sapphira his wyfe / solde his possession / and kepte awaye parte of the money / his wyfe knowinge of it / and brought one parte / and layed it at the Apostles feete. But Peter saide: Ananias / wherefore hast thou filled this heart that thou shouldst lye vnto the holy goodwill / and withdraue awaye parte of the money of the lyuelode: Why hast thou not haue kepte it / when thou haddest it: And when it was solde / was not the money also in thy power: Why hast thou then concealed this thyng in thine heart: Thou hast not lye vnto men / but vnto God. When Ananias herde these woordes / he fell downe / and gaue vp the

h h ghoost

## The Actes of the Apostles.

ghoost. And there came a great feare vpon all them that herd of this. The yonge me rose vp/ and put him asyde/ caried him out/ and buried him.

**B** And it fortuned as it were aboute the space of the foures after / his wyfe came in / and knewe not what was done. But Peter answered vnto her: Tell me/ sold ye the lande for so muche? she sayde: Yea/ for so muche. Peter saide vnto her: Why haue ye agreed together/ to tempt the spirite of the Lorde? Beholde/ the fete of them which haue buried thy housbande/ are at the doore / and shall cary the out. And immediately she fell doune at his fete/ and gaue vp the ghoost. Then came in the yonge man/ and founde her dead/ and caried her out/ and buried her by her housband. And there came a great feare ouer the whole congregation/ and ouer all them that herde it.

Mar. xij. c

¶ Many tofens / and wonders were done amonge the people by the handes of the Apostles / and that were altogether with one accord in Salomons porch: but of other there durste no man toyne him selfe vnto them. Verthelesse / the people helde muche of them. The multitude of the men and woman that beleued in the Lo: d/ grewe more and more. / In so muche that they broughte out the sycle into the streete / and layed them vpon beddes and berres / as that at the least wight the shadowe of Peter / when he came by / myghte ouer shadowe some of them. There came many also out of the ciues rounde aboute vnto Ierusalem / and brought the sycle / and the that were vexed with vncleane spites / and they were healed euery one.

ijij. Re. vj. a

Joan. x. c

Actu. ij. b

**E**

¶ But the hygge priest rose vp / and all they that were with him / whiche is the secte of the Sabucee / and were full of indignacion / and layed handes on the Apostles / and put them in the commune prison. ¶ But the aungel of the Lorde by nyght opened the prison doore / and brought them out / and sayde: Go youre waye / and stepp vp / and speake in the temple to the people all the wordes of this lyfe. When they herde that / they entred into the temple early in the morninge / and taught.

Actu. xij. b

and xij. d

But the hygge priest came / and they that were with him / and called the counsaill together / and all the elders of the children of Is-

rael / and sent to the prison to set them. The ministrers came and founde the nor in the prison / came againe / and tolde / and saide: The prison founde we shut with all diligence / and the keyes standinge withoute before the doore: but when we had opened / we founde no man therein. When the hygge priest / and the rulers of the temple / and the other bygge priestes herde these wordes / they doubted of the / whereinto this wolde growe.

¶ Then came there one / which tolde the: Her hold / the men that ye put in prison / are in the temple / standinge and teachinge the people. Then wente the rulers with their ministrers / and seiched them without violence: for they feared the people / lest / they shoulde haue ben stoned. And when they had brought them / they set them before the counsaill. And the hygge priest cged them / and sayde: Why nat we recommaunde you straitly / that ye should not teach in this name? And beholde / ye haue filled Ierusalem with pure doctrine / and ye intende to bynne / this mans bloude vpon us.

¶ But Peter and the Apostles answered and saide: We ought more to obeye God than men. The God of oure fathers haue raised vp Iesus / whome ye sleue / and hanged on the tree. hym hath the ryght hande of God exalted to be a prince and Saueour / to geue repentance and forgiveness of synnes vnto Israel. And we are his recordes of these wordes / and the holy ghoost / whome God hath giuen vnto the / that obeye hym. When they herde this / they wente abowte the herce of them / and they thought to slaye them.

¶ Then stode there vp in the counsaill a Pharise / named Gamaliel a Scherbe / had in greate reputation before all the people / and had put the Apostles asyde a litle / and sayde vnto them: Ye men of Israel / take hede to youre selves what ye do / as touching these men. Before these daies rose vp one Theudas / boasting him self. And there cleued vnto hym a number of men / aboute a foure hundred / which was slayne / and all they that enclined vnto hym / were scattered abroad / and brought to nought. After this stode vp Judas of Galile in the bayce of tribute / and he drew awaye muche people after him / and he



also persecuted / and all they that enuyed vnto him / were scattered abroade. And now I say vnto you / refrayne youre selves from these men / and let them go. ¶ If theye counsaill or worke be of men / it will come to naught: but if it be of God / ye are not able to destroye it / lest ye be founde to be the men that will stryue against God. Then they agreed vnto him / and called the Apostles / and brake them / and commaunded them / that they shoulde speake nothinge in the name of Iesu / and let them go.

But they departed from the presence of the counsaill / reuoycinge that they were worthy to suffer rebuke for hys names sake. And daily in the temple and in euerie house they ceased not to teach / and to preach the Gospel of Iesus Christ.

## The VI. Chapter.

¶ In those dayes when the numbrie of the Disciples in Ierusalem / arose after a grudge amongst the Greeks against the Hebrewes / because theyr women were not left vpon in the daye hundredthyng. Then the reuelled called the multitude of the Disciples together / and sayde: It is not meete that we should leaue the worde of God / and to serue at the tables. Wherefore brethren / take out amonge you seuen men / that are of honest repute / and full of the holy ghoost / and wysdom / whome we may appoynt to this needfull busynesse. But we will geue oure selves vnto prayer / and to the ministracion of the worde of God. And the sayinge pleased the whole multitude. And they chose Steuen / a man full of fayth / and of the holy ghoost / and Philippe / and Procorus / and Nicomas / and Temon / and Parmenas / and Nicolas the Proselyte of Antioche. ¶ These they set before the Apostles / and they prayed / and layed theyr handes vpon them. And the worde of God increased / and the numbrie of the Disciples multiplied greatly at Ierusalem. And there were many priestes also obedient vnto the saye.

¶ Steuen full of fayth and power / did wonders and grante toens amonge the people. Then arose there certayne of the Synagogs / whiche are called (the Synagoge) of the Libertynes / and of the Cyrenyces / and of the Alexandrynes / and of them that were of Cilicia

and Syria / and disputed with Steuen / and they coulde not resist the wysdome and the spere / out of the whiche he spake. Then sent they in certayne men / that sayde: We haue herde hym speake blasphemous wordes against Moses / and against God. And they moued the people / and the elders / and the Scribes / and came vpon hym / and caught him / and brought hym before the counsaill / and set false witnesses there / whiche sayde: This man casteth not to speake blasphemous wordes against thyre holy place / and the lawe. For we herde hym saye: Iesus of Nazareth shall destroye this place / and changinge the ordinaunces whiche Moses gaue vs. And all they that sat in the counsaill / looked vpon hym / and sawe hys face as the face of an aungel.

## The VII. Chapter.

¶ Then saide the hygher priest: Is it euen so? He saide: Yea brethren and fathers / hearken to. The God of glory appeared vnto oure father Abraham / whyle he was yet in Mesopotamia / before he dwelt in Haran / and saide vnto him: Get thy out of thy countrey / and from thy kynred / and come into a lande whiche I will shewe the. ¶ Then went he out of the lande of the Caldees / and dwelt in Haran. ¶ And from thence when hys father was dead / he brought him out into this lande (where ye dwell now) and gaue hym no inheritance therein / nor the birth of a sonne: And promised hym / that he wolde geue it him to possesse / and to his kede after hym / when as yet he had no chyld.

But thus sayde God vnto him: Thy sonne shall be a stranger in a straunge lande / and they shall make bondmen of them / and entreate them euil foure hundred yeares / and I people whom they shall serue / will I iudge / sayde God. And after that shall they go forth / and serue me in this place. ¶ And he gaue him the conuersione of Arctiphon. ¶ And he began Isaac / and circumcised him the eyght daye. ¶ And Isaac begat Jacob / and Jacob begate the twelfe Patriarkes.

¶ And the Patriarkes had indignacion at Joseph / and sold him into the Egypte. And God was with him / and deliuered him out of all hys troubles / and gaue hym fauoure and wysdome.

## The Actes of the Apostles.

**Gen. 11. f** dome in the sight of Pharao Kinge of Egypt/  
 † which made him pounce ouer Egypte / and  
 ouer all his house.

**Gen. 11. g** † But there came a Verth ouer all the lande  
 of Egypte / and Canaan / and a great trouble/  
 and oure fathers founde no sustenance. But  
 Jacob herde that there was coine in Egypte/  
**Gen. 12. a** and sent oure fathers out the first tyme. † And  
 at the seconde tyme was Joseph knowin of  
 his brethren / and Josephs kindred was made  
 known vnto Pharao. But Joseph sent out/  
 and caused his father and all his kindred to be  
**Gen. 12. b** brought / euen iij. score a systene soules. † And  
 † **Ge. 13. a** Jacob wente downe into Egypte / \* and dyed  
 † **Ge. 13. b** both he and oure fathers / † and they were  
 † **Ge. 13. c** brought ouer vnto Sychem / and layd in the  
 † **Ge. 13. d** sepulchre / \* that Abraham bought for money  
 of the children of Hemoi at Sychem.

**Exod. 1. a** † ¶ Now when the tyme of the promes true  
 nye (which God had srowe vnto Abraham)  
**Psal. 105. g** the people grewe / and multiplied in Egypte/  
 all there rest another kinge / whiche knewe not  
 of Joseph. The same Reals sutedly with our  
 kindred / and increased oure fathers euell / and  
 made them to cast out the pong children / that  
 they shoulde not remaine anye.

**Exod. 1. b** † At the same tyme was Mosco borne / and  
 was a proper childe before God / and was no-  
 rished thir monethes in his fathers house.  
 But when he was cast out / Pharaos daughter  
 receiued him vp / and nourished him vp for  
 oure sonne. And Mosco was learned in all  
 maner wysedome of the Egyptians / and was  
 mystry in Redes and wordes.

**Exod. 1. c** † But when he was fortye yeare olde / it  
 came into his minde to vsset his brethren the  
 children of Israel. And when he sawe one of  
 them suffre wronge / he helped him / and Re-  
 lieued him / that had the harme done vnto  
 him / as hee the Egyptian. But he thought  
 that his brethren shoulde haue vnderstande/  
 how that God by his hande shoulde saue the/  
 hebreweirye vnderstode it not.

**Exod. 1. d** † And on the nexte daye / he shewed him selfe  
 vnto them so they stroue together / and wolde  
 haue killt them at one agein / and saide: Synne  
 ye are brethren / why hurte ye one another?  
 But he that vsd his neyghboure wronge /  
 shewt him awaie / and saide: † Who made the  
 a ruler and iudge ouer vs? Wilt thou saye me

**Exod. 1. e** also as thou'lt settest the Egyptian yester daye?  
 But Mosco sved at that sayinge / and was a  
 stranger in the lande of Nubian / where he  
 began two sonnes.  
 † And after fortye yeares the angel of s<sup>r</sup> / **Exod.**  
 † **Exod.** appeared vnto hym vpon mount  
 Syna / in a flame of fyre in a bush.  
 When Mosco sawe it / he wondred at the  
 sight. But as he wente nye to desholde / the  
 voyce of the Loide came vnto him: † I am the  
 God of thy fathers / the God of Abraham / and  
 the God of Isaac / and the God of Jacob.  
 Howbeit / Mosco trembled / and durst not be-  
 holde. But the Loide saide vnto him: † Dur  
 of thy shutes from thy fete / for the place where  
 thou standest / is an holy grounde. I haue sene  
 very well the trouble of my people in Egypte /  
 and iue herbe their growinge / and am come  
 downe to deliuer thee. And now come / I wil  
 sende the into Egypte.

**Exod. 2. a** † This Mosco / whom they refused / and saide: **Exod.**  
 † Who made the a ruler and iudge ouer vs? **Exod.**  
 him had God sent to be a ruler / and deliuerer  
 by the hande of the angel / that appeared vnto  
 him in the bush. The same brought them  
 out / and vsd wonders and tokens in Egypte /  
 and in the read see / and in the wilderness  
 fortye yeares. This is that Mosco / whiche  
 saide vnto the children of Israel: † A prophet  
 shall the Loide youre God raise vp vnto  
 you / euen from amonge your brethren / like  
 vnto me: Him shall ye heare. † This is he that **Exod.**  
 was in the congregation in the wilderness **Exod.**  
 with the angel / whiche talked with him vpon  
 mount Syna / and with our fathers. This  
 man receaued the woode of life to geue vnto  
 vs / vnto whome youre fathers wolde not be  
 edebient / but thus he him from the / and in their  
 hartes turned backe againe into Egypte / and  
 saide vnto Aaron: † Make vs a Godde to go  
 before vs / for we can not tell what is become of  
 this Mosco / that brought vs out of the lande  
 of Egypte. And they made a calfe at the same  
 tyme / and offered sacrifice vnto the image /  
 and reioyed in the woikes of their owne  
 handes.  
 But God turned him selfe / and gaue them **Exod.**  
 vp / so that they worshipped the booff of bra-  
 uen / as it is written in the booke of the prophet **Exod.**  
 Ierem: † O ye house of Israel / gaue ye me iacris **Exod.**  
 fices

fices and eateth those fourtye yeres in wilderness: And ye toke vnto you the tabernacle of Moloch / and the starre of your God Remphan / ymagis whiche ye youre selfes made to worshippe them. And I will cast you out beyonde Babylon.

¶ Dure fathers had the tabernacle of witness in the wilderness / like as he appointed them / when he spake vnto Moses / that he shoulde make it accordinge to the patrone that he had seene / whiche oure fathers also receaued / and brought it with Iesus into the islande that the Brethren had in possession / whom God throue out before the face of oure fathers / vntyll the tyme of Dauid / which founde fauoure with God / and desired that he myght finde a tabernacle for the God of Jacob.

¶ But Salomon buyde hym an house / howbeit / the byggest of all dwellers / not in temples that are made with handes: As he sayeth by the Prophet: Heaven is my seat / and the earth is my foote stole. What house then will ye buyde vnto me / sayeth the Lord: Or which is the place of my rest: Hath not my hande made all these thinges?

¶ Ye shyned and of vncircumcised heres ye care / ye resiste alwaye the holy ghoost: Euen as oure fathers byd / so do ye also. Whiche of the Prophets banis your fathers persecuted? And they slewe them / which tolde before of the comminge of that righteous / whose raynours and murderers ye are nowe become. ¶ Ye receaued the lawe by the ministracion of angelo / and haue not kepte it.

When they herde this / it wente thorow the herres of them / and they gnashed vpon hym with their teeth. But he beyng full of the holy ghoost / looked vp towarde heauen / and saue the glorie of God / and Iesus standinge on the ryghte hand of God and sayde: Beholde / I see the heauens open / and I see of man standinge on the right hande of God. But they cried out with a loude voyce / and stopped their eares / and ranne violently vpon hym all at once / and thruste hym out of the cite / and stoned hym. ¶ And the witnesses layed doune their clothes at the feete of a yonge mā / which was called Saul. And they stoned Steuen / whiche cried / and sayde: Lot

de Iesu / receaue my spere. And he kneled doune / and cried with a loude voyce: Lord / laye not this synne to their charge. And when he had thus spoken / he fell a slepe.

## The VIII. Chapter.

Saul had pleasure in his death. At the same tyme there was a greate persecucion of the congregacion at Jerusalem. ¶ And they were all scattered abroade in the regions of Jewry and Samaria / excepte the Apostles. As for Steuen / men feared God / dyed hym / and made greate lamentacion ouer him. Saul made hauocke of the congregacion / and drue out men and women / and depyred them to payson. ¶ They were scattered abroade / wrote aboure / and preached the woide. Then came Philispe into a citty vnto them. And the people gaue hede with one accorde vnto the thynges that Philispe spake / bearinge hym / and synging the psalms that he did. For the vncleane spytes cried loude / and departed out of many that were possessed. And many that were sicke of the palsey and lame / were heeled. And there was greate voyce in the same cite.

But afore there was in the same citty a crafty man called Symon / whiche used to craft / and bewitched the people of Samaria / saying: that he was a man which coulde do greate thinges. And they all regarded hym from the least vnto the greatest / and sayde: This is the power of God whiche is greate. But they regarded hym / because that of long tyme he had bewitched them with his sorcery. Howbeit / when they beleued Philispe preachinge of the Kingdome of God / and of the name of Iesus Christ / they were baptised both men and women. Then Symon hym selfe beleued also / and was baptised / and he cleaue vnto Philispe. And when he saue the Iudes and Ieros / he was done / he wondred.

¶ When the Apostles whiche were at Jerusalem / herde that Samaria had receaued the woide of God / they sent vnto them Peter a Iohn. Whiche / when they were come / prayed for the / that they myght receaue the holy ghoost. For as yet he was come vpon none of them /

## The Actes of the Apostles.

Act. xij. a  
 and x. a  
 j. lxxij. b  
 and v. c  
 q. lxxij. b

but they were baptysed onely in the name of  
 Christ Iesu. Then layed they theyr handes  
 vpon hym: and they receaued the holy ghoost. I  
 But when Symon sawe: that by the layinge  
 on of the Apostles handes the holy ghoost was  
 geyuen: he offered the money: and sayde: Geue  
 me also this power: that on whome soeuer I  
 put the handes: he may receaue the holy ghoost.  
 Herben/Peter sayde vnto hym: Perch thou  
 with thy money: becaus: thou thinkest that the  
 gift of God maye be obtained with money.  
 Thou shalt haue neyther parte nor shewe  
 shipp in this reioyce: for thy heere is not right  
 before God. Repent therfore of this thy wic-  
 kednesse: and praye vnto God: if happily the  
 thought of thy herte maye be forgiven the.  
 For I see that thou art full of bytter gal: and  
 wrapped in webb of nighte: and of darkness.

Mat. x. b  
 Act. xij. b

Then answered Symon: a sayde: † Praye  
 ye vnto the Lorde for me: that none of these  
 thynges: wherof ye haue spoken: come vpon  
 me. And they: when they had testifed and spou-  
 ren the worde of the Lorde: turned agayne  
 to Jerusalem: and preached the Gospell in many  
 townes of the Samariitanes.

Act. xij. b  
 Act. xij. b  
 Act. xij. b

¶ Durche euangel of the Lorde spake vnto  
 Philippe: and sayde: Arise: and go worde  
 the South: vnto the waye that goeth vnto  
 Jerusalem vnto Gaza: which is vnto  
 And he rose: and wente on. And beholde: a  
 man of the Moztians lande (a chamberlaine)  
 and of cōuente with Candare / the queene of  
 the lande of the Moztians: which had the rule  
 of all her treasures: / the same came to Jeru-  
 salem: to worshipp. And returned home a-  
 gayne: and sat vpon his charret: and red the  
 prophet Esay.

Act. xij. b

The spirit saide vnto Philippe: Go neare:  
 and opene thy selfe vnto this charret. Then came  
 Philippe: vnto hym: and herde hym rede the  
 prophet Esay: and sayde: Vnderstandest thou  
 what thou readest? He sayde: How can I: ex-  
 cept some man enforme mee?

Act. xij. b

And he desired Philippe: that he wolde  
 come vp: and sit with hym. The renouice of the  
 scripture which he redde: was this: He was  
 led as a shepe to be slaine: and as a lambe voy-  
 celess: before his sheerer: so opened not he his  
 mouth. In his humblenes: is his iudgement  
 exalted. Who shall declare his generation: for

his lyfe is taken awaye from the earth. Then  
 answered the chamberlaine vnto Philippe:  
 and sayde: I praye the of whom speakest the  
 Prophet this? of hym selfe: or of some othere  
 man?

Philippe opened his mouth: and began  
 at this scripture: and preached vnto the  
 Gospell of Iesu. And as they wente on their waye:  
 they came to a water. And the chamberlaine  
 sayde: Beholde: here is water: / what hinder  
 vnto me to be baptysed? Philippe said: If thou  
 belest: from thy whole herte: thou mayest. He  
 answered: and sayde: I beleeve that Iesu  
 Christ is the sonne of God. And he commaun-  
 ded to holde still the charret: and they went  
 vnto the water: both Philippe and the  
 chamberlaine. And he baptysed hym. But  
 when they were come vp out of the water: the  
 spirit of the Lorde toke Philippe away: And  
 the chamberlaine sawe him no more. But he  
 wente on his waye reioycing. As for Phi-  
 lippe: he was founde at Gaza: and walked a-  
 bout: and preached the Gospell vnto all the  
 cyties: / till he came to Cefarea. †

### The IX. Chapter.

Saul was yet: breathing out threatenings  
 and slaughter agaynst the disciples: And  
 of the Lorde. And wente vnto the hygh  
 priest: and desired of hym letters to Damasus  
 vnto the synagoges: that if he founde any  
 of this waye: whether they were men or women:  
 he might bringe them bounde vnto Jeru-  
 salem. And as he was goinge on his iourney:  
 it happened that he came vnto Damasus:  
 and sodenly there shyned rounde aboute hym  
 a light from heauen: and he fell to the earth:  
 and herde a voyce which saide vnto hym:  
 Saul Saul: / why persecutest thou me? He  
 sayde: Lorde: who art thou? The Lorde  
 sayde: I am Iesu: whom thou persecutest.  
 It shall harde for the to fynde agaynst the  
 pycke. And he bowd tremblinge and aston-  
 nyed: sayde: Lorde: what wilt thou do  
 vnto me? The Lorde sayd vnto hym: Arise:  
 and go vnto the cytie: there shall we tolde the  
 what thou shalt do.

As for the men that iourneyed with hym:  
 they stode: and were amafed: for they herde a  
 voyce: but sawe no man. Saul rose from the  
 earth: and when he had opened his eyes: he  
 sawe

sawe no man. Cleuerthelesse / they toke hym by  
 the hande / and brought him to Damasco. And he  
 was there dayes without sight / and  
 B neither dyd eate nor drinke. At Damasco  
 there was a discipule named Ananias / and vnto  
 hym saide the Lorde in a vision: Ananias.  
 And he sayde: Beholde / here am I Lorde.  
 The Lorde sayde vnto hym: Arise / and go  
 into the strete whiche is called straight / and  
 at a house of Iuda / after one called Saul  
 of Charis: for beholde / he prayeth / a hart  
 sent in a vision a man named Ananias com-  
 minge vnto hym / and layinge the hande vpon  
 him / that he myght receaue his sight.

m. i. a  
 a  
 i. c. i. c.  
 i. b. i. c.  
 i. k. c.  
 i. b. i. c.

Ananias answered: Lorde / I haue  
 heard by many of this man / how much  
 euel he hath done to thy sanctes at J. rusa-  
 lem. And here hath he auctorie of the hyghe  
 priestes / to bynde all those that call vpon thy  
 name. The Lorde sayde vnto hym: Go thy  
 way / for this man is a chosen vessel vnto  
 me / that he maye beare my name before the  
 Gentys / and before kinges / and before the  
 chydren of Israel. I will shewe hym / how  
 great thynges he must suffer for my names  
 sake.

And Ananias wente his way / and came  
 into the house / and laud the handes vpon him  
 and sayde: Brother Saul / the Lorde whiche  
 appered vnto thein the way as thou camest /  
 hath sent me / that thou myght receaue thy  
 sight / and be fylled with holy ghoost. And  
 immediatly / there fell from his eyes as it had  
 bene scales / and he receaued his sight / and  
 rose / and was baptysed / and toke meat / and  
 was comforted.

Then was Saul a certayne dayes with the  
 disciples that were at Damasco. And straight  
 waye he preached Christ in the Synagoges /  
 how that he was the sonne of God. But all  
 they that herde him / were amazed and sayde:  
 Is not this he / whiche at Jerusalem speyled all  
 those that called on his name: and came hither  
 to the intent that he shoulde bunge them  
 bounde vnto the hyghe priestes? But Saul  
 increased in strength / and confounded the  
 Jewes whiche dwelt at Damasco / and affirmed  
 that this was very Christ.

And after many dayes the Jewes helde a  
 counsaill together to kyll him. But it was tolde

Saul / that they layed waite for him. And he  
 they wayed at the gates daye and nyghte /  
 that they myghte kyll hym. The discipule Jostu  
 toke him by nyghte / and put him thowen the  
 wall / and let hym vouch in a basket.

But when Saul came to Jerusalem / he  
 assayed to ioyne hymselfe to the disciples. And  
 they were all afrayed of hym / and belened not  
 that he was a discipule. Cleuerthelesse / Barna-  
 bas toke hym / and brought hym to the Apo-  
 stles / and tolde them how he had sene the  
 Lorde in the waye / and how he spake to him / and  
 how he had gone boldly at Damasco in the  
 name of Iesu. And he was with them / and  
 went out and in at Jerusalem / and quere him  
 selfe boldly in the name of the Lorde Iesu.  
 He spake also / and disputed with the Grekes.  
 But they wente aboute to slaye him. Then  
 the brethren knewe that / they brought him to  
 Cesarea / and sent him forth to Charis. So  
 the congregacions had rest thowout all  
 Jerey / and Galile / and Samaria: and were  
 edified / and walked in the feare of the Lorde  
 / and were fylled with the comforte of the  
 holy ghoost.

It chaunced that as Peter walked thowen  
 all quarters / he came also vnto the sanctes  
 whiche dwelt at Lydda. There founde he  
 a man named Encas / whiche had ben vpon his  
 bedde eyght yeres syce of the passye. And  
 Peter sayde vnto him: Encas / Iesus Christ  
 make the whole / arise / and make thy bedde  
 for thy selfe. And he arose immediatly. Mar-  
 c. a. a. And all they that dwelt at Lydda and at  
 Sarona / sawe hym / and turned vnto the  
 Lorde.

At Joppa there was a certayne woman  
 that was a discipule / named Tabitha / whiche  
 by interpretation is called Dorcas: the same  
 was full of good woikes and amisse dedes /  
 whiche she dyd. But it chaunced at the same  
 tyme that she was sicke / and dyed. Then wash-  
 shed they her / and layed her in a chamber.  
 But for so much as Lydda was nye vnto Jop-  
 paly / and the disciples herde that Peter was  
 there / they sent two men vnto him / and des-  
 red him / that he wolde take it for no grece to  
 come vnto them.

Peter rose / and came with them. And when he  
 was come / they brought hym into the  
 chamber /

## The Actes of the Apostles.

chamber/and all the wedowes stode rounde aboute him/weping/and showed him the coates a garments/whiche the Lord made whyle he was with them/And when Peter had put the all forth/he kned down/ & made his prayer/ and turned him vnto the body/and sayde: *Carhytha/ rise vp.* And she opened her eyes: and when she sawe Peter/ she faste her doune againe. But he gaue her the hande / and lifte her vp / and called the sailners and the wedowes / and shewed her there alyfe. And it was thowen thowour all Joppa / and many beleued on the Lord. And it fortuned / that he taried a longer season at Joppa by one Symon / which was a tanner.

### The X. Chapter.

**A** Nthere was a man at Cesarea/ named Cornelius / a captain of the company / which is called the Italiane / a deuout man / and one that feared God with all his house / and gaue muche almsse to the people / and prayed God alway. The same saue in a vision openly (about the nyenth houre of the daye) an angell of God entringe into him / and sayinge vnto hym: Cornelius. He looked vpon hym / and was afrayed / and sayde: *Lord / what is it?* He sayde vnto hym: Thy prayers and thyne almsse are come vp into remembrance before God / and now sende men vnto Joppa / and call for Symon / whose Synname is Peter / which is at lodginge with one Symon a tanner / whose house lyeth by the see syde: he shall tell the what thou oughtest to do. And when the angell which spake to Cornelius / was departed/ he called two of his household seruantes / and a deuoute souldyer of theirs / that wayned vpon hym / and tolde them all / and sent them to Joppa.

**B** On the nexte daye after / when these were gone on their iourney / and came nye vnto the cite. Peter / wente vp into a chamber to praye aboute the syete houre. And when he was hungrie / he wolde haue eaten. But whyle they made ready for hym / he fell into a trance / and sawe heauen open / and a vessel comminge downe vnto hym / as it had ben a grece linnen cloth / flynge at the foure corners / and wasler downe to the earth / wherein were all maner foure foed beastes of the earth / and wylde beastes / and weemes / and sooke of the

ayre. And there came a voyce vnto hym: *Rise Peter/ slaye/ and eat.* But Peter sayde: *Why no Lord.* For I neuer vnto eat any comyn mune / or vncleane thyng. And the voyce saide vnto hym agayne the seconde tyme: *What God hath cleysed / that make not thou vncleane.* This was done thysfe. And the vessel was receaued vp againe into heauen.

But whyle Peter was combed in hym / he selfe / what maner of vision this shoulde be / whiche he had sene / beholde / the men that were sent from Cornelius / enquired after Cornelius house / and stode before the doore / and called / and asped whether Symon / whose surname was Peter / were lodged there: Whyle Peter was musyng of the vision / the spete sayde vnto hym: beholde / the men seke the. Arise therefore / and get the doune / and go with them: and doubte not / for I haue seyn them.

Then went Peter doune to the men that were sent vnto hym frō Cornelius / and saide: *lo / I am he whome ye seke / what is the cause wherfore ye are come.* They sayde: Cornelius the captaine / a iust man / and one that feared God / and of good repute amonge all the people of the Jewes / was warned by an holy angell / to sende for the into his house / and to heare wordes of the. Then called he them in / and lodged them.

The nexte daye after / when Peter forth with his company / \* and certaine brethren of Joppa bare him company. And the daye followinge came they to Cesarea. Cornelius wayted for them / and called together his kinfolk / and special frendes. And as it chaunced that Peter came in / Cornelius met him / and fell doune at his feet / and worshypped hym. But Peter toke hym vp and sayde: *Stande vp / I am a man also.* And as he talked with hym / he went in / and founde many that were come together / and he sayde vnto them: *Ye knowe that it is not lawfull for a man / byng a Jewe to igne hym selfe / or to come to a stranger.* But God hath shewed me / that I shoulde call no man commune or vncleane. Therefore haue I not doubted to come / as soone as I was sent for. I see you therefore / for what intē haue ye sent for me?

Cornelius sayde: *It is now foure dayes*

ago / when fasted I / and at the nyenth houre  
I spaid in my house / and beholde / there stode  
a man before me in a brighte clothinge / and  
saide: Cornelius / thy prayer is herde / a thine  
almyghty debtes are had in remembraunce in  
the syghthe of God. Sende therefore to Jop-  
pa / and call for one Symon / ( whose sy-  
name is Peter ) whiche is at lodgyngs in the  
house of Symon the tanner by the seacyde:  
the same whan he cometh / shall speake  
vnto the. Then sente I vnto the immi-  
dialy / and thou haste done well that thou  
art come. Now are we all here presente be-  
fore God / to heare all thynges / that are com-  
maunded the of God.

1. 4b Peter opened his mouth / and sayde :  
x. 17. a Nowe perceave I of a tracty / that God  
s. 1. c. hath no respect of persones / But in all peo-  
s. 1. 2. ple be that searcheth him / a wekerth righteous-  
s. 1. 3. ness / is accepted vnto him. Ye knowe: of the  
preachinge that God sente vnto the childen  
of Israel / preachinge thovore Iesus Christus:  
( whiche is Lorde ouer all ) whiche preachinge  
was publishede thovout all Jewey / and  
beganne in Galile after the baptyne that  
Ihon preached / howe God wrought the  
same Iesus of Nazareth with the holy ghoost  
and with power / whiche wente aboute / and  
did good / and healed all those that were op-  
pressed of the deuill / so God was with hym.  
And we are witness of all that hee dyd in the  
lande of the Jewes / and at Ierusalem whome  
they slewe / and hanged on a tree.

1. 13. b And God raised vpon the thirde daye /  
and caused him to be openly shewed / not to al  
the people / But to the chosen witnesses of  
God / euen vnto vs / whiche dyd care and  
1. 14. b dinke with him / after he was risen vp from  
the dead. And he commaunded vs to  
preache vnto the people / and to testifye / that it  
is hee that is ordained of God / a iudge of fluming  
1. 15. b and of the dead. Whom beare in al the prophe-  
s. 1. 6. c tyes witness / that thovore his name all they  
that belien in hym / shall receave remission of  
1. 17. b synnes. And whyle Peter was yet speakinge  
1. 18. a these wordes: the holy ghoost fell vpon all  
them / that hearden vnto the worde. And the  
saythfull of the circumcision whiche came  
with Peter / were astonnyed / because that  
the gift of the holy ghooste was shed oure

also vpon the Gentyls / for they herde that they  
spake with tonges / and magnified God.  
Then answered Peter: I Waxe any man  
sayd water / that these shoulde not be bap-  
tyzed / whiche haue receaued the holy ghooste  
as well as we? And he commaunded them  
to be baptyzed in the name of the Lorde.  
The prayed they hym that he wolde tary there  
certaine daies.

## The XL Chapter.

The Apostles and the brethren that were  
in Jewey / herde saye that the Gentyls  
also had receaued the worde of God. And  
whan Peter was come vp to Ierusalem /  
they that were of the circumcission / chode  
with him / and sayde: Thou wentest into  
men that are vncircumcised / and balle eaten  
with them. But Peter beganne / and expoun-  
ded the thinge in order vnto them / and saide:  
I was in the cync of Toppa paynging /  
and in a traunce / I sawe a vision / a vessell  
commynge downe / as it had bene a greare  
lynnen cloth / with foure corners / and lette  
downe from heauen / and came vnto me.  
Into the whiche I loked / and considered /  
and sawe foure footed beastes of the carthe /  
and wyld beastes / and wormes / and fowles  
of the ayre. And I herde a voyce / whiche saide  
vnto me: Rysse Peter / slaye and cate. But I  
sayde: Whi no Lorde / for there neuer entred  
any thinge of vncleane thinge into my  
mouth. Cleuerlyesse / the voyce answered  
me againe from heauen: What God hath  
clefnd / that cal not thou vncleane. This was  
done threr tymes / and all was taken vp agayn  
into heauen.

And beholde / immediatly stode there thre  
men before the doore of the house that I was  
in / sent from Cesarea vnto me. But the firste  
sayde vnto me / that I shoulde go with them /  
and doute nothinge. These thre brethren  
also came with me / and were entred into the  
mans house.

And he shewed vs / howe he had sene an  
aungell standinge in his house / whiche sayde  
vnto hym: Sende me to Toppa / and call  
for Symon / whose synname is Peter. Hee shall  
tell the wordes / whereby thou and all thy  
house shall be saued. But whan J. beganne  
to speake / the holy ghooste fell vpon them:

## The Actes of the Apostles.

Act. ij. c. These as vpd vs at the beginning. The thought

Act. iij. a. Upon the woode of the Lord how he said: I Upon Baptized with water: but ye shall be baptized with the holy ghoste. For as muche then as God hath geue them life giften / as vnto vs: whiche baste on the Lord Iesus Christ. Who was I that I should be able to wishfande Gods: whan they herbe this: they held they: peace: and praised God: and sayde: Then hath God alfo to the Gentren graunted repentance vnto life.

Act. viij. a. They that were feared abroad thowre the trouble that rose aboute Sturn: walked on euery syde vntill Denice/a Cypero: and Antioche: and spake the woode vnto noman but onely vnto the Jewes. Neuertheless some of them were men of Cypero / a Cyrene: whiche came to Antioche: a spake also vnto the Grekes: and preached the Gospill of the Lord Iesu. And the bande of the Lord was with them. And a great numbre belueed: a turned vnto the Lord.

Act. xij. c. These rydings of them came to the eares of the congregacion at Jerusalem. And they sent Barnabas: that he shoulde go vnto Antioche. Whiche whan he was come thither: a sawe the grace of God: he was glad: and exhorted them all: that with purpose of herte they wolde continue in the Lord. For he was a good man: full of the holy ghoste and faith. And there was a greate multitude of people added vnto the Lord. But Barnabas departed vnto Ephesus / to see Saul. And whan he had founde him: he broughte him to Antioche. It chaunced: that a whole yeare they were there conuersant together in the congregacion: and taughte muche people: so that the Disciples at Antioche were first called Christen.

Act. xij. b. In thowre theyre came there Diophetica fro Jerusalem vnto Antioche. And one of them whos name was Tigubus: shode vp: a declared by the spere: a great verteb: that shoulde come ouer the whole compasse of the earth: whiche came to passe vnder the Emperoure Claudius. But the Disciples concluded: euer ry one accordinge to his habylite: to sende an hande chynge vnto the brethren: that were in Jerrey: whiche thinge they also dyd: and sent it vnto the elders: by the handes of Barnas

bas and Saul. The XII. Chapter. ¶

At the same tyme layed kynge Herode his hande vpon certayne of the congregacion: to vexe them. As for: James the brother of Iohn: hym he stowe with the sword. And whan he sawe that it pleased the Jewes: he proceeded farther to take Peter also. But it was Easter. Nowe whan he had taken him: he put him in prison: and belueed him vnto foure quarters of soldierye: to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the prison. But piact was made without ceassing of the congregacion vnto God for hym. And whan Herode wolde haue thought him oute vnto the people: in the same night slepe Peter betwene two soldierye: bounde with two cheynes. And the keepers before the doore kepte the prison.

And beholde: the aungell of the Lord was there present: and a lighte shyned in the habitation: and smote Peter on the syde: and waked him vp: and saide: Arise vp quickly. And the cheynes fell of from his handes. And the aungell saide vnto him. Gydethe: and put on thy shooes. And he dyd so. And he saide vnto him: Cast thy mantle aboute the: and folowe me. And he wente oute: and folowed him: and wist not that it was truly that was done by the aungell: but thoughte he had seene a vision. Neuertheless: they wente thowre the fyssle: and seconde watche: and came to the yron gate: that ledeth vnto the cyyte: whiche opened vnto them by his owne accorde. And they wente oute: and passed thowre one strete: and immediately the aungell departed from him.

And whan Peter was come to him: he sayde: I knowe I knowe of a truth that thou the Lord hast sent him aungell: and deliuered me oute of the hande of Herode: and from all the waitinge for of the people of the Jewes. In And as he considered the thinge: he came to the house of Mary the mother of one Iohn: where many were gathered together: and prayed. As Peter knoed: at the entree doore: there came forth a damelle berken: named Rhoda. And whan the first

1. Co. xvi. 4. Cor. xi. c. and 15. a. Act. xij. d

Mat. 1. 23. 4. 1. and 23.

5. 2. m. 3. and 71.

Dieter



Peters voyce / she opened nor the entree for gladnesse / But ranne in / and tolde that Peter stood before the entree. But they sayde vnto her: Thou art madde. Neuerthelesse / she abode by it / that it was so. They sayde: This is his angell. But Peter continued knockinge. When they opened the doore / they sawe hym / and were astonnyed. ¶ But he beckened vnto them with the hande / to holde their peace / and tolde them / howe the Lord had thought him oute of the prison. And he sayde: Shewe this vnto Iames and to the brethren. And he departed / and wente to another place.

¶ When it was daye / there was not a litle do amonge the soldyers / what was become of Peter. When Herode had called for him / and founde him not / he caused the Souldiers to be examined / and commaunded the to be carryed aways / and he wente home from Ierow onto Cesarea / and there abode. But he was displeasid with them of Tyre and Sydon. Neuerthelesse / they came vnto hym with one accorde / and made intercession to Blastus the kyngees chaumberlayne / and besyde peace / because they coulde not be annoyed by the kyngees lande. But vpon a daye appointed / Herode putte on the kyngeis apperill / sat hyme vpon the iudgment seate / and made an oracyon vnto them. As for the people / they cryed there to: This is a voyce of God / and not of man. Immediately the angell of the Lorde smote hym / because he gaue not God the honoure. And he was caryed vp / and receyved / and gaue up the ghooste. But the woode of God grewe and multiplied. As for Barnabas and Saul they came againe to Ierusalem / and valynered the hande reachinge / and toke with them Ihon / whose surname was Marke.

### Chr. XIII. Chapter.

¶ There were at Antioche in the congregacion / Prophets and teachers / so Barnabas and Simon called Neger / and Lucius of Cyren / and Manahan Besides the Teachers noneistors / and Saul. As they set vnto the Lord / and fasted / the holy ghooste sayde: Separate me oute Barnabas / Saul / and Ihon / whose surname was Marke.

them. Then fasted they and prayed / and layde the hande on them / and let them go. And ther beinge sent of the holy ghoost / came vnto Seleucia / from thence they saild vnto Esopora. And when they were come into the cytie Salamin / they shewed the woode of God in the Synagoges of the Iewes. And they had Ihon to their minister.

¶ And when they had gone throughtout the yle / vnto the cite of Paphos / they founde a cearyne soicerer and false prophet / a Iewe / whose name was Bar Jelu / whiche was the Sergeus Paulus the ruler of the countrey / a man of vnderstandinge. The same called Barnabas and Saul vnto hym / and besyde to heare the woode of God. Then the Iester Herkylmas / so fo was his name by interpretation / was thode them / and soughte to turne awaye the ruler from the faith. But Saul whiche is also called Paul / beinge full of the holy ghoost / loked vpon him / and said: Thou child of the deuell / full of all subtiltye and all deccaryfulness / and enemye of all goodnesse / thou callest not to prouert the straight wayes of the Lord. And nowe beholde / the hande of the Lord commeth vpon the / and thou shalt be thode and not se the Sunne for a season. And immediately there fell on him a myste and barenesse / and he wente aboute / and soughte them that shoulde leade him by the hande. When the ruler sawe what was done / the Seleuc / and wonderd at the doctrine of the Lord.

¶ When Paul and they that were with him / were departed by shippe from Paphos / they came to Perga in the lande of Pamphylia. ¶ But Ihon departed from them / and wente againe to Ierusalem. Neuerthelesse / they wandred thowere from Perga / and came to Antioche in the lande of Pridia / and went in the Synagoge vpon the Sabbath daye / and sat vnto. But after the lecture of the lawe / all of the pophetes / the rulers of the Synagoge sent vnto them sayinge: Good brethren / we haue any sermen to exhorte the people / save on. Then stode Paul vp / and besyde with the hand / that they shoulde holde their peace / and saide.

I men of Israell / and ye that feere God / hearken to: The God of thys people chose our

¶

¶

¶

¶

¶

¶

¶

Act. 13

¶

¶

¶

Act. 13

Act. 13

## The Actes of the Apostles.

- Exo. xii. e** oure fathers / & spoiled the people whan they were slaugters in the land of Egypte / and with a myghty arme broughte he them out of it. And by the space of fourtye years suffred he theyr maners in the wyldernesse / and destroyed french nacionys in the lande of Canaan / and parced theyr lande amonge them by lot. \* After that gaue he them iudges by the space of four hundred & fyfetye years / vntyll the prophet Samuel. † And after that they desired a kynge / \* and God gaue vnto them / Saul the sonne of Kis / a man of the trybe of I. Re. xv. a Ben Iamin / fortye yeares longe. † And whan he had put him downe / he set vp Dauid to be theyr kynge / of whome he reported / sayinge: † I haue found Dauid the sonne of Jesse / a man after mine hart / he shall fulfyll all my wyl.
- Ps. cxxii. b** **1** Of this man seide hath God / accordinge to his promise / broughte forth vnto the people of Iffraell the Sauioure Iesus: whan Ihon had first preached before his comming the baptyme of penitance vnto Iffraell. But whan Iho had fulfilled his course / he sayde: **Mat. iii. b** † I am not he that ye take me for. But behold / there cometh one after me / whose space of his reie I am not worthy to lous. \* Ye men and brethren / ye children of the generaciō of Abrahā / and theyr that feare God among **Matth. x. a** you / † vnto you is this woode of theyr saluation sent / for the inhabytars of Ierusalem / and theyr rulers / for so muche as they knewe him not / nor yet the voyces of the Prophetes / whiche are red euery Sabbath / haue filled them in contempnyng hym. † And though they found no cause of heare in hym / yet despyed they Dysale to kyll hym. And whā they had fulfilled all that was writte of hym / **Luc. xxiii. a** they toke hym downe from the tree / and layed him in a sepulchre: But on the thrid daye God raised hym vp from the dead / and he appeared many dayes vnto them / **Act. ix. b** that wente vp with hym from Galile vnto Ierusalem / whiche † are byr witnesses vnto the people. **F**
- D** And we also declare vnto you the promys / whiche was made vnto our fathers / howe that God hath fulfilled the same vnto vs theyr children / in that he raised vp Iesus agayne. As it is writte in the seconde Psalme: † Thou art my sonne / this daye haue I begotten the. **Ps. ii. b** But he hath sayd bym vp from the dead / now nomore to returne to corrupcyon / he sayde on this wyse: † The charge is assigned to Dauid / wyl I sayd fullyr kepte vnto you: Therefore sayeth he also in another place: † Thou shalt not suffere thy holy to se corrupcyon. For Dauid whan he in hys tyme / had serued the wyl of God / † he fill a septe / and was laced by hys fathers / and saw corrupcyon. But he whome God raised vp agayne / sawe no corrupcyon.
- B**e it knowne vnto you therefore ye men a brethren / † that thowse this man is preached vnto you the fougetenys of synne / & from all the thinges wherby ye myghte nor be iustified in the lawe of Moses. But wofuloure beluech on this man / is iustified. Beware therefore / that it come not vpon you / which is spoken in the Prophetes: † Beholde ye bespy: **Amos. v. b** and wonder arise / and perishe / for I do a waite in your tyme / which ye shall not beleue if any man tell ye you.
- W**han the Jewes were gone oute of the Synagoge / the Gentren besought them / that they wolde speake the woide vnto them betwene the Sabbath dayes. And whan thō congregation of the Synagoge was broken vp / many Jewes a Professours that serued God / solowed Paul and Barnabas which spake to them / and exhorted them that they shoulde continue in the grace of God.
- O**n the Sabbath followinge / came also most the rebelle kynne together / to heare the woide of God. But whan the Jewes sawe the people / they were ful of indignacion / and spake againste that which was spoken of Paul / speakinge againste it / and blasphemynge. But Paul and Barnabas waxed bolde / and sayd: † It behoued first the woide of God to be spoken vnto you: But now that ye thrust it from you / and counte you selfes withoute of euerlastinge life / lo / † we turne to the Gentyles. for so hath the Lord be commaunded vs: † I haue set the to be a lyghte vnto the Gentyles / that thou be the saluation vnto the ende of the earthe. **Act. xiii. b** \* Whan the Gentyles herde that they were glad / and prayed the woide of the Lord / and beluech / euen as many as were



# The Actes of the Apostles.

## The XV. Chapter.

**Gal. 14. a** **1** And there came certayne from Ieruzalem/ and taughte the brethren: **1** Excepte ye be circumcised after the maner of Moyses/ ye can not be saved. **1** Nowe when there rose a dissencion/ and Paule and Barnabas had set them selves harde againste them/ they ordeyned that Paull and Barnabas/ and certayne other of them/ shoulde go vnto Ierusalem vnto the Apostles and elders/ about this question. **1** And they were broughte on theyr waye by the congregacion/ and wente thorow Phenices/ and Samaria/ and declared the conuersacion of the Heithen/ broughte greates ioye vnto all the heithen. **1** When they came vnto Ierusalem/ they were receaued of the congregacion/ and of the Apostles/ and of the elders/ and they tolde howe greates thynges God had done w<sup>th</sup> them. **1** Then rose there vp certayne of the secte of the Pharisees/ which beleue/ and sayde: They muste be circumcised/ and commaunded to kepe the lawe of Moyses. **1** But the Apostles and elders came togetherr/ to reason vpon this matier.

**2** Nowe when there was muche disputing. Peter rose vp/ and sayde vnto them: Ye men and brethren/ knowe that a good whyle ago/ God chose amonge vs/ that the Heithen by my mouthe shoulde heare the worde of the Gospel/ and beleue. **1** And God the knower of hartes bare wytnesse ouer them/ and gaue them the holy ghoost lyke as vnto vs/ and put no difference betwixt vs and them/ and purified their hartes thowse sayth. **1** Nowe therefore/ why tempt ye God/ with layenge vpon the disciples necke the yoke/ which neither our fathers/ nor we were able to beare? **1** But we beleue to be saved thowse the grace of the Lorde Iesu Christ/ lyke as they also. **1** Then all the multitude berde theyr peace/ and gaue audience vnto Paule and Barnabas/ which tolde howe greates tofens and wonders God had done by them amonge the Heithen. **1** Afterwarde when they helde theyr peace/ James stouered and sayde: Ye men and brethren/ hearken vnto me/ Symon hath tolde howe God at the firste visited to recouere a people vnto hye name from amonge the Heithen.

And vnto this agre the wordes of the prophete as it is writen: **1** After this will I returne/ and will bulde againe the Tabernacle of Dauid/ that is fallen downe/ and that which is fallen in decaye thereof/ will I bulde againe/ and will set it vp/ that the residue of men maye see after the Lorde/ and also the Heithen/ vppon whome my name is named/ sayeth the Lorde/ which doeth all thynges. **1** Nowen vnto God are all his workes frain the begynninge of the worlde. **1** Wherefore my sentence is/ that they which be from amonge the Heithen are turned vnto God/ be not dissuspected/ but to werte vnto them/ that they abstayne them selves from filthynesse of Idolatry/ and from strangled/ and bloudes. **1** For Moyses hath of olde tyme in euery cite them that p<sup>re</sup>ach him/ and he is redde in the Synagogues euery Sabbath daye.

And the Apostles and elders with the whole congregacion thought it good to chose out men of them/ and to sende them vnto Antioche with Paule and Barnabas/ namely Iudas/ whose surname was Barsabas/ and Sylas/ which were chiefe men amonge the heithen/ and gaue them letters in theyr handes after this maner.

We the Apostles and elders/ and brethren wythe heath vnto the brethren of the Heithen/ which are at Antioche/ and Syria/ and Cilicia. **1** For so muche as we haue herde that certayne of ourse are departed/ a haue troubled you/ and combed your myndes/ saying: ye muste be circumcised and kepe the lawe/ to whom we gaue no such commaundement/ it semed good vnto vs/ beinge gathered togetherr with one accord/ to chose out men/ and to sende them vnto you/ with ourse beloved Barnabas and Paule/ men that haue tryced their lyues for the name of our Lorde Iesu Christ. **1** Therefore haue we sent Iudas and Sylas/ which shall also tell you the same with wordes. **1** For it pleased the holy ghoost/ a vs/ to laye no charge vpon you/ more then these necessaie pointes. **1** Charge abstain from the offeringes of Idolatry/ and from bloud/ and from strangled/ and from whoredome. **1** In which if ye abstaine youre selves/ ye shall do well. **1** Fare ye well.

Act. 1. d  
Act. 1. c

Act. 17. 5  
Ephes. 6. a  
Tit. 14. a

Act. 11. c  
and 11. b

Act. 11. c  
Act. 11. b  
Act. 11. a  
Act. 11. d  
Act. 11. e  
Act. 11. f  
Act. 11. g  
Act. 11. h  
Act. 11. i  
Act. 11. j  
Act. 11. k  
Act. 11. l  
Act. 11. m  
Act. 11. n  
Act. 11. o  
Act. 11. p  
Act. 11. q  
Act. 11. r  
Act. 11. s  
Act. 11. t  
Act. 11. u  
Act. 11. v  
Act. 11. w  
Act. 11. x  
Act. 11. y  
Act. 11. z  
Act. 11. aa  
Act. 11. ab  
Act. 11. ac  
Act. 11. ad  
Act. 11. ae  
Act. 11. af  
Act. 11. ag  
Act. 11. ah  
Act. 11. ai  
Act. 11. aj  
Act. 11. ak  
Act. 11. al  
Act. 11. am  
Act. 11. an  
Act. 11. ao  
Act. 11. ap  
Act. 11. aq  
Act. 11. ar  
Act. 11. as  
Act. 11. at  
Act. 11. au  
Act. 11. av  
Act. 11. aw  
Act. 11. ax  
Act. 11. ay  
Act. 11. az  
Act. 11. ba  
Act. 11. bb  
Act. 11. bc  
Act. 11. bd  
Act. 11. be  
Act. 11. bf  
Act. 11. bg  
Act. 11. bh  
Act. 11. bi  
Act. 11. bj  
Act. 11. bk  
Act. 11. bl  
Act. 11. bm  
Act. 11. bn  
Act. 11. bo  
Act. 11. bp  
Act. 11. bq  
Act. 11. br  
Act. 11. bs  
Act. 11. bt  
Act. 11. bu  
Act. 11. bv  
Act. 11. bw  
Act. 11. bx  
Act. 11. by  
Act. 11. bz  
Act. 11. ca  
Act. 11. cb  
Act. 11. cc  
Act. 11. cd  
Act. 11. ce  
Act. 11. cf  
Act. 11. cg  
Act. 11. ch  
Act. 11. ci  
Act. 11. cj  
Act. 11. ck  
Act. 11. cl  
Act. 11. cm  
Act. 11. cn  
Act. 11. co  
Act. 11. cp  
Act. 11. cq  
Act. 11. cr  
Act. 11. cs  
Act. 11. ct  
Act. 11. cu  
Act. 11. cv  
Act. 11. cw  
Act. 11. cx  
Act. 11. cy  
Act. 11. cz  
Act. 11. da  
Act. 11. db  
Act. 11. dc  
Act. 11. dd  
Act. 11. de  
Act. 11. df  
Act. 11. dg  
Act. 11. dh  
Act. 11. di  
Act. 11. dj  
Act. 11. dk  
Act. 11. dl  
Act. 11. dm  
Act. 11. dn  
Act. 11. do  
Act. 11. dp  
Act. 11. dq  
Act. 11. dr  
Act. 11. ds  
Act. 11. dt  
Act. 11. du  
Act. 11. dv  
Act. 11. dw  
Act. 11. dx  
Act. 11. dy  
Act. 11. dz  
Act. 11. ea  
Act. 11. eb  
Act. 11. ec  
Act. 11. ed  
Act. 11. ee  
Act. 11. ef  
Act. 11. eg  
Act. 11. eh  
Act. 11. ei  
Act. 11. ej  
Act. 11. ek  
Act. 11. el  
Act. 11. em  
Act. 11. en  
Act. 11. eo  
Act. 11. ep  
Act. 11. eq  
Act. 11. er  
Act. 11. es  
Act. 11. et  
Act. 11. eu  
Act. 11. ev  
Act. 11. ew  
Act. 11. ex  
Act. 11. ey  
Act. 11. ez  
Act. 11. fa  
Act. 11. fb  
Act. 11. fc  
Act. 11. fd  
Act. 11. fe  
Act. 11. ff  
Act. 11. fg  
Act. 11. fh  
Act. 11. fi  
Act. 11. fj  
Act. 11. fk  
Act. 11. fl  
Act. 11. fm  
Act. 11. fn  
Act. 11. fo  
Act. 11. fp  
Act. 11. fq  
Act. 11. fr  
Act. 11. fs  
Act. 11. ft  
Act. 11. fu  
Act. 11. fv  
Act. 11. fw  
Act. 11. fx  
Act. 11. fy  
Act. 11. fz  
Act. 11. ga  
Act. 11. gb  
Act. 11. gc  
Act. 11. gd  
Act. 11. ge  
Act. 11. gf  
Act. 11. gg  
Act. 11. gh  
Act. 11. gi  
Act. 11. gj  
Act. 11. gk  
Act. 11. gl  
Act. 11. gm  
Act. 11. gn  
Act. 11. go  
Act. 11. gp  
Act. 11. gq  
Act. 11. gr  
Act. 11. gs  
Act. 11. gt  
Act. 11. gu  
Act. 11. gv  
Act. 11. gw  
Act. 11. gx  
Act. 11. gy  
Act. 11. gz  
Act. 11. ha  
Act. 11. hb  
Act. 11. hc  
Act. 11. hd  
Act. 11. he  
Act. 11. hf  
Act. 11. hg  
Act. 11. hh  
Act. 11. hi  
Act. 11. hj  
Act. 11. hk  
Act. 11. hl  
Act. 11. hm  
Act. 11. hn  
Act. 11. ho  
Act. 11. hp  
Act. 11. hq  
Act. 11. hr  
Act. 11. hs  
Act. 11. ht  
Act. 11. hu  
Act. 11. hv  
Act. 11. hw  
Act. 11. hx  
Act. 11. hy  
Act. 11. hz  
Act. 11. ia  
Act. 11. ib  
Act. 11. ic  
Act. 11. id  
Act. 11. ie  
Act. 11. if  
Act. 11. ig  
Act. 11. ih  
Act. 11. ii  
Act. 11. ij  
Act. 11. ik  
Act. 11. il  
Act. 11. im  
Act. 11. in  
Act. 11. io  
Act. 11. ip  
Act. 11. iq  
Act. 11. ir  
Act. 11. is  
Act. 11. it  
Act. 11. iu  
Act. 11. iv  
Act. 11. iw  
Act. 11. ix  
Act. 11. iy  
Act. 11. iz  
Act. 11. ja  
Act. 11. jb  
Act. 11. jc  
Act. 11. jd  
Act. 11. je  
Act. 11. jf  
Act. 11. jg  
Act. 11. jh  
Act. 11. ji  
Act. 11. jj  
Act. 11. jk  
Act. 11. jl  
Act. 11. jm  
Act. 11. jn  
Act. 11. jo  
Act. 11. jp  
Act. 11. jq  
Act. 11. jr  
Act. 11. js  
Act. 11. jt  
Act. 11. ju  
Act. 11. jv  
Act. 11. jw  
Act. 11. jx  
Act. 11. jy  
Act. 11. jz  
Act. 11. ka  
Act. 11. kb  
Act. 11. kc  
Act. 11. kd  
Act. 11. ke  
Act. 11. kf  
Act. 11. kg  
Act. 11. kh  
Act. 11. ki  
Act. 11. kj  
Act. 11. kk  
Act. 11. kl  
Act. 11. km  
Act. 11. kn  
Act. 11. ko  
Act. 11. kp  
Act. 11. kq  
Act. 11. kr  
Act. 11. ks  
Act. 11. kt  
Act. 11. ku  
Act. 11. kv  
Act. 11. kw  
Act. 11. kx  
Act. 11. ky  
Act. 11. kz  
Act. 11. la  
Act. 11. lb  
Act. 11. lc  
Act. 11. ld  
Act. 11. le  
Act. 11. lf  
Act. 11. lg  
Act. 11. lh  
Act. 11. li  
Act. 11. lj  
Act. 11. lk  
Act. 11. ll  
Act. 11. lm  
Act. 11. ln  
Act. 11. lo  
Act. 11. lp  
Act. 11. lq  
Act. 11. lr  
Act. 11. ls  
Act. 11. lt  
Act. 11. lu  
Act. 11. lv  
Act. 11. lw  
Act. 11. lx  
Act. 11. ly  
Act. 11. lz  
Act. 11. ma  
Act. 11. mb  
Act. 11. mc  
Act. 11. md  
Act. 11. me  
Act. 11. mf  
Act. 11. mg  
Act. 11. mh  
Act. 11. mi  
Act. 11. mj  
Act. 11. mk  
Act. 11. ml  
Act. 11. mm  
Act. 11. mn  
Act. 11. mo  
Act. 11. mp  
Act. 11. mq  
Act. 11. mr  
Act. 11. ms  
Act. 11. mt  
Act. 11. mu  
Act. 11. mv  
Act. 11. mw  
Act. 11. mx  
Act. 11. my  
Act. 11. mz  
Act. 11. na  
Act. 11. nb  
Act. 11. nc  
Act. 11. nd  
Act. 11. ne  
Act. 11. nf  
Act. 11. ng  
Act. 11. nh  
Act. 11. ni  
Act. 11. nj  
Act. 11. nk  
Act. 11. nl  
Act. 11. nm  
Act. 11. nn  
Act. 11. no  
Act. 11. np  
Act. 11. nq  
Act. 11. nr  
Act. 11. ns  
Act. 11. nt  
Act. 11. nu  
Act. 11. nv  
Act. 11. nw  
Act. 11. nx  
Act. 11. ny  
Act. 11. nz  
Act. 11. oa  
Act. 11. ob  
Act. 11. oc  
Act. 11. od  
Act. 11. oe  
Act. 11. of  
Act. 11. og  
Act. 11. oh  
Act. 11. oi  
Act. 11. oj  
Act. 11. ok  
Act. 11. ol  
Act. 11. om  
Act. 11. on  
Act. 11. oo  
Act. 11. op  
Act. 11. oq  
Act. 11. or  
Act. 11. os  
Act. 11. ot  
Act. 11. ou  
Act. 11. ov  
Act. 11. ow  
Act. 11. ox  
Act. 11. oy  
Act. 11. oz  
Act. 11. pa  
Act. 11. pb  
Act. 11. pc  
Act. 11. pd  
Act. 11. pe  
Act. 11. pf  
Act. 11. pg  
Act. 11. ph  
Act. 11. pi  
Act. 11. pj  
Act. 11. pk  
Act. 11. pl  
Act. 11. pm  
Act. 11. pn  
Act. 11. po  
Act. 11. pp  
Act. 11. pq  
Act. 11. pr  
Act. 11. ps  
Act. 11. pt  
Act. 11. pu  
Act. 11. pv  
Act. 11. pw  
Act. 11. px  
Act. 11. py  
Act. 11. pz  
Act. 11. qa  
Act. 11. qb  
Act. 11. qc  
Act. 11. qd  
Act. 11. qe  
Act. 11. qf  
Act. 11. qg  
Act. 11. qh  
Act. 11. qi  
Act. 11. qj  
Act. 11. qk  
Act. 11. ql  
Act. 11. qm  
Act. 11. qn  
Act. 11. qo  
Act. 11. qp  
Act. 11. qq  
Act. 11. qr  
Act. 11. qs  
Act. 11. qt  
Act. 11. qu  
Act. 11. qv  
Act. 11. qw  
Act. 11. qx  
Act. 11. qy  
Act. 11. qz  
Act. 11. ra  
Act. 11. rb  
Act. 11. rc  
Act. 11. rd  
Act. 11. re  
Act. 11. rf  
Act. 11. rg  
Act. 11. rh  
Act. 11. ri  
Act. 11. rj  
Act. 11. rk  
Act. 11. rl  
Act. 11. rm  
Act. 11. rn  
Act. 11. ro  
Act. 11. rp  
Act. 11. rq  
Act. 11. rr  
Act. 11. rs  
Act. 11. rt  
Act. 11. ru  
Act. 11. rv  
Act. 11. rw  
Act. 11. rx  
Act. 11. ry  
Act. 11. rz  
Act. 11. sa  
Act. 11. sb  
Act. 11. sc  
Act. 11. sd  
Act. 11. se  
Act. 11. sf  
Act. 11. sg  
Act. 11. sh  
Act. 11. si  
Act. 11. sj  
Act. 11. sk  
Act. 11. sl  
Act. 11. sm  
Act. 11. sn  
Act. 11. so  
Act. 11. sp  
Act. 11. sq  
Act. 11. sr  
Act. 11. ss  
Act. 11. st  
Act. 11. su  
Act. 11. sv  
Act. 11. sw  
Act. 11. sx  
Act. 11. sy  
Act. 11. sz  
Act. 11. ta  
Act. 11. tb  
Act. 11. tc  
Act. 11. td  
Act. 11. te  
Act. 11. tf  
Act. 11. tg  
Act. 11. th  
Act. 11. ti  
Act. 11. tj  
Act. 11. tk  
Act. 11. tl  
Act. 11. tm  
Act. 11. tn  
Act. 11. to  
Act. 11. tp  
Act. 11. tq  
Act. 11. tr  
Act. 11. ts  
Act. 11. tt  
Act. 11. tu  
Act. 11. tv  
Act. 11. tw  
Act. 11. tx  
Act. 11. ty  
Act. 11. tz  
Act. 11. ua  
Act. 11. ub  
Act. 11. uc  
Act. 11. ud  
Act. 11. ue  
Act. 11. uf  
Act. 11. ug  
Act. 11. uh  
Act. 11. ui  
Act. 11. uj  
Act. 11. uk  
Act. 11. ul  
Act. 11. um  
Act. 11. un  
Act. 11. uo  
Act. 11. up  
Act. 11. uq  
Act. 11. ur  
Act. 11. us  
Act. 11. ut  
Act. 11. uu  
Act. 11. uv  
Act. 11. uw  
Act. 11. ux  
Act. 11. uy  
Act. 11. uz  
Act. 11. va  
Act. 11. vb  
Act. 11. vc  
Act. 11. vd  
Act. 11. ve  
Act. 11. vf  
Act. 11. vg  
Act. 11. vh  
Act. 11. vi  
Act. 11. vj  
Act. 11. vk  
Act. 11. vl  
Act. 11. vm  
Act. 11. vn  
Act. 11. vo  
Act. 11. vp  
Act. 11. vq  
Act. 11. vr  
Act. 11. vs  
Act. 11. vt  
Act. 11. vu  
Act. 11. vv  
Act. 11. vw  
Act. 11. vx  
Act. 11. vy  
Act. 11. vz  
Act. 11. wa  
Act. 11. wb  
Act. 11. wc  
Act. 11. wd  
Act. 11. we  
Act. 11. wf  
Act. 11. wg  
Act. 11. wh  
Act. 11. wi  
Act. 11. wj  
Act. 11. wk  
Act. 11. wl  
Act. 11. wm  
Act. 11. wn  
Act. 11. wo  
Act. 11. wp  
Act. 11. wq  
Act. 11. wr  
Act. 11. ws  
Act. 11. wt  
Act. 11. wu  
Act. 11. wv  
Act. 11. ww  
Act. 11. wx  
Act. 11. wy  
Act. 11. wz  
Act. 11. xa  
Act. 11. xb  
Act. 11. xc  
Act. 11. xd  
Act. 11. xe  
Act. 11. xf  
Act. 11. xg  
Act. 11. xh  
Act. 11. xi  
Act. 11. xj  
Act. 11. xk  
Act. 11. xl  
Act. 11. xm  
Act. 11. xn  
Act. 11. xo  
Act. 11. xp  
Act. 11. xq  
Act. 11. xr  
Act. 11. xs  
Act. 11. xt  
Act. 11. xu  
Act. 11. xv  
Act. 11. xw  
Act. 11. xx  
Act. 11. xy  
Act. 11. xz  
Act. 11. ya  
Act. 11. yb  
Act. 11. yc  
Act. 11. yd  
Act. 11. ye  
Act. 11. yf  
Act. 11. yg  
Act. 11. yh  
Act. 11. yi  
Act. 11. yj  
Act. 11. yk  
Act. 11. yl  
Act. 11. ym  
Act. 11. yn  
Act. 11. yo  
Act. 11. yp  
Act. 11. yq  
Act. 11. yr  
Act. 11. ys  
Act. 11. yt  
Act. 11. yu  
Act. 11. yv  
Act. 11. yw  
Act. 11. yx  
Act. 11. yy  
Act. 11. yz  
Act. 11. za  
Act. 11. zb  
Act. 11. zc  
Act. 11. zd  
Act. 11. ze  
Act. 11. zf  
Act. 11. zg  
Act. 11. zh  
Act. 11. zi  
Act. 11. zj  
Act. 11. zk  
Act. 11. zl  
Act. 11. zm  
Act. 11. zn  
Act. 11. zo  
Act. 11. zp  
Act. 11. zq  
Act. 11. zr  
Act. 11. zs  
Act. 11. zt  
Act. 11. zu  
Act. 11. zv  
Act. 11. zw  
Act. 11. zx  
Act. 11. zy  
Act. 11. zz

When these were sent forth/ they came vnto Antioche/ and gathered the multitude together/ and they were glad of the Epistle. Whā they had red it/ they were glad of that consolaciō. As for Judas and Syllas/ which were prophets also/ they exhorted the brethren with much preaching/ and strenghted them.

When they had tarried there for a season/ they were let go of the brethren in peace vnto the Apostles/ to their standing. Syllas thought it good to hyde there still. But Paul and Barnabas continued at Antioche/ teaching and preaching the worde of the Lord/ with oher many.

After certayne dayes Paul sayde vnto Barnabas: Let vs go agayne/ and visite our brethren thowme all the cytyes wherem we haue shewed the worde of the Lord/ home they do. But Barnabas had gane cunsayll/ that they shoulde take with them Iudow whose name was Marke. Howbeit/ Paul thoughte it mete/ not to take hym with them/ whiche departed from them in Pamphilia / and wente not with them vnto the worke. And so sharp was the stryfe betwene them / that they departed asunder the one from the other / and Barnabas toke Marke vnto hym / and soyled on to Cyprus. But Paule chose Syllas / and departed/ theynge committed of the brethren vnto the grace of God. He wente thowme Syria and Cilicia/ establishinge the congregacions.

## The XVI. Chapter.

HE came vnto Derba and to Lystra/ Hand beholde/ a certayne disciple was there named Timotheus/ the sonne of a Grecish woman/ whiche beloued/ but hys father was a Greke: the same had a good report amonge the brethren of Lystra and Iconium. Paule wolde that the same shoulde go forth with hym/ and toke and circumcised him/ because of the Jewes that were in those quarters. For they knewe all/ that his father was a Greke. But as they wente thowme the cytyes/ they beluiced them the sentence of Kyre/ whiche was concluded of the Apostles at Jerusalem. Then were the congregacions established in the faith/ and increased in numbre daily.

But as they wente thowme Phrygia/ and the lande of Galacia/ they were tseydyden Rom. j. b of the holy ghost/ to preache the worde in Asya. Howbeit/ they came into Mysia/ they purposed to take their iourney into Bithinia/ as the spere sufferd them not.

Whan they had passed Bithonia/ they came vnto Troas. Col. i. e. da/ and there appeared a vision vnto Paul. 1. Pet. i. v. da/ by night/ that there was a man of Macedonia/ and said: Come vnto Macedonia / and brise vs. Whan he had sent the vision / we soughte immediately to go vnto Macedonia/ because the Lord had called vs thither / to preache the Gospill vnto them. Then departed we from Troas/ and came the straight course vnto Samothracia / on the nexte daye to Neapolis/ and from thence to Philippi/ whiche is the chiefe cytye of the lande of Macedonia/ and a fre cytye. In this cytye abode we certayne dayes.

On the daye of the Sabbathes wente we out of the cytye besyde the water / wher men were wonte to praye/ and we sat doune / and spake vnto the woman that resored thither. And a deuoute woman (named Lydia) a seller of purple/ oute of the cytye of Thracia/ heard vs / whose herte the Lord opened/ Job. v. e. that she gaue hede vnto the thynges that Paul spake. Whan she was happye and her housholde/ she besoughte vs / and said: If ye thinke that I beleeve on the Lord/ then come into my house/ and abyde there: And she con- strayned vs.

It fortuned whan we wente to praye/ and prayd that there mete vs a damsell/ whiche had a spere of soothsayinge / and thoughte her i. re. i. v. b. a master and mistress greate vantage wth soothsayinge: the same followed Paul and vs / and cryed and sayde: These men are the seruantes of the most hygh God / whiche shewe vs the waye of saluacion. This dyd she many dayes. But Paul was not content with it / and turned hym about / and sayde vnto the spere: I commaunde the in the name of Iesu Christ that thou departe oute of her. And he departed oute at the same houre.





## The Actes of the Apostles.

your owne heade. From henceforth I go blamelesse vnto the Gentiles. And he departed thence / and came into the house of a man named Titus / which feared God / and his house was next vnto y<sup>e</sup> Synagoge. Howbeit / Crispus the chiefe ruler of the Synagoge / was beleued on the Lord / with all his household. And many of the Corinthians that gaue audience / beleued / and were baptysed.

Joar. iij. f  
i. Cor. i. b

Act. xxi. b  
and xxii. b

¶ The Lord spake vnto Paule by a vision in the night: He not afrayed but speake / and holde not thy peace / for I am with the: a no man shall inuade the that shall hurt the: for I haue muche people in this cite. He continued there a yere and six monethes / and taught them the woide of God.

**B**ut whā Gallio was ruler of the countrie of Achaia / the Jewes made insurrection with one accorde agaynst Paul / and brought hym before the iudgement seat / and sayde: Thyse fellows consailerd men to worshippe God contrary to the lawe. Whā Paul was aboute to open his mouth / Gallio sayde vnto the Jewes: ¶ If it were a matter of wronge / or an euill dede / O ye Jewes / reason wolde that I should heare you: but if it be a question of wordes and names / and of the lawe amonge you: take ye to it your selfes / I thinke not to be iudge / or eoroner. And he diuice them from the iudgement seat. Then all y<sup>e</sup> Grekes toke Sossiphenes the ruler of the Synagoge / and smote hym before the iudgement seate. And Gallio cared for none of the thynges.

Act. xxi. c

i. Cor. i. a

Paul cared that he had cared a good whyle / toke hym leave of the brethren / and sayled into Syria / Discula / a Aquila / bearinge him company. And he shode his heade at E. and he had a T. vnto / and came vnto Ephesus / and he stode there. But he hym selfe went into the Synagoge / and reasoned with y<sup>e</sup> Jewes. And they desired him that he wolde tary with them a longer season. And he consented not / but bad them farewell / and sayde: I must needs in any wyse kepe thys seall that cometh at Jerusalem: but if God wyll / I will returne agayne vnto you.

Num. vi. b

Robi. vi. a  
Zaco. iij. b

¶ Paul cared that he had cared a good whyle / toke hym leave of the brethren / and sayled into Syria / Discula / a Aquila / bearinge him company. And he shode his heade at E. and he had a T. vnto / and came vnto Ephesus / and he stode there. But he hym selfe went into the Synagoge / and reasoned with y<sup>e</sup> Jewes. And they desired him that he wolde tary with them a longer season. And he consented not / but bad them farewell / and sayde: I must needs in any wyse kepe thys seall that cometh at Jerusalem: but if God wyll / I will returne agayne vnto you.

And he departed from Ephesus / and came to E. and he went vp / and saluted the congregation / and toke his journey vnto Antioch / and taryed there a certayne tyme / and

departed / and walked thero in all the countrie of Galatia / and Phrygia by cite / and strengthened all the Disciples.

There came vnto Ephesus a certayne Jewe named T. Apollo / borne at Alexandria / an eloquent man / and myghty in the scripture / the same was informed in the woide of the Lawe / and spake fluently in the spirit / a taught diligently the thynges of the Lawe / a knew but the baptisme of Iohn only. The same began to speake boldly in the Synagoge. Whā Aquila and Priscilla herde hym / they toke him vnto them / and expounded the woide of God vnto him more perfectly. But whā he wolde go into Achaia / the brethren wrote / and exhorted the Disciples to receaue hym. And whā he was come thither / he helped them muche / whiche beleued thowse grece. For he ouercame the T. Jewes myghtely / and thiered openly by the scripture that Iesus was Christ.

### The XIX. Chapter. ¶

**B**ut it so cometh whā Apollo was at E. that Paul walked thowse the upper coastes / and came to Ephesus / a founde certayne Disciples vnto whome he sayde: How ye receaved the holy ghost / since ye beleued? They sayde vnto hym: We haue not herd whither there be an holy ghost. He said vnto the: Wherewith then were ye baptysed? They sayde: With the baptisme of Iohn. Paul sayde: I Iohn baptysed with the baptisme of repentance / and spake vnto the people that they should beleue on hym / whiche should come after him / that is Iesus / that is the same is Christ. Whā they herde that / they were baptysed in the name of the Lord Iesu. And whā Deule layed the handes on them / the holy ghost came vpon them / and they spake with tongues / and prophesied. And all the men were aboute twelfe.

He went into the Synagoge / and preached boldly thre monethes longe / teaching and geuinge them exhortacions of the kingdom of God. ¶ But whā dyuers were waxed harde heered / and beleued not / and spake out of the woide of the Lawe / before the multitude / he departed from them / and separated the Disciples / and dispatched sharply in the schole of one called Tyrannus. And thys was done two yeres longe / so that all they which dwelt



in Asia herde the woide of the Lorde Iesus / both Jewes & Grekes. And God wrought no small miracles by the handes of Paule / so that from bys body there were brought many fine or parietees vnto the sycke / and the diseases departed from the / and the euell spirits wente out of them.

**B**ut certayne of the vagabounde Jewes / whiche were couerous / vnderoke to name the name of the Lorde Iesus / ouer those that had euell spirits / and sayde: We charge you by Iesus whome Paule preacheth They were seuen sonnes of one Cecus a Jewe the hygh priest whiche dyd so. The euell spere answered / and sayde: Iesus I knowe / and Paule I knowe / but who are ye: And the man in whome the euell spere was / ranne vpon them / and ouercame them / and call them vnder him / so that they fled out of the same house naked and wounded. This was knowne vnto all the Jewes and Grekes / whiche dwelt at Ephesus / and there fell a feare vpon them all. And the name of the Lorde Iesus was magnified.

**T**Many of them also that beleeued / came and confessed / and shewed their workes. But many of them that had used curious craftes / thought the boies together / and burne them openly / and they counted the price of them / and founde it of money fifty thousande pons. So myghtly grew the woide of the Lorde / And presulyd.

**W**hen this was done / Paul purposed in his mynde to take his iourney towarde Macedonia / and Thracia / and to go to Ierusalem / and sayde: After that I haue ben there / I muste come also. And he sent vnto Macedonia two that ministered vnto hym / Timotheus and Erastus. But he hym self remayned in Asia for a season. And the same tyme there rose no litle / vnto aboute that waye. For a certayne man named Demetrius a goldsmith / whiche made siluer shynes for Diana / and brought them of the craft no small vantage. When he gathered together / a litle selowe workmen of the same occupation / and sayde: Syre / ye knowe that by this craft we haue vantage / and yete and heare / that not onely at Ephesus / but almoste also thowere oute all Asia / this Paule turneth awaye muche people with his persuadings / and

sayeth: They be not goddess that are made with handes. Howbeit / it shall not onely bynge our occupacion to this point to be set at naught / but also the temple of greate Diana shall from henceforth be despyed / and her maieste also shall be destroyed / whome neuertheless all Asia / and the world were byppery.

When they herde this / they were full of wrath / cryed out / and sayde: Greate is Diana of the Ephesians. And all the cytie was on a rote / and they rushed in with one assent into the open place / and toke Titus and Aristarchus of Macedonia / Pauls companions. When Paule wolde haue gone in among the people / the viscles suffred hym not. Certaine also of the chief of Asia / whiche were Pauls good frendes sent vnto hym / and besyded him / that he shoulde not passe into the open place. Some cryed one thyng / some another. And the congregacion was out of quiete / and the mosse parte knewe not wherfore they were come together. Some of the people there forth Alexander / when the Jewes thrust him forwards. Alexander beseeched with the hande / and wolde haue given the people an answer. But when they knewe that he was a Jewe / there arose a shoute of all / and eried the space of two houres: Greate is Diana of the Ephesians.

When the rounde clerke had stilled the people / he sayde: Ye men of Ephesus / what man is it which knoweth not / that the cytie of the Ephesians is a worshyper of the greate goddess Diana / of the heauyly image? Seynge now that this can not be faide agaynst / ye ought to be contente / as to do nothinge without aduisement. Ye haue brought hyther these men / whiche are neyther churchrobbers / nor blasphemers of youre goddess.

But if Demetrius and they that are craftesme with him / haue ought to saye vnto any man / the lawe is open / and there are rylis / let them accuse one another. But if ye will go aboute in any other thyng / it maye be berayned in a lawfull congregacion. For we stande in company / to be accused of this waye of yourre / and yete is there no man gyltye / of whom we myght geue a rekenyng of this vppoure. And when he seide this / helet the

## The Actes of the Apostles.

congregation departe.

The XX. Chapter.

**A**ND **Y**OWE wha the pppoure was cessid/Dauil  
 ¶ Called the Disciples vnto him / a toke his  
 leute of them / and departed † to go into Mac-  
 edonia. And whan he had gone thowoe  
 those partes / and exhortid them with many  
 wordes/ he came into Greklande / and abode  
 there thre monethes. But whan the Jewes  
 layed waye for hym/as he was aboute to sale  
 into Syria/ he purposed to turne agayne thowoe  
 Macedonia. There accompanied hym  
 into Asia/ Sopater of Berea/ and of Thessa-  
 lonica/ Aristarchus / and Secundus : and  
 Gaius of Serbe/ and Timotheus : but of As-  
 ia/Tychicus and T Trophimus. These were  
 before / and taried for vs at Troada : but we  
 sayled after the Easter dayes from Philippo  
 vnto the fyft daye / and came to thens vnto  
 Troada/ and taried there seuen dayes.

Actu. xxi. d  
 q. C. lii. c

**B** Upon one of the Sabbathes / whan the  
 Disciples came together to breake bread/Dauil  
 preached vnto them / wyllinge to departe on  
 the moorde/ and continued the piachinge vnto  
 the myddnight. And there were many lygh-  
 tico in the chamber / where they were gather-  
 ed together. There sat a yonge man named  
 Erimothos / in a wyndowe / and fell in a depe  
 slepe / ( while Paul was spealyng) and was  
 ouercome with slepe / and fell doune from the  
 thyrde lofte / and was taken vp dead. But  
 Paul wente doune / and † fell on hym / and  
 embraced hym / and sayde : Make nothinge a  
 fo / for hym saluie is in hym. Then wente he  
 vp / † and brake the bread / and byd eate / and  
 talked mude with them / tyll the daye brake /  
 and so departed. As for the yonge man / they  
 broughte hym alyke / and werc not a litle com-  
 forted.

ij. Ke. xxi. c  
 iij. Ke. iij. d

Actu. xxi. c  
 i. Cor. xi. b

But we wente afore into the shyppe / and  
 sayled towarde Asson / wyllinge there to re-  
 ceau Paulc. For so had he appointed / and  
 wode him selfe go on foote. Whan he was  
 come to vs vnto Asson / we toke him in / a came  
 to Mytilene/ and sayled frd thence / and came  
 on the nexte daye ouer agaynst Chios / and on  
 the daye folowynge we arryued at Samos /  
 and taried at Tragusion / and on † nexte daye  
 came we to Miletion : for Paul had determi-  
 ned to sayle ouer by Ephesus / that he neded

not to spende the tyme in Asia : † for he had sayled  
 to be at Jerusalem vpon the Whysmondas / if it  
 were possible for hym.

But from Miletion he sente vnto Ephesus /  
 and called for the Elders of the cōgregation.  
 Whan they were come to hym / he sayde vnto  
 them : Ye knowe / since the first daye † that I  
 came into Asia / after what manner I haue ben  
 with you at all tyme / and serued the Lorde  
 with all humblenes of mynde / and with many  
 teares and temptacions / which happened vnto  
 me / by the layngte of waste of the Jewes /  
 how that I haue kepte backe nothinge that  
 was profitable / but that I haue shewed you /  
 and taught you openly and piuarly sedd house  
 to house / and haue eschysed both vnto the Jewes  
 and to the Grekes / † the repentance  
 towarde God / and sayth to warde our Lord  
 De Iesus.

And now beholde / I go bounde in † spete  
 vnto Jerusalem / not knowynge what shall  
 happē there vnto me / but that the holy ghoost  
 † witnesseth in euery cite / a sayth / that ban-  
 des and troubles abyde me there. But I re-  
 garde none of them / neyther counte I my life  
 deareer then my selfe / that I maye fullyll my  
 course with ioye / and the office that I haue re-  
 ceaued of the Lorde Iesu / to witness the Gos-  
 pellof the grace of God.

And now beholde / I knowe that ye shall  
 see my face nomore / al ye / thowoe whome I  
 haue gone / and preached † the yngowde of God.  
 Wherefore I take you to recorde this daye /  
 † that I am pure from the bloude of all men  
 for I haue kepte nothinge backe / but haue  
 shewed you all the counsayll of God. Take  
 hede therefore vnto youre selves / and to all the  
 flocke / amonge the which the holy ghoost hath  
 set you to be Bischoppes / to fede the congrega-  
 tion of God / whiche he hath purchased thowoe  
 hys owne bloude. For this I knowe /  
 † that after my departinge there shall enter in  
 amonge you greuous wolues / whiche shall not  
 spare the flocke. Yee / euen \* from amonge  
 your owne selves shall men arise / speakinge  
 peruerse Doctryne / to shame the goodes  
 after them. Therefore awake / and remember / that  
 by the space of thre yeres / I ceased not to  
 warne euery oue of you / both nyghte and daye  
 with teares.

**E** And now brethren / I comende you vnto  
 to God / and to the worde of hys grace / whiche  
 is myghty to chyfye you / and to geue you en-  
 hentance amonge all them that are sancti-  
 fied: I haue not desired siluer / golde / or ray-  
 ment of any of you. for ye your selues knowe  
 that these bandes haue ministered vnto my  
 necessities / and them that were with me. I  
 haue shewed you all thynges / howe that so la-  
 bourynges ye ought to receaue f weakes / and to  
 remember the worde of the Lorde / howe that  
 he sayde. It is more blessed to geue / then to re-  
 ceaue.

And whā he had sayd this / he kneled downe /  
 and prayed with them all. But there was  
 much wepyng amonge the all / and they fell  
 aboute Pauls necke / and kysed him / and were  
 foyr / moof of all because of the worde / whiche  
 he had sayde / that they shoulde se hys face no  
 more. And they accompanysd hym vnto the  
 shyppe.

## The XXI. Chapter.

**W**hen it fortuneth that we had laun-  
 dred forth / and were departed from thē /  
 we came with a straught course vnto Coos / a  
 on the Daye followinge vnto Rhodes / and fro  
 thence vnto Patara. And when we founde a  
 shyp readye to saile vnto Phenicia / we went  
 aboarde / and set forth. But whā we came with  
 in the sighte of Cyprus / we leste it on the left  
 hande / and sayed vnto Syria / and came vnto  
 Tyre: for there the shyppe shoulde laye forth  
 the warr. And whā we had founde disciples /  
 we taried there seuen Dayes. I And then tolde  
 Paul thosue the spete / that he shoulde not  
 go vp to Jerusalem. And it fortuneth whā  
 he had fulfilled those Dayes / we departed a wēre  
 our wayes / a they all broughte vs our waye  
 with wyfes and chyldren / tyll we were come  
 oute of the citty: and we kneled downe vpd the  
 stone / and prayed. And when we had taken  
 our leaue one of another / we toke ship / but they  
 turned agayne vnto tyre. As for vs we en-  
 ded the course from Tyre / and came to Ptole-  
 maide / and saluted the brethren / a abode with  
 them one Daye.

On the nexte Daye we that were with Paul  
 departed / and came vnto Cesarea / and entred  
 into the house of T Philippe the Euangeli-  
 st / (whiche was one of the seuen) / and abode with

him. These same had foure daughters / whiche  
 were virgins / and prophetic. And soe  
 varied there no Dayes / there came Sounte from  
 Jewry a prophet / named T Agabus. When he  
 came vnto vs / he toke Pauls girdel /  
 and bounde his handes and feet / and sayde:  
 Thus sayeth the holy ghoost: T The man whose  
 girdel thou is / shall the Jewes binde thus at  
 Jerusalem / and shall deliuer hym into the han-  
 des of the Heythen. When we herde this /  
 both we and they that were of the same place /  
 besoughte hym / that he wolde not go vp to  
 Jerusalem. Then answered Paul and saide:  
 What do ye wepyng / and discomfyng me  
 heret: for I am ready not onely to be bounde /  
 but also to dye at Jerusalem: for the name of  
 the Lorde Jesu. But when he wolde not  
 be perswaded / we ceased / and sayde: T The  
 Man. x. v. j. will of the Lorde be fulfilled. And after  
 that: Dayes we were ready / and wente vp to  
 Jerusalem. There came with vs certayne of  
 the disciples of Cesarea / and brought with  
 them one of Cypris / named Mnason / an  
 olde disciple / with whosme we shoulde lodge.  
 Now when we came to Jerusalem / the bre-  
 thren receaued vs gladly. But on the next  
 Daye Paule wente in with vs vnto Iames /  
 and all the Elders came togethe. And when  
 he had saluted them / he tolde by order / what  
 God had done amonge the Heythen / by  
 his ministracion.

When they herde that / they prayed the  
 Lorde / and sayde vnto him: Brother / thou  
 sayst how many thousande Jewes there are  
 which beleue / and are all zealous enter the lawe.  
 But they are enfourmed of the / that thou  
 teachest all the Jewes / whiche are amonge the  
 Heythen / to forsake Mosco / and sayll that  
 they ought not to circumsise their chyldren / nor  
 to walke after the same custome. What is it  
 therefore: The multitude must needs come to-  
 gether: for they shall heare that thou art come.  
 So they therefore that we saye vnto the: We  
 haue foure men whiche haue a T wote on the /  
 take them vnto the / and purifie thy selfe with  
 them / and do the cost vnto them: that they  
 maye shewe their beades / and they shall knowe  
 that it is nothinge / wherof they are infor-  
 med agaynst the / but that thou also walkest  
 and keptst the lawe. for as touchyng them  
 ii id that

## The Actes of the Apostles.

**Act. xv. b** that belefe amonge the Heythen / **†** we haue  
 women and concluded / that they shoulde ob-  
 serue no such / but only to kepe them selues  
**Act. xviii. b** from the offerings of Idols / from bloudes  
 from strangled / and from whoredome : **†** Then  
 Paul toke the men vnto hym / and was persua-  
 ded with them on the next daye / and entered  
 into the temple / declaringe that he fulfilled  
 the dayes of purification / ylll there was an of-  
 feringe offered for euery one of them.

**⓪** But when the seuen dayes were all moost  
 fulfilled / the Jewes of Asia saue hym in the  
 temple / and moued all the people / layed han-  
 des vpon hym / and cried : Ye men of Israel  
 helpe / **†** this is the man / that teacheth all men  
 euery where agaynst oure people / the lawe /  
 and thys place. He hath brought Grekes also  
 into the temple / and hath defiled this holy  
 place. for they had sene **†** Trophymus the E-  
**Act. xx. a** phesian with hym in the cytie / hym they  
**¶** thought that Paul had brought into the temple.  
 And all the cytie was moued / and **†** people  
 rane together. And they toke Paul / and drew  
 hym out of the temple / and foorth with the doo-  
 res were shut to.

But when they wente aboute to kill hym /  
 rydings came to the chiefe captayne of the co-  
 pany / that all Ierusalem was moued. Whiche  
 immediately toke souldyeres and captaynes vnto  
 hym / and ranne in amonge them. Whā they  
 saue the captayne and the souldyeres / they leste  
 fuyngge of Paul.

**⓪** When the captayne came nye / he toke hym /  
 and commaunded hym **†** to be bounde with  
**Act. xxi. b** two chaynes / and aske what he was / a what  
 he had done. One cryed thys / another that  
 amonge the people. But when he coulde not  
 knowe the certyne / because of the rumoure / he  
 commaunded hym to be carryed into the cas-  
 tlell. And when he came to the steeppes / it was  
 found that he was beuen of the souldyeres / be-  
 cause of the violence of the people. for the mil-  
 titude of the people folowed after / and cryed :

**†** We speake with hym. Whā Paul was now  
 to be carryed into the castlell / he sayde vnto the  
 captayne : **†** Mese I speake vnto the. He sayde :  
 Canst thou Greke? Artt nor thou the Egyp-  
 tian / which before these dayes maydest an up-  
 rooure / leddest our into the wilderness four  
 thousande prey murdherers? Paul sayde / **†**

am a man whiche am a Jewe of **†** Charisa / &  
 cyrenus of a famous cytie in Cilicia : **†** I beseech  
 the / suffre mee to speake vnto the people. Whā  
 he had geuen hym licence / Paul shode on the  
 steeppes / and beckened with the hande vnto  
 the people. **†** Nowe whā there was made a great  
 silence / he spake vnto them in Hebreue / and  
 sayde :

### The XXII. Chapter.

**M**en / bretheren and fatheres / heare myne  
 I praye you which I make vnto you. Whā  
 they herd that he spake vnto them in the He-  
 breue tongue / they kept the more silence. And  
 he sayde : **†** I am a man whiche am a Jewe / &  
 borne at Charis in Cilicia / and broughtre vp  
 in this cytie at the cite of **†** Gamaliel / in our  
 mid diligently in the lawe of the fathers / and  
 was scrupul mynded to Godward / as ye are  
 all also thys daye : **†** and I persecuted thys  
 waye vnto death / I bounde them and **†** deli-  
 uered them vnto prison / both men and wo-  
 men / as the hysgh Dyette also dooth beare me  
 witness / and all the Elders / of whom I re-  
 ceued letters vnto the berxan / and wente  
 towarde Damascos / that I myght byngne  
 them whiche were there / bound to Ierusalem  
 to be punished.

But it fortuned as I made my journeye /  
 and came nye vnto Damascos / about noone /  
 suddenly there shone a greate lyghte aboute me  
 from heauen / and I fell to the earth / and heere  
 a voyce whiche sayde vnto me : **†** Saul / Saul /  
 why persecutest thou me? I answered : **†** Who  
 artt thou Lord? And he sayde vnto me : **†** I  
 am Iesus of Nazareth whom thou persecutest.  
**†** As for the that were with me / they saue the  
 lyghte / and were affrayed / but they herde not  
 nor the voyce of hym that spake with me.  
 I sayde : **†** Lord what shall I do? The Loide  
 sayde vnto me : **†** Arise / and go into Damascos /  
 there shall it be tolde the of all that is appoynted  
 the to do. But when I saue nothinge for  
 the byghness of the lyghte / I was led by the  
 hande of them that were with me / and came  
 to Damascos.

**†** There was one Ananias / a devout man  
 after the lawe / which had a good repute of all  
 the Jewes that dwelt there / the same came / &  
 shupke vnto me / and sayde : **†** Brother / Saul / li-  
 ste

10p. And stode upon hym the same houre. He sayde: The God of oure fathers hath ordeyned the before / that thou shouldest knowe hys wysd / and se the thynges that is ryghtfull / and heare the voyce out of his mouth: for thou shalt be hys witness vnto all men of the thynges whiche thou hast seene & herd. And now wylt thoue tryste / and be baptysed / and washe away thy synnes / and I call vpon the name of the Lorde.

But it forned / that when I was come agayne to Ierusalem / and prayed in the temple / I was in a trance / and sawe him. He sayde he vnto me: Make hast / and get the soone out of Ierusalem: for they wyl not receaue the witness that thou bearest of me. And I saide: Lorde / they them selues knowe that I put in payson / and here in euery Synagoge them that beliened on the. And when the bloude of Steuen his witness was shed / I stode by also / and consented vnto his death / and kept the clothes of them that slewe hym. And he sayde vnto me: Wo thy waye / for I wyl sende the farr amonge the Genten.

They gaue him audience vnto this word / and lyft vp their voyces / and sayde: Away with such a fellowe from the earth / for it is not reason that he should lue. But as they cryed / a cast of their clothes / a thynge fell into the ayre / the captayne had bunge hym into the castell / and commaunded hym to be beaten with robes / and to be examined / that he myght knowe / for what cause they cryed so vpon hym. And when he bounde him with thonges / Paul sette vnto the vndercaptayne that stode by: Iourislawfull for you to scourge a man that is a Romayne / and vncondempned: When the vndercaptayne herde that he wote to the vndercaptayne / and tolde hym and sayde: What wilt thou do: This man is a Romayne. Then came the vndercaptayne / and sayde vnto him: Tell me / art thou a Romayne: He sayde: Yea. And the vndercaptayne answered: With a greete summe of payned I thys freedom. But Paul sayde: Do for me / I am a Romayne borne. Then they that waye departed from hym / they that shoulde haue examined hym. And the cheefe captayne was affrayed / when he knewe that he was a Romayne / and because he had bounde hym. On the nexte daye wolde he

knowe the certaynte wherfore he was accused of the Iewes / and he lousyd hym from the bandes / and commaunded the hygge Diacenes / and all their counsayll to come together / and brought Paul forth / and set him amonge them.

## The XXIII. Chapter.

Paul behelde the counsayll / and sayde: Ye men and brethren. I haue liued with all good conscience before God vnto thys daye: But the hygge Diacene Ananias commaunded them that stode aboute him / to smyte hym on the mouth. Then sayde Paul vnto hym: God shall smyte the thou painted wall: I wyl test thou and iudgest me after the lawe / and commaunde me to be synnyer contrary to the lawe: And they that stode aboute hym / sayde: Knowest thou Gods hygge Diacene: And Paul sayde: Brethren / I wyl not that he was the hygge Diacene. For it is written: The ruler of the people shall not curse. But when Paul knewe that the one parte was Saducees / and the other parte Pharisees / he cried out in the counsayll. Ye men and brethren / I am a Pharise / and the some of a Phil. A Pharise. Of hope and resurrection of the dead am I iudged. And when he had so said / there arose a dyffencion betwene the Pharisees and the Saducees / and the multitude was divided: for the Saducees saye that there is no resurrection / neyther aunsel / nor spere / but the Pharisees graunte both. And there was made a greate crye. And the Sergey of the Pharisees scize stode vp / and stroue / and saide: We fynde no euill in thys man. But if a spere / or an angel haue spoken vnto him / let us not stryue agaynst God.

But when the dyffencion was greate / the vndercaptayne feared / that Paul shoulde haue ben pluckt asunder of them / and commaunded the souldyers to go home / and to take hym from them / and to bunge him into the castell. But in the nyghte followinge / the Lorde stode by hym / and saide: Be of good cheare and rest. For as thou hast testified of me at Ierusalem / so must thou testifye at Rome also. Nowe when it was daye / certaine of the Iewes gathered them selues together / and made a voyce / neyther to care nor to feare: yll they had

## The Actes of the Apostles.

kylled Paul. They were more then fortye/ whiche had made this conspiracion. These came to the byghe Dukes and Elders/ and sayde: We haue bounde oure selves with a vowe / that we will eate nothinge / tyll we haue slaine Paul. Now therefore geue ye knowlege to the oppercaptaine and to the counsayll / that he maye bringe hym forth vnto you to morowe/ as though ye wolde heare hym yet better: As for we/ we are ready to kyll hym/ or euer he come nye you.

**C** But when Pauls sisters sonne herde of their layinge awaye/ he came/ and entred into the castel/ and tolde Paule. So Paul called vnto hym one of the vndercaptaines / and sayde: Bringe this yonge man to the oppercaptaine/ for he hath somwhat to saye vnto him. He toke hym / and brought hym to the oppercaptaine/ and sayde: Paul the wysman called me vnto hym/ and prayed me to bringe to the this yonge man/ whiche hath somwhat to saye vnto the. Then the byghe captaine toke hym by his hande/ and wente ashyde with hym out of the waye/ a sped him: What is it / that thou hast to saye vnto me? He sayde: The Iewes are agreed together to desyre the / to let Paule be broughte forth to morowe before the counsayll/ as though they wolde heare him yet better. But followe not than they mynde / for they laye waye for hym/ in thre forty men of them/ whiche haue bounde them selves with a vowe / neyther to eate nor drinke / tyll they haue slayne Paul: and euen now are they redye / and loke for thy promys.

Then the oppercaptaine let the yonge man departe / and charged him to tell noman / that he had shewed hym this. And he called vnto hym two vndercaptaines / and sayde: Make ready two hundred souldyers/ that they maye go to Cesarea/ and the score and ten housmen/ and two hundred spare men at the thirde houre of the nyght / and deliuer them bestes/ that they maye set Paule thereon/ and bringe hym safe to Celys the Debire/ and he wrote a letter on this maner.

**C** Claudius Lysias/ vnto the most myghty Debire Felix/ greetinge. The Iewes had taken this man / and wolde haue slayne hym. Then came I with souldyers/ and rescued hym/ and perceaued that he is a Roman. And when

I wolde haue knowen the cause / wherfore they accused hym. I brought him into their counsayll: then perceaued I / that he was accused aboute questions of their lawe. But there was no accusation worthy of death/ or of bondes. And when it was shewed me this certayne / I was layed waye for him / I sent hym straight waye vnto the / and commaunded the accusers also / that loke what they had agaynst hym/ they shoulde tell the same before the Sar: well.

The souldyers (as it was commaunded) toke Paule/ and broughte him to Antipatras. But on the next daye/ they left the housmen to go with him / and turned agayne to the castil. When these came to Cesarea / they deliuered the letter vnto the Debire / and presented Paule before him also. When the Debire had red the letter/ he asked of what countrey he was. And when he vnderstode that he was of Cilicia/ he said: I will heare the / when thine accusers are come also. And he commaunded him to be kepte in Herodes iudgement house.

The XXXIII. Chapter.

**A**fter sune dayes / the byghe prieste Ananias came thence with the Elders / and with the oratore Tertullus / whiche appeared before the Debire agaynst Paule. When Paule was called forth/ Tertullus beganne to accuse hym/ and sayde: Seyinge that we lue in great pece by the means of the / and that many good thinges are done for this people by thy prouidence (most myghty Felix) that alowe we euer / and in all places / and with all shankes. Notwithstandinge / that I be nomore tedious vnto the / I praye the / that of thy curtesye thou woldest heare vs a fewe wordes.

We haue founde this man a pestilence fellowe / and a stirrer vp of sedicion amonge at the Iewes / that he wrought all the wilde / and a mynner of the secte of the Nagaretes / and he had taken in hande also to suspende the Temple / whome we take / and welde haue iudged him accordinge to our lawe. But Lysias the byghe captaine came vpon vs / and with greite violence deliuered hym out of oure handes / and commaunded his accusers to come vnto the / of whome (if thou wilt mourne) thou maist haue knowledge of all these thinges wherof

wherof we accuse him. The Jewes likewise affirmed and saide that it was euill so.

**B**ut Paul (whan the Debyre had beseeched vnto hym / that he shoulde speake) answered: Myngre I knowe that thou hast ben vnto noue many yeares amonge this people / I wyl not be strayed to answer for my selfe / because thou mayest knowe that there are yett remaue but twelfe dayes / sence I came vp to Jerusalem to woorshyppe / and that they nether founde me in the Temple disputinge with any man / or makinge any piousse amonge the people / nor in the Synagogas / nor in the cytie / nether can they proue the thinge / wherof they accuse me. But this I confesse vnto the / that after this waye / whiche they call heresy / so woorshyppe I the God of my fathers / that I beleue all that is wrytten in the lawe / and in the prophetes / and haue bene towarde God / that I the same referenceon of the dead / whiche they them selfes loke for also / shalbe God of the iuste and vniuste. Therefore Iudge I to haue alwaye a cleare conscience towards God and towards men.

But after many yeares / I came and thoughte almoste vnto my people / and offered: wherupon they founde me purysfyed in the Temple withoute any maner rancoure / or vniquenesse. Howbeit / there were certayne Jewes oute of Asia / whiche shoulde be here presente before the / and accuse me / if they had oughte againste me: or els let these same here saye / if they haue founde any vnrightheousnesse in me / whiche I stand here before the counsaill: excepte it be for this one wyde that I cryed standinge amonge them: Whof the resurrection of the dead / am I iudged of you this daye.

Whan Felix heerde this / he deferred thim for hee meere very well of that waye / and sayde: Whan Lylian the vppre-prayne cometh hounce / I wyl enquire oute your matter. But he commaunded the vnder a captaine to kepe Paul / and to let hym haue rest / and that he shoulde forbidde none of his acquaintance to minister vnto him / or to come vnto him.

But after certayne dayes came Felix with his wyfe Drusilla / whiche was a Jewesse

called for Paul / and herde him of the faith of Christ. Howbeit / whan Paul spake of rightheousnesse / of chastyete / and of the iudgment to come. Felix trembled and answered: So thy waye for this tyme: Whan I haue a conuenient tyme / I wyl sende for the. He hoped also / that money shoulde haue ben gyven him of Paule / therfore called he ofte for him / and commaunded with him. But after two yeares came Pontus Festus in his rounce. Yet Felix wyllynge to shewe the Jewes a pleasure / kept Paul bounde.

The XXV. Chapter.

Whan Festus came into the countrey / ouer the dayes he wente vp from Cesarea to Jerusalem. Then appeared the high priestes / and the chief of the Jewes before him against Paule / as intruced him / and desired fauoure against him / that he wolde sende for him to Jerusalem / and laye charge for him / that they might slay him by the waye. Then answered Festus / that Paule shoulde be kepte at Cesarea / but that he him selfe wolde shortly go thither againe. Let them therfore (saide he) whiche are able anoyge you / come hounce with you to accuse the man / if there be ought in him.

Whan he had rariid amonge them more then ten dayes / he wente hounce to Cesarea. And on the nexte daye he sat hounce in the iudgement seate / and commaunded Paul to be brought. Whan he was come / the Jewes whiche were come doune from Jerusalem / stode rounde aboute him / and brought many a greuous quarels against Paul / whiche they could not proue / while he answered for him selfe: I haue nether offended ought against the lawe of the Jewes / nor against the temple / nor against the Emperoure.

But Festus wyllynge to shewe the Jewes a pleasure / answered Paul / and sayde: Wilt thou go vp to Jerusalem / and there be iudged of the thynges before me? But Paul sayde: I stande: the Emperours iudgemente seate: where I ought to be iudged: to the Jewes haue I done no harme / as thou also knowest very well. If I haue hurte any man / or committed any thynge worthy of death / I refuse not to dye. But if there are no such thynges / as they accuse me

Act. xxv.

Act. xxiii.

Act. xxvii.

## The Actes of the Apostles.

of then maye no man deliuer me onto them: I appeal vnto the Emperoure. Then spake Festus with the Counsaill/ and answered: Thou hast appealed vnto the Emperoure/ so the Emperour shall thou go.

Act. xxiij. c.  
Act. xxij. a

After certayne dayes came kynge Agrippa/ and Bernyce to Cesarea to welcome Festus/ and when they had taryed there many dayes: Festus reheard Pauls cause vnto the kynge/ and saide: † There is a man lesse quesses and libers of the Jewes appeared before me when I was at Jerusalem/ and desired a sentence against him. Vnto whome I answered: † It is not the maner of the Romaynes to deliuer any mā that he should persue/ before that he whiche is accused/ haue his accusers present/ and receaue libertye to answer for him selfe to the accusation. When they were come thither together/ I made no delaye/ but sat the next day in iudgements/ and commaunded the man

Act. xxij. c.

to be brought forth. † Of whome/ when the accusers shode vp/ they brought no accusation of such things as I supposed: but had certayn questions against him of their own persuasions/ and of one Iesus dead/ whome Paul affirmed to be alive. Howbeit/ because I vnderstode not the question/ I asked hym whether he wolde goe at Jerusalem/ and there be iudged of these matters. But when Paul had appealed/ that he myghte be kepte vnto the knowledge of the Emperoure. I commaunded him to be kepte: yet I mighte sende him so the Emperoure.

Act. xxij. b  
and xxij. c

Agrippa sayde to Festus/ I wolde saine heare the man also. He sayde: To morowe shalt thou heare him. And on the next daye came Agrippa and Bernyce with greate pompe/ and wrote in the commune hall with the captaynes and chiefe men of the cytie. And et Festus commaundement/ Paul was broughte forth. And Festus sayde: Kynge Agrippa/ and all ye men/ which are here with me/ see this man/ aboute whome of the multitude of the Jewes haue entreated me/ both at Jerusalem and here also/ and cryed that he ought not to lye any longer. But when I perceived that/ I he had done nothyng worthy of death/ and that he him selfe also had

appealed vnto the Emperoure. I determined to sende him/ of whome I haue no certayne thinge to write vnto my Lord. Therefore haue I caused him to be thoughte forth before you: specially before the Q. Kynge Agrippa/ that after examination had/ I mighte haue somwhat to write. For me thinket an unreasonable thinge to sende a prisoner/ and not to betwe the causes whiche are layed against him.

The XXXVI. Chapter.

Agrippa sayde vnto Paul: Thou haste I please to speake for thy selfe. Then Paul stretched forth the hande/ and answered for hym selfe: I thinke my selfe/ O kynge Agrippa/ because I shall answer this daye before the/ of all the thinges wherof I am accused of the Jewes: specially for so muche as thou arte expert in all customes/ and questions whiche are amonge the Jewes. Wherefore I beseeche the/ to heare me patiently.

My lyuinge truly from youth vnto how it was led from the beginninge amonge this people at Jerusalem/ I knowe all the Jewes/ whiche knowe me afore at the first/ if they wolde refuse/ for after the most strait secte of oure Jewes/ he lawe/ I lyued a Pharise. † And nowe stande I/ and am iudged/ because of the hope of the promise/ I was made partaker of/ with oure fathers/ vnto whiche promise/ we receiue our owre selfe hope to come first/ and to see the face of God instantli daie and night. For the promise whiche hope I haue/ O kynge Agrippa/ I am accused of the Jewes. Wherefore this iudgement among you not to be deliuered/ that God hath raised vp the dead.

I also verely thoughte by my selfe/ that I oughte to do many contrary thinges cleane against the name of Iesus of Nazareth/ whiche I had at Jerusalem/ when I shut vp many sayntes in prison/ whereupon I receiued authorite of the byghe priestes. And when they shoulde be put to death/ I broughte the sentence. And throughe all the Synagoges/ I punished them of sinne/ compelled them to blispheme/ and was createdinge made vpon them/ and persecuted the cytye vnto strange cyties. Aboute whiche thinges as I wente towarde Damascus with



with authoritye an licence of the byghe iustices/when as the myddayes of Synagge. I sawe in the waye/that a byghe from heauen cleare then the byghynesse of the Sunne/ shyned rounde aboute me/ and them that surrounded with me.

But when we were all fallen downe to the earth/ I herde a voyce speaking vnto me/ and sayinge in Hebrew: Saul/ Saul why persecutest thou me? It shalbe harde for the to byste agaynst the pycke. But I sayde: Lorde who art thou? He sayde: I am Jesus/whom thou persecutest. But rise vp/ and stande vpon thy feet/ for therefore haue I appeared vnto the/that I myghte ordeyne the to be a minister/ and winniffe of it that thou hast feyn/ and that I will yett cause to appeare vnto the. And I will deliuer the from the people/ and from the Hebrewes/ as amonge whome I will nowe sende the/ to open their eyes/ that they maye turne from the darkenesse vnto the light/ and from the power of the death vnto God/ that they maye receiue forgiveness of synnes/ and the inheritance with them that sanctified by faith in me.

Wherfore (O kynge Agrippa) I was not faryblisse vnto the heauently vision/ but shewed it synne vnto them at Damascus/ and at Ierusalem/ and in all the castles of Jewrye/ and to the Hebrewes/ that they shoulde be to penance/ and turne vnto God/ and to do righte woorkes of penance. for this cause the Jewes toke me in the temple/ and wente aboute to kill me. But thowte the helpe of God sente vnto me/ I stande vnto this daye/ and resisthe both vnto small and great/ and saye none other thyng/ then that the prophetes haue sayde/ that it shoulde come to passe/ and Moses: that Christe shoulde suffer/ and be the synne of the resurrection from the dead/ and shewe light vnto the people/ as to the Hebrewes.

When he thus answered for hym selfe. Festus sayde with a loude voyce: Paul thou art besides thy selfe/ muche learninge maketh the madde. But Paul sayde: I am not madde/ (moost beare Festus. but speake the woordes of trouth and sobernesse: for the kynge knoweth this well/ vnto whome I

speake freely. for I thinke that none of these thynges is hid from him: for who was not borne in a corner. Welcomst thou the Prophetes: O kynge Agrippa: I knowe that thou belouest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to becomee Christian. Paul sayde: I woloe to God/ that not onely in a parte/ but altogether/ I myghte persuade not the onely/ but all them that heare me this daye/ to be suche as I am/ these bondes excepte. And when he had spoken this/ the kynge rose vp/ and the Syrtre/ and Bernice/ and they that sat with them/ and wente asyde/ and called together and sate. This man hath done nothinge that is worthy of death or of bondes. But Agrippa and Festus sayde vnto Festus: This man mighte haue ben letted/ if he had not appealed vnto the Emperoure.

The XXVIII. Chapter.

When it was concluded that we shoulde sayle into Italy. They desired Paul and certayne other prisoners to the vndercaptayne named Julius/ of the Emperours souldyeres. And when we were entred into a shyppe of Adramite to sayle by Asia/ we launched from lande. And there was with vs one Aristarchus oute of Macedonia of Colof. a Thessalonica/ and on the nexte daye we came vnto Sydon. And Julius curreated Paul currouslly/ and gaue hym libertie to go to his frendes/ and to refresh the hym selfe. And from thence launched we/ and sayled harde by Cyprus (because the wyndes were agaynst vs) and sayled ouer the see of Cilicia and Pamphilia/ and came to Myra in Lycia.

And there the vndercaptayne founde a shyppe of Alexandria/ ready to sayle into Italy/ and put vs therein. And when we had sayled slowly/ and in many dayes/ were scarcely come ouer agaynst Cyprus/ for the wynde withstode vs/ we sayled in Landy/ nye vnto the citty of Salms/ and came scarcely beyonde it. Then came we to a place whiche is called Woodhauen/ nye where vnto was the citty Lausa. Nowe when mynde tyme was spent/ and saylinge was nowe scoperdus/ because that they also had selded ouerlong Paul/ they toke hym/ and sayde vnto hym: Cypr

## The Actes of the Apostles.

Ife that this sayling wyl be with hurte and much damage/not onely of the lading and of the shyppe/ but also of oure lyfe.

**B** Then they were sayd by the vndercapayne becaused the gouernoure of the shyppe / and the master / more then it that was spoken of Paull. And for so much as the haven was not cominobious to wynter in the more part of them toke counsaill to departe thence / if by any meanes they mighte come to Phoenices to wynter there / whiche is an haue of Canby towards the South west / and North west wynde . When the South wynde blew / they supposyng to haue had theyr purpose / lousid vnto Tison / and sayed paste all Canby .

But not longe after / they arose againste theyr purpose a flowe of wynde / whiche is called North east . And when the shyppe was caught / and coude not resiste the wynde / wether let her go / and boue with the wether . But we came to an Ile / named Claudia / where we coude scarce get a bore . Whiche they toke vp / and vied helpe / and bounde it vnder harte to the shyppe / staringe / lest / they shoulde haue fallen into the Sytes / and let boue the vessell / and so were carryed . And when we had bidden a great tempest / on the nexte daye they made an ouercastinge . And on the thirde daye with oure owne handes we cast out the raielynge of the shyppe . But when nyghte Sunne / no starres appeared in many dayes / and no small tempest laye vpon vs / all the hope of oure lyfe was taken awaye .

**C** And after longe abstinence / Paule stode forth in the myddes of them / and sayde : Syte / ye shoulde haue hearkened vnto me / and not to haue lousid from Canby / and not to haue brought vs this harme and losse . And now I exhortie you to be of good cheare / for there shall none of oure lyfes perishe / but the shyppe onely .

For this nyghte stode by me the aungell of God / whose I am / and whome I serue / and sayde : Feare not Paull / / for thou muste be brought before the Emperoure . And lo / God hath geuen vnto the all them that sayle with thee . Wherefore / sitte be of good cheare : for I beleue / God / that is / shall come so to passe / as it

was tolde me . **F** Howbeit / we must be cast in Sea / to a certayne glande .

But when the fourteenth nyghte came / as we were carryed in Adua aboute myd nyghte / the shypmen deemed that there appeared some countre vnto them / and they caste oute the leade / and founde it twenty foddoms : and when they were gone a litle farther / they caste oute the leade againe / and founde fyftene foddoms .

Then fearinge / lest / they shoulde fall on some rocke / they caste foure anchors oute of the sterne / and wrythed for the daye . When the shypmen were aboute to flye oute of the shyppe / and let boue the bore in the see / vnder a coloure as though they wolde caste anchors oute of the fore shyppe / Paule sayde vnto the vndercapayne and to the souldiers : Excepte these thre be in the shyppe / ye can not be saued . Then the souldiers cutte of the rope from the bore / and let it fall . And when it beganne to be daye / Paull / reborned them all to take meate / and sayde : To daye is the fourteenth daye / that ye haue taryed / and continued fastiuge / and haue receaued nothinge : Wherefore I praye you take meate for your health : For there shall not one beere fall from the heade of any you . And when he had thus spoken / he toke breade / and gaue thanks vnto God before them all / and brake it / and beganne to eate . Then were they all of good cheare / and toke meate also . We were altogether thre in the shyppe two hundred / thre score and fyftene soules . And when they had eaten ynough / they lyghtened the ship / and cast out the rebate into the see .

When it was daye / they knewe nor the lande . But they spied an haue with a Banke / into whiche they were mynided / / if it were possible / to thaul in the shyppe . And when they had taken vp the anchors / they committed them selues to the see / and lousid the ruder bandes / and hysed vp the maine sayle to the wynde / and due towards the lande . And when we chanced on a place / which had the see on both the sydes / the shyppe fasthed vpon it . And the fore part abode full vnto much / but the hinder parte brake / spowne the violence of the watter .

The souldiers counsaill was to kyll the prisoners /

prisoners/self/ any of the whan he had strym  
med oute/shoulde theye awaye. But the vnder  
captayne willinge to saue Pauls/kepeth them  
from theyr purpose / and commaunded that  
they whiche coulde swimme / shoulde caste  
them selles fyfte into the see / and escape  
on lande / and the other / some on boordes/  
some on broken peeces of the shyppe. And so it  
came to passe/that al the soules came safe vn  
to lande.

## The XXVIII Chapter.

**A**nd whā we were escaped/ we knew that  
the Ile was called Melite. So for the  
people they beheard vs no litle fyndnesse/for  
they fyndled a fyre / and receaued vs al be  
cause of the rayne that was come vpon vs/  
and because of the colde. Whan Paul had  
gathered a bonnell of fyfkes/and layed them  
on a fyre/there came a vyper out of the beate/  
and lepte on Pauls hande. Whan the people  
sawe the beast hange on his hande/ they saide  
amonge them selues. This man must needs  
be a neurtherer/whome vengeance suffereth  
not to lyue/though he haue escaped the see.

**B**ut he spake of the beast into the fyre / and  
felt no harme. Howbeit / they wayted whā  
he shoulde haue swollen/ or fallen downe dead  
soderly. But whan they had looked a greate  
whyle/ & sawe that there happened no harme  
vnto him / they chainged their mindes / and  
saide / that he was a God.

In the same quarters the chiefe man of the  
Ile/whose name was Publius / had a lord  
shyppe/whiche receaued vs / and lodged vs  
the dayes curteously. It fortuned whan Pu  
blius father laye sicke / of the sewere and of  
the stonny fluxe : Paul wente in vnto hym/  
and prayed / and layed the handes on hym/  
and healed him.

**B** Whan this was done/other also which had  
sycknes in the Ile/came and were healed.  
And they gā vs greate honoure. And whan  
we departed/they laded vs with thynges ne  
cessary.

After this monethes we sailed in a shyppe  
of Alexandria/whiche had went in the Ile/  
and had a charge of Castor/and Pollux. And  
whan we came to Syracuse/ we tarped there  
the dayes: and whan we had sayled aboute/  
we came to Rhegium after one daye whan

the South wynd blew / we came to Purco  
lia/where we founde Sicilian/ and were be  
sied of them to tarye there seuen dayes / and  
so came we to Rome. And from thence whā  
the Berthien herde of vs / they came forth to  
Aca. xv. a  
mete vs to Apisoum / and to the the nauere  
nes. Whan Paul sawe the Berthien God/  
a worded bold. But whan we came to Rome/  
the vndercaptayne deliuered the prisoners to  
the chiefe captain. And for Paul/ he had leaue  
to syde alone with one seuldier that kepte  
and pꝛo. a  
a hym.

After the dayes it fortuned that Paul cal  
led the chiefe of the Jewes together. And  
whan they were come/ he saide vnto them: Ye  
men and Berthien: I haue committed no  
thinge against oure people/ nor against the la  
wes of the fathers / yet was I bounde/ deli  
uered oute of Ierusalem into the Romaines  
handes: which whan they had examined me/  
wolde haue let me go / for so muche as there  
was no cause of death in me. But whan the  
Jewes spake the contrary / I was constrain  
ned to appeale vnto the Emperoure: nor as  
though I had ought to accuse my people: of  
for this cause haue I called you/ & to you/  
and to speake with you: because that I for the  
hope of Israel/ I am bounde with this chain.  
and pꝛo. a

They saide vnto him: We haue neuer recea  
ued letter out of Ieremye/ concurringe the me  
ther came there any of the Berthien / that shew  
ed vs: spake any harme of the. But we will  
heare of the what thou thinkest: for we haue  
herde of this sect/ that cury where there is sp  
fen against. And whan they had appointed  
him a daye/ there came many vnto him in his  
lodginge: vnto whome he expounded the  
kingdome of God: and preached vnto them  
of Iesus/ out of the lawe of Moyses/ and oure  
Gen. iii. e  
of the prophetes/ euen from morninge vntill  
the euen: And some beleued the thinge that  
he saide/ but some beleued not.

But whan they agreed not amonge them  
selues/ they departed/ whan Paul had spoken  
one word: Iul well hath the good hooly spo  
ken by the prophet Esaye vnto oure fathers/  
and saide: Go vnto this people/ & saye: I wish  
caree ye shall heare/ and nor vnderstand/ and  
with eyes shal ye see/ and nor perceiue. For the  
herde of this people to waxe grosse/ and they  
heare  
Esa. vi. b  
Mat. xij. b  
Mat. xij. a  
Luce vii. b  
Job. xij. c  
Rom. xi. b

## The Epistle to the Romaynes.

heare hardly with theys eares: and theyr eyes haue they closed: that they shoulde nor once se with theys eyes/and heare with theys eares/ and vnderstande in theys hertes/and be conuerred: that I myghte heale them: Be it knowne therefore vnto you/that this saluation of God is (in) vnto the Heythen/and they shall heare it. And whan he sayde that/ the Jewes departed/ and had a great disputacion amonge them selfes. But Paul abode two whole yeres in his owne hysed dwellinge/and receaued al them that came in vnto hym/ preachinge the kyngdome of God/ and teachinge those thynges/ whiche concerne the Lorde Iesus with all boldnesse/ vnforsiddet.

The ende of the Actes of the Apostles/ written by S. Luke/ whiche was present at the doynges of them.

## The Epistle of the Apostle sainte Paul to the Romaynes.

The first Chapter. ¶

Act. xij. a  
Act. xxiij. a  
Act. xxvij. b  
Mat. j. a  
4. Tim. 4  
Act. ij. c  
I Cor. j. a  
Gal. j. a



Paul the seruant of Iesu Christi/ called an apostle/ I put a part to preache the Gospel of God (whiche he promised afore by his prophetes in the holy scriptures) of his son/ whiche was begotten of the sode of Dauid after the flesch/ and mightely declared to be the sonne of God after the spete which saies/ yeshu/ since the tyme that he rose againe from the dead/ namely/ Iesus Christ oure Lorde/ by whome we haue receaued grace and Apostellshyppe amonge al Heythen/ to set vpon the obediencc of faith vnder his name/ of whome ye are a parte also/ whiche are called of Iesu Christ I. To al you that be at Rome/ Beloued of God/ and sanctured by callinge. ¶ Grace be

with you/ and peace from God oure father/ and the Lorde Iesus Christ.

¶ I thank my God thowwe Iesu Christe for you all/ that youre sayth is spoken of thowwout all the worlde. For God to my wittnesse (I whome I serue in my Iob) spete in the Gospell of his sonne/ that with a cleare oute callinge I make mencyon of you/ & be I praye/ that I myghte once haue a prosperous iourney/ (by the weyll of God) to come vnto you. For I long to se you/ I mighte bestow vpon some spiritual gyfte to strengthe you (that is) that I myghte be comforted with you/ thowwe youre sayth and myne/ whiche we haue together.

But I wolde ye shoulde knowe (herthen) howe that I haue oftentimes purposed to come vnto you/ (but haue ben let hereto) In that I myghte do some good amonge you/ like as amonge other Gentiles/ I am verie sorow to the Grekes/ to the vngretes/ to the wyse/ and to the vntwyl. Wherefore (as muche as in me is) I am ready to preache the Gospel vnto you at Rome also.

¶ For I am not ashamed of the Gospill of Christe/ for it is the power of God/ whiche saueth all that beleue thereon/ the Jewes first/ and also the Greke/ for in it the righteousnesse that is of value before God/ is opened/ whiche cometh oute of faith into faith. As it is wyrtten. ¶ The iuste shall lyue by his sayth. For the wrath of God is declared fro heauen vpon all vngodlinesse/ and vnrightheousnesse of men/ whiche withholde the truth of God in vnrightheousnesse: because that it/ whiche maye be knowne of God/ is manifeste with them. ¶ For God hath shewed it vnto them/ that the vnrightheousnesse of God (that is) vnyust curlesynge power and Godhede) myghte be sene/ I whiche they are considered by the woordes from the creation of the worlde: so that they are without excuse/ in as muche as they knewe/ that there is a God/ and haue not payed him as God/ nor thanked hym/ but became wayne in theyr imaginations/ and theyr conyts hertes were blinded. Whan they counted them selfes wyse/ they became foules: and turned the glory of the incorruptible God/ into the syme

semblance of the ymage of a corruptible mā / and of bysode / and of foure footed / and creepinge Beastes.

¶ Wherefore God lykwyse gaue them vp vnto theyr heres lustice into vnclennesse / so desyre theyr owne bodies in the selfes / which turned the truth of God vnto a lye / and wyspyped and serued the creature more then the maker / whiche is blessed for euer / Amen.

¶ Therefore God gaue them vp vnto the mefull lustice. ¶ For their women chaunged the naturall vse into the vnnaturall / lykewise the men also lesse the naturall vse of the woman / and brenie in their lustice one on another / and man with man wroughte fylthyngnesse / and receaued in them selfes the rewarde of theyr / rroure / as it was accordyng: ¶ And as they regarded not to knowe Gods / cunen so God gaue them vp into a lwide mynde / so do those thynges whiche were not commonly / byrgne full of all vnrigheteousnesse / whoredome / wyckednesse / couctousnesse / malicyousnesse / full of enuye / murder / stryfe / deceate / euell condyoned / whysperes / backbiters / Despyers of God / Swors of wronge / ynoude / Boasters / byngers vp of euell thynges / vsobedient to theyr Elders / withoute vnderstandinge / conuenant breaking / vnloyng / slubbome / vnmereyfull.

Whiche men though they knowe the ryghteousnesse of God / that they whiche do suche are worthy of deathe / yett nor onely do theyre a same / ¶ But also haue pleasure in those that do them.

## The II. Chapter.

¶ Therefore canst thou not excuse thy selfe / O man / whosoever thou be that Iudge / for loke whererein thou iudgest another / thou condemnest thy selfe / in so muche as thou that iudgest / doest euen the same. For we are sure that the iudgemente of God is (accordyng to the truth)ouer them that do such. But thinkest thou this O thou man / that iudgest them whiche do suche thynges / and doest euen the verysame thynges thy selfe / that thou shalt escape the iudgemente of God? Whyspyst thou the rydes of his goodnesse / patience / and longe sufferynge: ¶ Knowest

thou not / that the louinge Kindnesse of God leadech the to repentance?

But thou after thyn harde and unpentent heart / bespest vnto thy selfe a treasure of wrath / agaynst the Daye of wrath / and of the openinge of the ryghteous iudgemente of God / whiche shall rewarde euery man accordyng to his Deedes: namely / prayse / and honoure / and vncorruption vnto them that with patience in boyngte good / seke euellthynges lyfe: But vnto them that are contencyous / and not obedient vnto the truth / but obey vnryghteousnesse / shall come indignacion and wrath / trouble and angurye / vpon all the soules of men that do euell of the Jewe syst / and also of the Greke: But vnto all them that do good / (that come) prayse and honoure / and peace vnto the Jewe syst / and also to the Greke.

¶ For there is no respecte of persons before Gods: Whosoever haue synned withoute lawe / shall perishe also withoute lawe: and whosoever haue synned in the lawe / shall be iudged by the lawe. ¶ For before God they are not ryghteous / whiche beare the lawe: but they that do the lawe / shall be iustified. ¶ For if the Gentyles whiche haue not the lawe / do of nature the thynges conteyned in the lawe / then they haunge not the lawe / are a lawe vnto them selfes / in that they stowe that the worde of the lawe is written in theyr heres / whiche theyr conscience beareth witness vnto them / and also theyr thoughtes / whiche excuse or excuse the among them selfes / in the daye: ¶ Whiche God shall iudge the secretes of men by Iesus Christ / according to my Gospell. ¶

But take hede / thou art called a Jewe / and trustest in the lawe / and makest thy boast of God / and knowest thy will: and for so muche as thou art enshroumed of the lawe / thou prouest what is besse to do / and presumest to be a leader of the bynde: a lyghter of them that are in darkenesse / an enshroumer of the vnwyse: a teacher of the simple: whiche haste the ensample of knowlege and of the truth in the lawe.

¶ Nowe teachest thou other / and teachest not thy selfe: ¶ Thou preachest that a man should not scale / and thou scalest. ¶ Thou sayest /

Dcl. s. b  
2po. 33 d

¶ Epl. i. b

B  
Actu. r. b

Epl. vi. s

Gal. 3. a

¶ Mt. vi. c

Luc. vi. e

Jacob. i. c

Mat. 23. o

Job. vii. c

¶ Mt. vi. a

1322

## The Epistle to the Romaynes.

that a man should not breake wordes/ and thou breakest wordes. Thou abhorrest ymagines/ and robbest God of his honour. Thou makest thy Boall of the law/ and thou breakest ymge of the lawe/ thou dishonourest God. For whome you to the name of God euill spoken of amonge the Gentiles/ as it is written.

Es. 44. a  
Es. xxxv. b

The circumcision verely auayleth/ if thou kepe the lawe/ but if thou breake the lawe/ then is thy circumcision become vncircumcision. Therefore if the vncircumcision kepe the right thinges conteyned in the lawe/ shall not his vncircumcision be counted for circumcision? And so it that of nature is vncircumcison/ and fulfilleth the lawe/ shall wadge the which vnder the letter and circumcision transgresseth the lawe. For he is not a Jewe/ whiche is a Jewe outward: neither is that circumcision/ whiche is done outwardly in the fleshe: But he is a Jewe/ whiche is hyd within. And\* the circumcision of the herte is the circumcision/ whiche is done in the spere/ not in the letter. Whose prayse is not of men/ but of God.

Job. viij. b  
Rom. 12. a  
\* Colof. 3. b

### The III. Chapter.

**W**hat furtheraunce then haue the Jewes? Or what asuuntageth circumcision? Surely very muche. First vnto them was comitid what God spake: But where as some of them hyd not beleefe thercon/ what then? should they vnderleafe make the promise of God of none effect: God forbid. Let it rather be thus that God is true/ and all men liars. As it is writen: That thou maist be iustified in thy sayings/ and shouldst overcome whan thou art iudged.

Rom. ix. a  
\* 9. Ti. ij. b

Job. 14. e  
\* Pf. cxx. a  
\* Psal. 1. a

But if it be for that our vnrightheousnesse praisech the rightheousnesse of God/ what shal we saye? As God then vnrightheous/ that he is angry therfor? (I speake thus after the maner of men) God forbid. Howe might God then iudge the world? for if the much of God be thowme my speche more excellencc vnto his prayse/ why should he then be iudged yet as a sinner/ a not rather to do thus: (as we are euill spoken of/ and as some repute/ that we should saie.) Let vs do euell/ that good maye come therof. Whose Damnation is iust.

What saye we then? are we better then

they? No/ in no wyse: for we haue proued as foue/ that both the Jewes and Grekes are all vnder synne. As it is writen: There is none righteous/ no/ nor one. There is none that vnderstandeth/ there is none that seeketh after God. They are all gone out of the waye/ they are altogether become enprofittable: there is none that doeth good/ no/ nor one. They thowe is an open sepulchre/ with their tunges they haue deceaued/ the poison of Asps is vnder their lippes. Their mouth is full of cursing and byrnesse. Their feet are swift to shed bloude. Destruction and wretchednes are in their waies/ and the waye of peace haue they not knowne. There is no feare of God before their eyes.

Rom. 1. b  
Rom. 2. a  
Rom. 3. a  
Rom. 3. b  
Rom. 3. c  
Rom. 3. d  
Rom. 3. e  
Rom. 3. f  
Rom. 3. g  
Rom. 3. h  
Rom. 3. i  
Rom. 3. j  
Rom. 3. k  
Rom. 3. l  
Rom. 3. m  
Rom. 3. n  
Rom. 3. o  
Rom. 3. p  
Rom. 3. q  
Rom. 3. r  
Rom. 3. s  
Rom. 3. t  
Rom. 3. u  
Rom. 3. v  
Rom. 3. w  
Rom. 3. x  
Rom. 3. y  
Rom. 3. z

But we knowe that whatsoeuer the lawe sayeth/ it sayeth it vnto them which are vnder the lawe/ that euery mouth maie be stopped: and that all the world maie be venter vnto God/ because that by the dedes of the lawe/ no fleshe maye be iustified in his sight. For by the lawe cometh but the knowledge of synne. But nowe without aduantage to the lawe/ is the rightheousnesse which auayleth before God/ declared/ hauinge witness of the lawe/ and the prophetes: But I speake of the rightheousnesse before God/ whiche cometh by the faith on Iesus Christ vnto al/ and vnto all them that beleefe.

For there is no Difference: for they are all synners/ a wante the prayse that God should haue of them/ but without desiringe as they made rightheous/ euen by his grace/ therfore the redemption that is done by Christ Iesu/ whom God hath set for a Mercies sake thowme faith in his bloude/ to shewe the rightheousnesse whiche auayleth before hym/ in that he forgiveth the synnes/ whiche were done before vnder the sufferance of God/ whiche he suffered/ that at his tyme he might shewe the rightheousnesse/ which auayleth before him: that he onely might be rightheous/ a the rightheous maker of hum whiche is of the faith on Iesus. For

There is nowe then thy reioycyng. It is concluded. By what lawe? By the lawe of workes/ Nay/ but by the lawe of faith. What holde therefore that a man is iustified by faith/ without the workes of the lawe. Or is God the

Rom. 8. a  
Rom. 8. b  
Rom. 8. c  
Rom. 8. d  
Rom. 8. e  
Rom. 8. f  
Rom. 8. g  
Rom. 8. h  
Rom. 8. i  
Rom. 8. j  
Rom. 8. k  
Rom. 8. l  
Rom. 8. m  
Rom. 8. n  
Rom. 8. o  
Rom. 8. p  
Rom. 8. q  
Rom. 8. r  
Rom. 8. s  
Rom. 8. t  
Rom. 8. u  
Rom. 8. v  
Rom. 8. w  
Rom. 8. x  
Rom. 8. y  
Rom. 8. z

the God of the Jewes onely: Is he not also the God of the Hebrins? Is he not also the God of the Grecken also / for so muche as he is the God onely that iustificth the circumcision / whiche is of sayth: and the vncircumcision thow we sayth: **A**lthow we then the lawe thow we sayth: God sayth. But we maye agayn the lawe.

## The IIII. Chapter.

**W**hat shall we saye then / that Abraham / our father / as pertaininge to the fleshe / by synde: This we saye: If Abraham were made righteous thow we sayth: then hath he wherein to reioyce / but not before God.

**B**ut what sayeth the scripture: Abraham beleeued God / and that was counted vnto him for righteousnesse. Vnto him y<sup>e</sup> goeth aboute with workes as the rewarder not reformed of fauoure / but of duty: **W**hen he vnto him that goeth not aboute with workes / but beleeueth on hym that iustificth the vngodly: his faith counted for righteousnesse. Euen as Dauid sayeth also: that blessednesse is onely that nō / vnto whome God counted righteousnesse without addinge to of workes / where he saith:

**B**lessed are they whose vnrighthousnesse are forgiveness / and whose synnes are couered. Blessed is the man / vnto whome the Lord imputeth no synne.

**W**hat this blessednesse goeth it ouer the circumcision / or ouer the vncircumcision: We must needs graunte / that Abrahams sayth was counted vnto hym for righteousnesse. How was it then referred vnto hym: In the circumcision / or in the vncircumcision? Doubtles:

**I**n the circumcision / but in the vncircumcision: As for the taken of circumcision / he reuerend it for a feale of the righteousnesse of sayth / whiche he had seen in the vncircumcision: that he shoulde be a father of all them that beleeue / beinge in the vncircumcision / that it myghte be counted vnto them also for righteousnesse / and that he myghte be a father of circumcision / not onely of them that are of the circumcision / but of them also that walke in the footsteps of the sayth / whiche was in the vncircumcision of our father Abraham.

**F**or the promise / that he shoulde be the heire of the worlde / was not made vnto Abraham as to hye side / thow we the lawe / but thow we

the righteousnesse of sayth. For if they which are of the lawe be heires / then is faith vaine / and the promise of none effecte / for so muche as the lawe causeth but wrath. For where the lawe is not / there is also no transgression. Therefore was the promise made thow faith / that it myghte come of fauoure / whereby the promise myghte be made sure vnto all the fedes: not onely vnto hym whiche is of the lawe / but also vnto him that is of the sayth of Abraham / which is the father of vs all. **As it is writte:** I haue made the a father of many Hebrins before God / thow he hath deluded: whiche and it: a quickeneth the dead / a called it which is not / that it maye be.

**A**nd he deluded vnto hope / where nothinge was to hope / that he shoulde be a father of many Hebrins / accordinge as it was saide vnto hym: **E**uen so shall thy febe be. **A**nd he was not sayth in sayth / nyther considred his owne body / whiche was dead already / whyle he was almost an hundred yeare olde / neyther the dead wombe of Sara. For he doubteth not in the promise of God: thow he vnderlefe / but was stronge in faith / and gaue God the prayse / and was iure that / like / what God promyseth / he is able to make it good. **A**nd therefore was it referred vnto hym for righteousnesse. **B**ut this is not written onely for his sake / that it was counted vnto him / but also for oure sakes: vnto whome it shalbe counted / if we beleeve on hym that raysed vp oure Lord Iesus from the dead. **W**hich was geuen for our synnes / and raysed vp for oure righteousnesse sake.

## The V. Chapter.

**B**ecause therefore that we are iustified by faith / we haue peace with God thow our Lord Iesus Christ / by whome also we haue an entrance in sayth vnto his grace / wherein we stande / and / reioyce in the hope of the glorie for to come / whiche God shall geue. **N**ot onely that / but we reioyce also in troubles / for so muche as we knowe y<sup>e</sup> trouble bringeth patience / patience bringeth experiance / experiance bringeth hope: **A**s for hope / it leaseth vs not come to confusion / because the loue of God is shed abroade in our hertes / by the Ephe: if a holy spooth which is geuen vnto vs. **F**or Coloss: a when we were yet workes accordinge to the and q

## The Epistle to the Romaynes.

ryne/ Christ dyed for vs vngodly. Now death  
there scarce any mā for the righteousnesse sake:  
Peraduenture for a good man durst one dye.  
¶ Therefore death God set forth bys loue to  
ward vs/in that Christ dyed for vs/whan we  
were yet synners: Much more then shal we be  
saued from wrath by hym: synne we are now  
made righteous thowse his bloude.

**B** For if we were reconciled vnto God by the  
death of his sonne / whan we were yet ene-  
myes: much more shall we be saued by hym/  
now that we are reconciled. Not onely that/  
but we receiue also in God thowse our Lo-  
de Iesus Christ/ by whome we haue now re-  
ceaued th: attonement. ¶

Gen. iij. a

Wherefore t as by one man synne entred  
into the worlde / and death by the meane of  
synne: euen so wente the death also ouer all  
men/in so muche as they all haue sinned. For  
synne was in the worlde vnto the lawe: but  
where no lawe is/there is not synne regarded.  
¶ Neuerthelesse / death ragyned from Adā vnto  
Noah / euen ouer them also that sinned not  
with lyke transgression as bys Adā / whiche  
is the ymage of hym that was to come.

Joan. iij. b

But it is not with the t gyfte as with the  
synne: for if thowse synne of one many be  
dead/ yet much more plentifully came t grace  
and gyfte of God vpon many / by the fauour  
that belongeth vnto one man Iesu Christ.

Joan. i. b

¶ And the gyfte is not onely ouer one synne/  
as death came thowse one synne / of one that  
sinned. For the iudgement came of one synne  
vnto condemnation / but the gyfte to iustifie  
from many synnes for if by the synne of one  
death ragyned by the meane of one: much  
more shall they which receiue the aboundance  
of grace and of the gyfte vnto righteousnesse/  
ragyne in lyfe by t meane of one Iesu Christ.  
¶ Likewise then as by the synne of one conde-  
pnacion came an all men / euen so also by the  
righteousnesse of one / came the iustifienge of  
lyfe vpon all men. For as by the disobedience  
of one / many became synners / euen so by the  
obediens of one shall many be made right-  
eous.

Galat. v. e

\* Luc. iij. e

¶ But the lawe in the meane synne entred/  
that synne shoulde increase. ¶ Neuerthelesse/  
where aboundance of synne was / there was  
yet more plentifully. of grace / that lyfe as

synne had ragyned vnto death/euen so myght  
grace ragyne also thowse righteousnesse in  
cruell synnge lyfe / by the meane of Iesus  
Christ. ¶

The VI. Chapter.

**W**hat shall we saye then? Shall we con-  
tinue in synne / that there maye be abound-  
dauce of grace? God forbid. Howe shall we  
lyue in synne / that are dead by it? ¶ Answere  
ye not / that all we which are baptysed into Iesu  
Christ / are baptysed into his death? There-  
fore are we buried with hym by baptisme into  
death / that lyfe as Christ was rayfed vp from  
the dead by the gloiye of the father / t euen so  
we also shoulde walke in a newe lyfe. For if we  
be grafed with hym vnto lyfe death / then shd  
we be lyke the resurrection also: For so muche  
as we knowe / that oure olde man is crucified  
with hym / that t synfull bodye myghte cease/  
that hereforth we shoulde serue synne no more.  
¶ For he that is dead / is made righteous from  
synne.

¶ But if we be dead with Christ / we beleue  
that we shall lyue also with hym / and are sure  
\* that Christ rayfed from the dead / shd be no  
more: death shall haue no more power ouer  
hym. For as touchynge that he dyed / he dyd  
concernynge synne onely: but as touchynge that  
he lyueth / he lyueth vnto God. ¶ Likewise is  
also / euenne youre selfe as to be euen dead con-  
cernynge synne / and to lyue vnto God by  
rotye Iesus Christ oure Lo. de. ¶ Let  
not synne ragyne therefore in your mortal bodye/  
that ye shoulde obey vnto the lustes of it. They  
ther geue ye ouer youre memberes vnto synne  
to be weapens of vnrightheousnesse / but geue  
ouer youre selfe vnto God / as they that  
dead are become lyuynge / and youre mem-  
beres vnto God / to be weapens of righteou-  
nesse. For synne shall not haue power of you  
in so muche as ye are not vnder the lawe / but  
vnder grace.

Howe then? Shall we synne / because we are  
not vnder the lawe / but vnder grace? God forbid.  
¶ Knowe ye not / that loke vnto whom ye  
geue ouer youre selfe as seruantes to t  
bey / bys seruantes ye are to whom ye obey /  
whether it be of synne vnto death / or of obedi-  
ence vnto righteousnesse? But God be than-  
ked / that though ye haue ben the seruantes of  
synne



sinne / ye are now yet obedient of herte to the  
 example of the Doctine / whereunto ye are  
 committed: For now that ye are made free fro  
 sinne / ye are become the seruantes of righte-  
 ousnesse. **R**

**E** For I will speake grossly / because of the weak-  
 ness of your fleshe. Like as ye haue given  
 ouer your members to the seruice of uncleanesse /  
 from one wickednesse to another: Eue so now  
 also geue ouer your members to the seruice of  
 rightousnesse: that ye may be holy. For wha-  
 ye were the seruantes of sinne / ye were loue  
 fro rightousnesse. What frute had ye at that  
 tyme in those thinges / whereof ye are now as-  
 shamed: For the ende of such thinges is death.  
 But now that ye be free fro sinne / and are be-  
 come the seruantes of God / ye haue your frute  
 that ye shoulde be holy: but the ende is eternall  
 glory. For death is the reward of sinne /  
 but the gift of God is everlasting life in Christ  
 Iesu oure Lorde. **R**

## The VII. Chapter.

**W**here ye not brethren: (For I speake vnto  
 them that knowe the lawe) howe that the  
 lawe hath power vpon a man as long as he  
 liueth: For the woman that is in subiection  
 to the man / is bounde vnto the lawe whyle  
 she liueth: but if the man dye / then is she  
 loosed from the lawe that concerneth the ma-  
 n: If she be now with another man / whyle the  
 man liueth / she shall be called a wedlocke break-  
 er: But if the man be dead / she is free from  
 the lawe / so that she is no wedlocke breaker: if she  
 be with another man.

Euen so my brethren / ye also are dead vnto  
 the lawe by the body of Christ: that ye shoulde  
 be with another (namely with him that is ray-  
 sed vp from the dead): that we shoulde bringe  
 forth frute vnto God. For when we were in  
 the fleshe / the synfull lustes (which were stered  
 vp by the lawe) were myghty in oure mem-  
 bers to bringe forth frute vnto death. But  
 now are we loosed from the lawe / and dead  
 vnto it: that heid vs captiue / so that we shoulde  
 serue in a newe conuersation of the spere / and  
 not in the olde conuersation of the letter.

**W**hat shall we saye then: For the lawe sinnet  
 God so byde: Neuertheless / I knewe not sinne /  
 but by the lawe. For I had knowen nothinge  
 of luste / if the lawe had not sayde: Thou shalt

not lust. But then toke synne occasion at the  
 commaundement / and stered vp in me all man-  
 ner of lust. For without the lawe / synne was  
 dead. As for me / I lyued some tyme without  
 lawe. Howbeit / when the commaundement  
 came / synne reuoyced / but I was dead. And  
 the very same commaundement that was ge-  
 uen me vnto lyfe / was founde to be vnto me  
 an occasion of death: For synne toke occasion  
 at the commaundement / and deceaued me / and  
 stered me by the same commaundement. The lawe  
 in vnde is holy / and the commaundement stou-  
 deth holy / iuste and good. So that then which is  
 good become death vnto me: God forbid.  
 But synne that it myghte appere howe that it  
 is synne / hath wrought in me death: whowse  
 good: that synne myghte be sure of measure  
 synfull by the commaundement. For we knowe  
 that the lawe is spiritual / but I am carnall /  
 I solde vnder synne: because I knowe not  
 what I do. For I do not that I woulde / but  
 what I hate / that do I. If I do knowe that  
 which I will not / then graunte I that the  
 lawe is good.

So then it is not I that do it / but synne  
 that dwelleth in me: For I knowe that in me /  
 (that is in my fleshe) there dwelleth no good  
 thinge. To will is present with me / but to per-  
 forme that which is good / I fynde not. For  
 the good that I will / do I not: but the euill  
 which I will not / that do I. If I do not /  
 that I will not: the is it not I that do / but synne  
 that dwelleth in me.

Thus fynde I now by the lawe / that when  
 I will do good / euill is present with me. For I  
 desire in the lawe of God after the inward  
 man: but the euill lawe in my members /  
 which stryuethe agaynst the lawe of my mynde /  
 and taketh me prisoner in the lawe of synne /  
 whiche is in my members. O wretched man  
 that I am / who shall deliuer me from this  
 body of this death: I thanke God whowse  
 Christ oure Lorde. So then with the mynde  
 I serue the lawe of God / but with the fleshe  
 I serue the lawe of synne.

## The VIII. Chapter.

**W**hen is there now no damnacion vnto  
 them that are in Christ Iesu / which walke  
 not after the fleshe / but after the spere. For the  
 ff q lawe

## The Epistle to the Romaynes.

**For** of the spere (that bringeth life in Christ Iesu) hath made me T free from the lawe of synne and deað. \* For what impossible was vnto the lawe: in as muche as it was weake because of the fleshe: That performed God/ and sent bys sonne in the similitude of synfull fleshe/ and by T synne damned synne in the fleshe: that the righteousness required of the lawe/ might be fulfilled in vs/ whiche walke nor after the fleshe/ but after the spere. For they that are fleshy/ are fleshy mynded: but they that are goodly/ are goodly mynded. To be fleshy mynded/ is deað: but to be goodly mynded/ is life and peare. **I**

**For** to be fleshy mynded/ is enemye against God/ T synn/ it is not subdued vnto the lawe of God/ for it can not also. As for them that are fleshy/ they can not please God. Horriblye are not fleshy/ but goodly/ if so be that the spere of God dwel in you. But who so hath in the spere of Christ/ the same is not by a creature the self/ if Christ be in you/ then is the body deað because of synne: But the spere is lyfe for righteousness sake.

**Wherefor** if the spere of him/ that rayset vp Iesue from the deað/ dwell in you/ then shall euen be also that rayset vp Christ from y deað/ quicken your mortall bodies/ because that bys spere dwelleth in you. **T** Therefore brethren/ we are now veterans/ not to the fleshe/ to lyue after the fleshe/ for if ye lyue after the fleshe/ ye must dye: but if ye mortifie the dedes of the body thowme the spere/ ye shall lyue. For who secur are led by the spere of God/ are Gods chyldren: T for ye haue not recoued the spere of bondage to feare any more/ but ye haue recoued the spere of adopcion/ whereby we are: Abba/ deare father. **T** The same spere certifieth our spere/ that we are the chyldren of God.

**If** we be chyldren/ the are we heyres also/ namely the heyres of God/ and heyres annexed with Christ/ if so be y we suffer together / that we may be also glorified together. **I** **T** For I suppose/ that the afflictions of this tyme/ are not worthy of the glory/ whiche shal be shewed vpon vs. \* For the seruent longinge of the creature/ loketh for the appearing of the chyldren of wynd/ because the creature is subdued vnto vayne agaynst her will/ but for his will that subdued her vpon hope. For the creature

also shal be free from the bondage of corruption/ vnto the glorious libertye of the chyldren of God. For we knowe/ that eury creature groweth/ T and knoweth with vs in payne vnto the same tyme.

**For** they eneye/ but we our selves also/ whiche haue the first frutes of the spere/ growe with our selues for the chyldshyppe/ and loke for the deliuerance of oure body. For we are set in vnde/ bondage/ in hope: T but the hope that is in vs/ is hope for how can a man hope for that which he seeth: But if we hope for that which we se not/ then do we thowme patience abyde for it.

**Like** wise the spere also helpeth our weaknesse: for we knowe not what we shoulde desire as we oughte: T neuertheless/ the spere selfe maketh intercession myghtly for vs with vnspeakable groninges. **T** Howbeit/ be I fearde/ the hart/ knoweth what the mynde of the spere is: for he maketh intercession for the saintes/ according to y pleasure of God. **I** **T** But sure we are/ that all thinges serue for the best vnto them that loue God: whiche are called of purpose. for those/ whome he knoweth before/ hath he ordeyned also before/ that they shoulde be lyfe fashioned vnto the shape of his sonne/ that he might be the first begotten amonge many brethren. As for those whome he hath ordeyned before/ the hath be called also: a whome he hath called/ them hath he also indowed righteous: and whome he hath made righteous/ the hath be called also.

**What** shal we saye then vnto these thinges? **T** If God be on oure syde/ who can be agaynst vs? **T** Whiche spere nor his owne sonne/ but he hath geuen him for vs all/ how shall he not with him geue vs all thinges also? Who will laye any thinge to the charge of Gods choyse? **T** It is God that maketh righteous/ who will then condemne? **T** It is Christ that dyed/ yet rather which is rayset vp agayne: whiche is also the right hande of God/ and maketh intercession for vs.

**Who** will separate vs from y loue of God? **T** trouble: or angur/ be: or persecution: or hunger: or nakednesse: or pailere: or frearde: **T** Yet is written: **T** For thy sake/ we will fill all the daye longe/ we are counted as shepe appointed to be slayn. **T** Neuertheless/ in all these thinges

Gal. iij. a  
ij. Tim. i. a  
ij. Cor. ij. c  
and v. a  
Eph. ij. b  
Act. v. a  
q. Cor. iij. a  
ij. Cor. iij. a  
ij. Cor. v. a

gros we ouer come sarre/for he sake that loued vs. For sure I am/that neyther deatn nor lyfe/ neyther aungel nor rule/ neyther power/ neyther thinges present/ neyther thinges to come/ neyther heuyt nor lowch/ neyther any other creature shalbe able to separate vs from the loue of God/ whiche is in Christ Iesu oure Lord. R

## The IX. Chapter.

**A** Saye the truty in Christ/ a lye not/ wherof my conscience beareth me witness in I holy ghoost/ that I haue great beauntesse/ and continual sorrowe in my herte. For I haue myssed my selfe to be cursyd from Christ/ for my brethren/ that are my frinsmen after the flesch/ which are of Israel: I into whome pertayneth the dyschyllyppe/ and the glorie/ and the conuenciance/ and the lawe/ and the seruice of God/ and the promises: whose are also the fathers/ of whome (after the flesch) cometh Christ/ whiche is God ouer all/ blessed for euer Amen. But I speake not these thinges/ so though the woorde of God were of none effecte: For they are not all Israclites/ whiche are of Israel: neyther are they all chyldren/ because they are the seds of Abraham: but in Isaac shall the seds be called vnto thes/ that is. They which are chyldren after the flesch/ are not the chyldren of God/ but the chyldren of the promes are counted for the seds. For this is a woorde of the promes: where he sayth: I Aboute this tyme wyl I come/ and Sara shall haue a sonne.

**B** Howbeit it is not so/ with this onely/ but also withan I Rebecca was with chyldre by one/ namely by oure father Isaac/ for euer the chyldren were boune/ and had done neyther good nor bad/ that is purpose of God myght stande according to his election/ nor by the beleeuinge of woikes/ but by the grace of the caller/ it was sedythe vnto her: The greater shal serue the lesse. As it is written: I Jacob haue I loued/ but Esau haue I hated.

**W**hat shall we saye then? is God then vnrightheous? God forby. For he sayeth vnto Moses: I shew mercy to whome I shew mercy: a haue compassion on whom I haue compassion. So lych it not the in any mans wil/ or runnynge/ but in the mercy of God. For the scripture sayeth vnto Pharaos: For this cause

haue I sterch the vp/ euen to shewe my power on thes/ that my name myght be declared in all lades. Thus hath he mercy on whome he wyl/ and whome he wyl he hardeneth.

**T**hou wile saye then vnto me/ why blameth he vs yet? For who can resist his will? Wherof thou ma/ who are thou? I dyspursueth God/ and sayth/ b Sayeth the woofe to his woofemaid: Why hast thou made me on this fashion? Hath not the Ter. xviij. a potter power/ out of one claye to make I velle/ one vessel vnto honoure/ and another vnto dishonoure? Therefore whiche God wolde becaus I Tim. i. c. death/ and to make his power knowne/ he brought forth with great patience the vessel of wrath/ whiche are ordeyned to damnation: that he myght declare the rythes of his glorie on the vessel of mercy/ whiche he had prepared vnto glory/ whome he hath called/ I namely vs/ not onely of the Grekes/ but also of the Genetyles. As he sayeth also by Osee: I Osee i. c. I wyl call that my people/ whiche is not my people/ and my beloued/ whiche is not the beloued. And it shall come to passe in the place/ where it was sayde vnto them: Ye are not my people/ there shall they be called the chyldren of the lyuynge God. But Esay cried ouer Israel: I Though the numbre of the chyldren of Israel be as the sande of the seeyn/ shal there but a remnaunte be saued. For there is the woide that synysshed/ a hostentent in righteounesse. Amos. i. b. For a hoore woide shall God make vpd carth. And as Esay sayd before: I Excepte the Lotte of Sabaoth had lefte vs seds: we shoulde haue ben as Sodoma/ and lyfe vnto Gomora.

**W**hat shall we saye then? This wyl we saye: The Grekyen whiche folowed not righteounesse/ haue ouertaken righteounesse: but I speake of the righteounesse that cometh of sayth. Agayne/ Israel folowed the lawe of righteounesse/ and atsayned not vnto the lawe of righteounesse: Why for? Euen because they sought it not out of sayth/ but as it were out of a bestrynge of woikes. For they haue sinned at the stomblynge stone. As it is written: I Beholde/ I lay in Spana a stone to stombe at/ and a rocke to be offendyd arand whosof euer beluech on him/ shall not be confounded.

## The Epistle to the Romaynes.

**R**eborn / my hartes desire / and prayer  
 vnto God / for I feare / that they myght  
 be sau'd. For I feare them receiue / that they  
 are t' selous Gods cause / but not with vnder-  
 standinge. For they knowe not the ryghte  
 outnesse / whiche auayth before God / and go  
 about to mayntayne theyr owne ryghteous-  
 nesse: and thus they are not subdued vnto the  
 ryghteousnesse / that is of value before God.  
 For: Christ is the ende of the lawe / vnto righte-  
 ousnesse / for euery one that beleueth. As Mo-  
 ses wryteth of the righteousnesse / which com-  
 meth of the lawe / that the man which doeth  
 the same / shall liue therein. But the righte-  
 ousnesse / whiche cometh of sayth / speaketh  
 on this wise: Saye not in thine herte:  
 Who will go vp into heauen: that is nothinge  
 do the to fetch Christ downe. Or who will  
 go downe into the deepe: that is nothinge  
 do then to fetch vp Christ from the dead.  
 But what sayeth the scripture: The worde is  
 nye the / euen in thy mouth / and in thine  
 herte. Why is the worde of sayth that we  
 preache. For: if thou knowest Iesus with  
 thy mouth: that he is the Lorde: and beleuest  
 in thine herte / that God hath rayed hym vp  
 from the dead: thou shalt be sau'd. It is for  
 if a man belefe from the herte / he shalbe made  
 righteous: and if a man knowlege with the  
 mouth / he shalbe sau'd. For: the scripture  
 sayeth: Whosoever beleueth on hym / shall not  
 be confounded.

There is no difference / neyther of the Jewe  
 nor of the Gentyle. For one is Lorde of all /  
 whiche is rysh vnto all that call vpon hym.  
 For whosoever shall call vpon the name of  
 the Lorde / shalbe sau'd. But how shall they  
 call vpon hym / on whome they belefe not?  
 How shall they belefe on hym / of whome they  
 haue not herd? How shall they heare with-  
 out a preacher? But how shall they preache  
 except they be sente? As it is wrytten: For  
 we haue beueryfull are the feet of the that preache peace /  
 that bynng good ryngers: But they are not  
 all obedient vnto the Gospell. For I say  
 sayeth: The Lorde / who beleueth oure prea-  
 chynge. So then sayth cometh by hea-  
 ringe: but hearinge cometh by the worde of  
 God.

But I saye: Haue they not herde: No

Doubte / that founde wente out into all lan-  
 des / and their wordes into the endes of the  
 world. It But I saye: Hath not Israel know-  
 ment? Hys / knowe sayeth. I will prouoke  
 them to enuy / by them that are: not my peo-  
 ple: and by a foolish nation wil I anger you.  
 I say aser him is bolde / and sayth: I am  
 soude of the that sought me not / and haue ap-  
 peared vnto them / that aged nor aser me. But  
 vnto Israel he sayeth: All the daye longe haue  
 I stretched forth my handes vnto a people that  
 beleueth not / but speaketh agaynst me.

### The. XI. Chapter.

**S**aye the: that hard God thrust out his peo-  
 ple? God forbyd / for I also am an Israelite  
 here / of the side of Zababam out of the trybe of  
 Ben Jamin. God hath not thrust out his peo-  
 ple / whome he ferue before. Or: wryte  
 not what the scripture sayth of Elias / how  
 he maketh intercession vnto God agaynst Is-  
 rael / and sayeth: The Lorde / they haue slayne  
 thy Prophetes / and bygged doune thine altars.  
 And I am lefte ouer onely / and they  
 seke my lyfe. But what sayeth the auisour of  
 God vnto hym: I haue referu'd vnto me  
 seven thousande men / which haue not bowed  
 theyr knee before Baal. Euen so sayeth it now  
 at this tyme also / with thy remnant after  
 the election of grace. That if it be done of grace /  
 then is it not of deservynge: els were grace  
 no grace. But if it be of deservynge / then is  
 grace nothinge: els were deservynge no des-  
 ervynge.

What then? Israel hath not obtayned that  
 which he soughte: but the election hath obtey-  
 ned it. As for the other: they are blinded. As it  
 is wrytten: God hath given them the spere  
 of vnquietnesse / eyes that they shoulde not see  
 and eares that they shoulde not heare / eue vnto  
 this daye. And Sauid sayeth: Let theyr  
 table be made a snare to take them withal /  
 and an occasion to fall / and a rewarde vnto them.  
 Let their eyes be blinded that they se not / and  
 eue so we doune their backes.

I saye then: Haue they therefore stombled?  
 that they shoulde cleane fall to nauyght? God  
 forbyd: but thow we ther fall in saluation hap-  
 pened vnto the Gentylen / that he myght prou-  
 uoke them to be selous after them. For if they  
 fall be the ryche of the world / and the myne  
 synge

Rom. ix. d  
 Gal. iiij. b

Mart. v. b

Leu. xviij. a  
 Galat. iij. b

Deu. xxx. c

Esai. lviij. c

Joel. ij. f  
 Ierem. ij. b  
 and xij. b

Esai. liij. d

Esai. liij. a  
 Ios. viij. c

Psal. lxxv. d

Psal. lxxv. d

Psal. lxxv. d

Psal. lxxv. d

Psal. lxxv. d

Psal. lxxv. d

spynge of them the ryces of the Heythen: howe muche more shoulde it be so/ if their fulnes were there: I praye vnto you Heythen: for in as much as I am the Apostle of the Heythe/ I will playe myne office/ if I might prouide them vnto ylle/ whiche are my selfe and saue some of them. For if the losse of them be the reconcilinge of the world/ what were that els/ then as if they were taken of the dead? If the beginnyng be holy/ then is all y<sup>e</sup> howe holy: and if the rote be holy/ the are the biau-  
des holy also.

¶ But though some of the biau-  
des be broken/ and thou/ when thou wast a wyde olyue tree/ art graffed in amonge them/ and made partaker of the rote/ and sappe of the t<sup>e</sup> olyue tree/ boast not thy selfe agaynst the biau-  
des. If thou boast thy selfe agaynst the/ then beart<sup>e</sup> not that y<sup>e</sup> rote/ but the rote beareth the. Thou wilt saye then/ that the biau-  
des are broken of/ that I myghte be graffed in. Thou sayest well. They are broken of because of theyr vnbelife/ but thou standest in some belife. ¶ Be not thou, byre myned/ but feare/ synge God hath not spard the natural biau-  
des: lesse also spare not the.

¶ Holde therfore the kindnesse/ and rigourousnesse of God: on them whiche sell rigourousnesse: but towarde the kindnesse/ if thou continue in the kindnesse. ¶ As shal thou be betwen of: † and they/ if they byde not stel in vnbelife/ shal be graffed in agayne. For God is of power to graffe them in agayne. For if thou be cut out of the natural wyde olyue tree/ and graffed/ (contrary to nature) in the good olyue tree/ howe muche more shall they that are natural/ be graffed in their owne olyue tree agayne?

¶ I wolde not that thy secrete shoulde be hyd from you brethren/ lesse shoulde be wyse in your owne conceales) that partly blindsnesse is happened vnto Israel/ † So longe till the fulnesse of the Heythen be comen. And so all Israel shal be saued. ¶ As it is written: ¶ There shal come one of Syon be that doeth Rehyer/ and shall turne away vngodlinesse from Jacob. And it is my conuenaunt with them/ when I shall call away their finnesse. ¶ As concerninge the Gospell/ I holde them as enemies for your sake: but as them

synge the election/ I loue them for the sake thers sake.

¶ For verily the giftes and callinge of God are such/ that it can not repent hym of the. For like wyse as ye also in tyme past haue not beleued/ but now haue obpayned mercy thowrue their vnbelife: Euen so now haue they not beleued on the mercy/ whiche is happened vnto you/ that they also maye obpayne mercy. For God hath closed vp all vnder vnbelife/ that be myghte haue mercy on all.

¶ O the depense of the ryces/ both of the wysdome and knowlege of God: † Howe in-  
comprehensible are bys iudgements/ and bys wayes vnsearchable: † For who hath knowe the mynde of the Lorde? Or who hath ben bys counsaill geur: Or who hath giuen him y<sup>e</sup> ought afore hande/ that he myghte be recom-  
penced agayne: † For of hym/ and thowrue: ¶ Esai. liiij. c. hym/ and in hym are all thinges. ¶ Ro. iij. c. playe for cur/ Amen.

The XII. Chapter. ¶

¶ Beweche you brethren by the meynfullnesse of God/ that ye giue ouer your bodyes for a sacrifice/ that is quicke/ holy/ and accept-  
table vnto God/ whiche is youre reasonable seruinge of God. And fashion not your selves lyke vnto theys world/ but be chaunged thowrue the reuertyng of youre mynde/ that ye maye proue/ what thinge that good/ that are acceptable/ and perfecte will of God is. For I saye thowrue the grace that is giuen me/ vnto every man amonge you: that no man esteeme of hym selfe more/ then it becometh hym to esteeme: † but that he discretely iudg: of hym selfe/ accordinge as God hath scale vnto every man the measure of sayth. ¶ For like as the churche haue many members in one body/ but all the members haue not one maner of operacion: Euen so we beynge many/ are one body in Christ. ¶ But amonge our selfes euery one is the membe: of another/ and haue by our gyses/ accordinge to the grace that is giuen vnto vs. † If any man haue the gift of Prophecyng/ let it be accordinge to the sayth.

¶ Let them that hath an offyce/ wayte vpon the offyce: let hym that teacheth/ take heed to the doctrine: let hym that exhorteth/ giue attendaunce to the exhortacion. † If any man

ia. a  
ia. d  
ia. b  
ia. c  
ia. c  
ia. b  
ia. c

Cap. xviij. a  
Cap. i. b  
Esai. xl. b  
1. Cor. ii. b  
Esai. liiij. c  
Eph. v. b  
1. Thes. iij. c  
Eccle. iij. c  
Rom. xiiij. a  
1. Cor. viij. a  
1. Cor. xij. b  
Eph. iij. b

1. Pet. iij. b  
Act. ij. c

## The Epistle to the Romaynees.

**Leu.** geueth/let hym gene with hygience. † Let hym eate rulerth & be diligent. \* If any man shewe mercy/let hym do it with chearfulness/ † Amos v. let loue be without dissimulation. † Hate that which is euil/ cleue vnto that which is good. Be kinde one to another with brotherly loue. † In geuyng to vniuers go one before another. † Be not slothfull in the busynce that ye haue in hande: Be seruent in the spere/scringe the Lo:de. Keioyce in hope/ Be patient in trouble/Continue in prayer. Distribute vnto the necessites of the sanctes. † Be gladd to herbarowe. Bless them that persecute you. Bless/and curse not. Be merry with them that are merry/and wepe with them that wepe.

**C** † Be of one mynde amonge youre selfes. † **Philip. ii. a** † Be not proude in youre owne conceits/ but make youre selfes equal to them of the lower sorte. Be not wyse in youre owne opinion. † **1 Cor. xiii. c** † Recommenye vnto nonan euil for euil. † **1 Pet. iii. b** † Prouide honeste afors hande towards euery man. If it be possible (as much as in you is) haue peace with all men.

**deut. xxxii. c** Early becoume/ avenge not youre selfes/ but geue loue vnto the wrath of God. For it is myn: † Vengeance is myne/ and I will reuerde/ sayeth the Lo:de. Therefore/ † If thyn enemye hunger/ feede hym. If he thyrst/ geue hym drynke. For in so doyng thou shalt heape coales of fyre vpon hys heade. Be not overcome with euil/ but overcome thou euill with good. †

### The XIII. Chapter. †

**1** **Cap. vi. a** **1 Pet. ii. b** Let every soule submitte him selfe to the authorite of the hyer powres. † For there is no power but of God. The powres that be/ are ordeyned of God/ so that whosoever resisth the power/ resisth the ordinance of God. And they that resisth/ shall receaue to them selfes damnation. For rulers are not to be feared for good workes/ but of euil. If thou wylt be without feare of the power/ do well then/ and thou shalt haue payse of the same: for he is the mynister of God for thy wealthe. But if thou do euill/ then fear/ for he beareth not the freede for naught. For he is the mynister of God/ a taker of vengeance/ to punyssh the hym that doeth euill. Wherefore ye must needs obey/ not onely for punyssh-

ment/ but also because of conscience. For thyn cause muste ye geue tribute also. For they are gods ministers/ whiche maynteyn the same defence. †

† Geue to euery man therfore his dewtye/ as trybute to whome trybute belongeth: costume to whome costume is due: feare to whome feare delongeth: honoure to whome honoure pertaineth. † There nothinge to any man/ but to loue one another. † So: be that loueth as another/ hath fulfilled the lawe. For where it is sayde: Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: thou shalt not lust: if there be any other commaundement/ it is comprehended in thys weide: † Thou shalt loue thy neyghbour as thy selfe: † Loue thyselfe by a neyghbour no euill. Therefore to loue the fullylling of the lawe. †

† And for so muche as we knowe this/ namely the tyme/ † that the houre is now for us to ryse from slepe. For now is oure saluacion nether/ than when we belened/ the nyght is past/ but the daye is come. † Let vs therfore cast awaye the workes of darkenesse/ as put on the armour of lighte. Let vs walke honestlye as in the daye/ not in excess of eatinge/ and dronkenesse/ † not in chamburyng/ and wantonnesse/ † not in strife and enuyng: but let vs put ye on the Lo:de Jesus Christ. † And let vs make not provision for the flesh/ to fullyll the lustes of it. †

### The XIII. Chapter.

**H**ym that is weak in faith/ receaue vnto you/ and trouble not the consciences. One beleueth that he maye eat all thinge: but he that is weak eateth herbes. Let not hym that eateth/ despise him that eateth not: and let not hym which eateth not/ iudge hym that eateth/ for God hath receaue hym.

† Who are thou/ that iudgest another mans seruante? He standeth or falleth vnto his Lo:de: Yee/ he maye wel stande/ so: God is able to make him stand. Some man putteth difference betwene a veyse/ but another man counteth all dayes alike. † Let euery man be of his meaninge. For that putteth difference in the daye/ doeth it vnto the Lo:de/ as he that putteth no difference on the daye/ doeth it vnto the Lo:de also. He that eateth/ eateth vnto

unto the Lord: for he greeteth God thanke:  
and he that careth not/ careth not unto the  
Lord/and greeteth God thanke. For none  
of vs lieth to him selfe/and none dieth to him  
selfe. If we lyue/we lyue unto the Lord: If  
we dye/we dye unto the Lord. Therefore/  
whether we live or dye/we are the Lords.

**B** For thereto dyed Christ/and rose agayne/  
and reuyned/that he might be the Lord both  
of dead and quyet. But why iudgest thou  
thy brother? Or thou other/why despyest  
thou thy brother? We shall all be brought  
before the iudgemente seat of Christ. For  
it is written: As truly as I lyue/ sayeth  
the Lord/ all knes shall come vnto  
me/and all kynges shall knowlege vnto God.

**C** Thus shall every one of vs geue accompt  
tes for him selfe vnto God. Let vs not there-  
fore iudge one another any more. But iudge  
this rather/ that nona put a stumbling block  
or an occasiō to fall in his brothers waye.

**D** I knowe/and am full certified in the Lord  
Jesus/that there is nothinge commune of  
it selfe: but vnto him that iudgeth it to be com-  
mune to him is it commune. But if thy bro-  
ther be greued our thy meate/ or thy welthe  
thou not now in charyte. Destroye not with  
thy meate him/ for whome Christ dyed.

**E** Therefore that youe meate be not  
euell spoken of. For the kyngdome of God  
is not meate nor drynke/ but ryghteous-  
nesse and peace/ and ioye in the holy ghoost.  
Let that in these thynges serue Christ/  
please God/ and is commended of men.  
Let vs therefore folowe these thynges/ which  
make for peace/ and thynges wherewith one  
maye edifye another. Destroye not the  
worke of God for meates sake. All thynges  
truly are cleane/ but it is euell for man/  
whiche careth with hurt of his conscie-  
nce. It is muche better that thou eate na-  
sthe/ and haue no wyne/ nor any thyng/  
wherby thy brother stumbleth or fallerh/ or  
made weake. Haste I thou sayth/ haue it with  
thy selfe before God. Happy is he that con-  
demneth not him selfe in these thynges which  
be allowed. But he that maketh consciēce of  
it/ yet eateth/ is dampned: because he doeth  
it not of faith: for whatsoeuer is not of faith/  
the same is synne.

## The XV. Chapter.

**W**hat ye are stronge/ Iougher to beare the  
fraynesse of them which are weake/ and  
not to stande in oure owne conceite. Let e-  
very one of vs edifie him selfe/ so that he please  
his neighbour vnto his welth and edifyinge.  
For Christ pleased not him selfe/ but as  
it is written: The rebukes of them whiche  
rebuked the/ are fallen vpon me. Whatso-  
euer thynges are written afore tyme/ are  
written for oure learninge/ that we shoulde  
have patience and comforte of the scrip-  
res/ might haue hope. The God of patience  
and consolacion/ graunte you to be like myn-  
ded one to another accordinge vnto Iesu  
Christ/ that ye beynge of one mynde/ maye  
with one mouthe praise God the father of  
oure Lord Iesu Christ.

Wherfore reioyce ye one another/ as Christ  
hath reioyce you to the praye of God. But  
I saye/ that Christ/ Iesus was a mynister of  
the circumcisiō for the truth of God/ to  
confirmate the promys made vnto the fa-  
thers/ and that the Scriben mighte praise  
God because of mercy/ as it is written: I feare  
this cause very I praise the amonge the Gen-  
tiles/ and synge vnto thy name. And againe  
he sayeth: I Reioyce ye Hebrēen with hys  
people. And againe: \* Praise the Lorde  
all ye Genyles/ and laude him all ye nas-  
tyons. And againe I saye sayeth: There  
shalbe the rote of Iesse/ and he that shall  
rule the Genyles/ in hym shall the Gen-  
tyles trust. The God of hope fill you with  
all ioye and peace in belynging/ that ye maye  
be plentiful in hope throughe the power of  
the holy ghoost.

**F** I my selfe am full certified of you/ my  
brother/ that ye youre selues are full of good-  
nesse/ filled with all knowlege/ so that ye are  
able to exhorte one another. Accuse the best/  
dichewen/ I haue somewhat more boldly writ-  
ten vnto you/ as one that putteth you in re-  
membrance/ for the grace that is geuen me  
of God/ that I shoulde be a mynister of Iesu  
Christ amonge the Hebrēens/ to declare the  
Gospell of God/ that the Scriben might be  
an acceptable offeringe vnto God/ sanctified  
by the holy ghoost. Therefore make I boast my  
selfe throughe Iesu Christ/ that I maye with

## The Epistle to the Romaynes.

**C**hinges pertaining vnto God. For I durst not speake oughte / excepte Christ had wroughte the same / by me / to make the Heythen obedient / by his owne waie and Rede / shewing the power of tokens and wonders / and shewing the power of the sperte of God / so that from Jerusalem / and rounde about vnto Illyricum / I haue filled all with the Gospell of Christ. So haue I enforced my selfe to preache the Gospell / not where Christes name was knowne / lest / I shoulde builde on another mans foundation / But as it is writen : To whom he was not spoken of / they shall see and they that haue not herde / shall understand. This is also the cause / wherefore I haue bene oft tymes to come vnto you. But now sith I haue no more place in these countreys / hauing yet a desyre many yeares sence to come vnto you / whan I shal take my iourney into Spayne: I will come to you: for I wuste that I shal passe that waye / and se you / and to be brought on my waye thurder wards by you: But so / that I my selfe refresh my selfe a litle with you.

**B**ut nowe go I to Jerusalem / to mynister vnto the sayntes: For they of Macedonia and Achaia haue wyslingly prepared a communyt collection together / for the poore sayntes at Ierusalem. They haue done it wyllyngly: and they better are they. For if the Heythen be made partakers of theyr spiritual thinges / theyr duty is to minister vnto them in bodily thinges. Howe whan I haue performed this / and haue broughte them this fruite / saide / I wil take my iourney by you into Spaine. But I am sure whan I come vnto you / that I shal come with the ful blessing of the Gospell of Christ.

I beseeche you brethren shew me oure Lorde Jesu Christe / and shew me the lone of the sperte: that ye helpe me in my busynesse with youre prayere vnto God for me: that I maye be deliuered from the vnderwey in Ierusalem: and that this my seruice whiche I do to Jerusalem / maye be accepted of the sayntes: that I maye come vnto you with ioye / by the well of God / and refresh my self with you. The God of peace be with you all / Amen.

The XVI Chapter.

**I** commend vnto you Dhebe oure syster / and Dardanie / which is a minister of the congregacion of Cenchrea / that ye receaue her in the Lorde: / as it becommeth the sayntes / and that ye helpe her in whatsaueur busynesse she hath neede of you. For she hath succoured many / and mine owne selfe also.

Grete Prisca and Aquila my helpers in Christe Jesu / whiche for my lste haue layed downe theyr owne neckes: vnto whom I am not only geue thanks / but all the congregacions of the Heythen: Grete the congregacion also in theyr house. Salute Pnetos my beloued / whiche is the firste frute amonge them of Achaia in Christe. Grete Mary whiche hath bestowed much labour on vs. Salute Antonius and Junia my cospyn / and fellowe prysoners / whiche are ancient Apostles / and were besic me in Christe. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christe / and Stachis my beloued. Salute Apelles appoynted in Christe. Salute them that are of Aristobolus householde. Salute Herodion my kynsman. Grete them whiche are of Narcissus householde in the Lorde. Salute Tryphena and Tryphosa / whiche haue laboured in the Lorde. Salute my beloued Persida / whiche hath laboured much in the Lorde. Salute Rufus the chosen in the Lorde: and his mother and myne. Grete Asyncritus Phlegon / Gherman / Dorobas / Ghermen / and the brethren with them. Salute Philologus / and Julia / Nereus and his syster / and Olympia / and all the sayntes with the: Salute one another with an holy kysse. The congregacions of Christe salute you.

I beseeche you brethren / marke them whiche cause diuision / and gene occasion of contention / contrarye to the doctrine whiche ye haue learned / and auoide them. For they that are such / serue not the Lorde Jesu Christe / but their owne belly: and shewen falslye preachinges and flatteringe wordes: they becaue the heres of the innocentes. For your obedience is published amonge all me: therefore am I glad of you.

But yet I wold haue you wese in that whiche is good / and simple in euil. The God of peace treade Satana vnder your feete shortly. The

Act. 18. b  
4. Pe: 1. d

Ro. 1. e

Act. 17. e  
1. Cor. 12. a  
11. Cor. 12. a  
and 15. a  
1. Cor. 15. b  
Gal. 1. a

1. Co: 12. c



The grace of our Lorde Iesus Christe be  
with you. † Tymotheus my helper/ and \* Ru-  
cus/ and † Tason / \* Sopater my kynsman  
salute you. † Titus whiche haue wrytten  
this epistle in the Lorde salute you. † Gaius  
myne doo/ and the doct of the whole congre-  
gation saluted you. Erastus the chamber-  
lain of the cite saluted you / and Quartus a  
brother saluted you. The grace of our Lorde  
Iesu Christe be with you al/ Amen.

To hym that is of power to stablish you/  
accordinge to my Gospel and preachinge of  
Iesu Christe wherby is entered the mystere/  
whiche hath ben kepte secrett sence the worlde  
beganne / but nowe is opened / and shewed  
by the scriptures of the prophets/ at the com-  
mandement of the euerlastinge God / to set  
vp the obedience of the faith amonge all Gen-  
tens: to the same God whiche is alone wyse/  
be praise thowere Iesus Christe for euer/ Amen.

To the Romans.

Sent from Corinthii by Pheds: whiche was  
a mynister of the congregation  
of Achaia.

## The first epistle of the Apostle S. Paul to the Corinthians.

The first Chapter.

**P**aul/ called to be an Ap-  
ostle of Iesus Christe  
thowere the wyf of God/  
God/ and brother † Sof-  
phres/ onto the congre-  
gation of God whiche is  
at Corinthum/ to the that  
are † Iancened in Christe Iesu/ sainece by cal-  
linge/ with al them that call vpon the name  
of our Lorde Iesus Christe/ in euery place  
both of theirs and ours. † Grace be with you  
and peace from God oure father/ and from  
the Lorde Iesus Christe.

† I thanke my God alwaye on your be-  
half/ for the fauoure of God whiche is geuen  
you in Iesus Christe/ that in all poyntes ye are  
made rich by him in euery woide/ and in all  
manner of knowlege/ euen as the preachinge  
of Christe is cōfirmed in you. so that ye wante  
nothinge in any gyfte/ and wayte but for the  
appearinge of our Lorde Iesus Christe/ whiche  
shall strengthe you also wnto the ende/ that ye  
may be blameles in the day of our Lorde Ie-  
sus Christe. † For God is faithfull/ by whome  
ye are called onto the fellowship of his sonne. † Cor. i. 5  
Iesus Christe oure Lorde. † I. The. v. c.

But I beseeche you brethren thowere the  
name of our Lorde Iesus Christe/ that ye Rom. xii. c  
all speake one thinge/ and let it be no dis-  
fension amonge you/ but that ye be perfect in  
one meaninge. so: it is shewed me / my bre-  
thren/ of you/ by them whiche are of the house  
holde of Cloas / that there is strife amonge  
you. I speake of that/ which euery one of you  
saith: I holde of Paul: Another/ I holde of  
† Apollo: The thirde/ I holde of Cephas: The  
fourth/ I holde of Christe. In Christe then  
ye I. Cor. iij. a  
wyed in partes: Was Paul crucified for and  
you: Or were ye baptyfed in the name of  
Paul: I thanke God that I haue bapty-  
fed none of you/ but Crispus and \* Gaius: † Cor. iij. a  
ne had baptyfed. I baptyfed also the house  
holde of Stephane. farthermore knowe I  
not whether I baptyfed any other. For Christe  
sent me not to baptyse/ but to preach the  
Gospell/ not wnto wysdome of wordes/ lest  
the crosse of Christe should haue bene made of  
none effecte.

For the woide of the crosse is foolishnesse  
to them that perishe / but vnto vs / whiche  
are saued/ is the power of God. For it is  
wrytten † I will destroye the wysdome of  
the wyse/ and will caste awaye the vnderstan-  
dinge of the prudent.

Where are the wyse? Where are the  
Sages? Where are the vnderstanders of  
this woide: Hath not God made the wisdome  
of this woide foolishnesse? For in so much as  
the woide by the wysdomes thereof knewe not  
God in his wysdome/ it pleased God thowere  
foolish preachinge/ to saue them that belefe. † Luc. xi. c  
For † the Jewes require wntens/ and the Job. i. c  
Grecis and ei. b



**B**. According to the grace of God / which  
is geue to me / as a wise buylder haue I layed  
the foundation / But another buylder shal therō.  
For let euery mā take hede / how he buyldeth  
therō. For other foundation can nomā laye /  
then that which is layed / the which is Ie-  
sus Christ. But if any man buyde upon this  
foundation / gold / siluer / precious stones / tim-  
ber / haye / stubble / euery mans worke shalbe  
shewed. For the daye of the Lorde shal be-  
realeue it / which shalbe shewed with fire / and  
the trye shall trye euery mans worke what  
it is. If any mans worke that he hath buyl-  
ded theron abyde / he shall receaue a rewarde.  
If any mans worke burne / he shall suffer losse.  
But he shalbe saued him selfe / euen though he  
is weare throue fire.

**¶** And knowe ye not that ye are the temple  
of God / and that the spere of God dwelleth  
in you? If any mā defile the temple of God /  
him selfe shall be destroyed. For the temple of God  
is holy / which ye are. Let no man deceaue  
him selfe. If any man thinke him selfe wise  
amonge you / let him become a foule in thys  
worlde / that he maye be wise. For the wis-  
dome of this world is foolishnes with God.  
For it is written: I he compasseth the wise  
in their craftines. And againe: The Lord  
knoweth the thoughtes of the wyse / that they  
are vaine. Therefore let no man reioyce in  
me. For all is yours / whether it be Paul / or Apol-  
los / or whether it be Cephas / or the worlde: whe-  
ther it be life / or death / whether it be presente  
or for to come. All is yours / but ye are Chri-  
stes / and Christus Gods. **¶**

## The IIII. Chapter.

**¶** Let euery man this wyse esteeme vs / as  
euē for the trye ministers of Christus / and  
rewardes of the same of God. Nowe is  
there nomore required of the stewardes / then  
that they be faidnt & faithfull. It is but a  
small thinge onto me / that I shoulde be iud-  
ged of you / or of mans daye / neither iudge I  
myselfe owne selfe. I knowe nougth by my selfe  
I yett am I nor therby iustified. It is the Lord  
de that iudgeth me. Therefore iudge ye no  
thinge before the tyme / untyll the Lorde  
come / which shal bringe lighte to lighte that is  
hid in darkenesse / and open the counsailes of  
the hartes / and then shall euery one haue

praise of God. **¶**  
These thinges haue I prescribed  
in myne owne persone / and in Apollos for  
yours sake / that ye mighte learne by vs / that  
no man counte higher of him selfe then aboue  
to written / that one be not puffed vp againste  
another for any mā cause. For who preferred  
the? What hast thou that thou hast not re-  
ceaued? If thou hast receaued it / why makest  
thou the thy greatnesse / though haddest it not  
receaued it? Nowe ye are full / now ye are made  
rich / ye reigne withoute vs / and wolde  
God ye dyd raygne / that we mighte raygne  
with you.

**¶** We thinke that God hath sette forth vs  
Apostles for the lowest of all / I euen as those  
that are appointed to death. For we are a gas-  
singe steeke to the worlde / and to the angels  
and vnto men. We are foules for Christes  
sake / but ye are wise in Christ. We weake / but  
ye stronge. Ye honorable / but we despised.  
Euen unto this daye we hunger and thyrste /  
and are naked / and are buffeted with synesse /  
and haue no certayne dwelling place / and  
laboure and woike with oure owne handes. and  
we are reuyled / yet we bllesse / we are pers-  
secuted / and suffere it. We are cull spoken of  
a we praye: We are become as it were the ves-  
sy outstreynges of the worlde / yee / of sou-  
ring of all men unto this tyme.

**¶** We are not this to shame you / but as  
my deare chyliden I reare you. For though  
ye haue ten thousande instructours in Christ /  
yet haue ye not many fathers. For I haue  
I begotten you in Christus Iesu throue the  
Gospell. Wherefore I reare you / as ye  
my folowers. For this cause haue I sente  
vnto you Tymotheus / (which is my deare  
sonne) / and sayeth full in the Lorde / that he  
maye put you in remembraunce of my woike  
which are in Christ / euen as I reade euery  
were in all congregacions. Some are puffed  
up as though I wolde come nomore as you.  
But I will come to you shortly. If the  
Lorde will / and will knowe / nor the wo-  
des of them that are puffed up / but the power.  
For the kyngdome of God is not in woide /  
but in power. What will ye? Shall I come  
vnto you with the rod / or with loue / and the  
spere of mekenesse.

# The I. Epistle to the Corinthians.

## The V. Chapter.

**A**nd here cometh a commune reprove / that there is whordome, amonge you / and such whordome / as is not once named amonge the Hebrews / that one should haue his father wif. And ye are puffed up / and haue not rather sorrowed / that he which hath done this deed / might be put from amonge you. For I merely as absent in bodye / but present in spirit / haue determined already as though I were presente / concerninge hym that hath done this deed / in the name of our Lord Iesus Christ / when ye are gathered together with my spirit / and with the power of our Lord Iesus Christ / that I beseech him unto Satan for the destruction of the flesh / that the spirit may be saved in the day of the Lord Iesu.

Your reioycing is not good. Knowe ye not that a little leuen leueth the whole lump of dough? Pourge out therefore the olde leu / that ye may be new dough like as ye are sweet bread. For we also haue an Easterdamb / which is Christ / that is offered for us / wherefore let vs kepe Easter / not in the olde leuen / nor in the leuen of malitiousnes / and wickednesse / but in the sweet bread of purenesse / and of the truth.

I wrote vnto you in the Epistle / that ye should haue nothinge to do with whoremongers / and that mente I not all of the whoremongers of this worlde / eyther of the concuousores / or of them that wooshypp ymagines / for then muste ye needs haue gone out of the worlde. But now haue I written vnto you / that ye should haue nothinge to do with them / namely / if there be any man that is called a brother / and is an reboumonger / or concuousores / or a wooshypper of ymagines / or a rayler / or a bronde / or a contencioner / I wish Iudge shall ye not care. For what haue I to do to iudge them that are without? Do ye not iudge them that are within? As for them that are without / God shall iudge them. Put awaye from you him that is euill.

## The VI. Chapter.

Now here one of you hauynge busynesse with another / go to lawe before the vnrighuous and not before the iustices. And do

ye not knowe that the sayntes shall iudge the worldes? If the world then shall be iudged of you / are ye not good ynough to iudge small matters? Knowe ye not that we shall iudge the aungels? howe much more thinges that pertaine to the temporall life? Therefore if ye haue iudgements of temporall matters / take heed that are besydes in the congregacions / and set them to be iudged. This I saye to youre shame. Is there vnto us anye man amonge you? What / not one as all / that can iudge betwene brother and brother? But one brother Iesus to lawe with another / and that before the iudges?

Nowe therefore is there vnto a faulte amonge you / that ye go to lawe one with another. Why do ye not rather suffice wronge? Why suffice ye not your selves rather to be defrauded? But ye youre selves do wronge and defraude / and that euen the brethren. Knowe ye not that the vnrighuous shall not inherite the kyngdome of God? Be not deceaued. Neither whoremongers / nor wooshyppers / nor weakelinges / nor breakers of wedlocke / nor weakelinges / neither abusers of them selves with malynde / nor theses / neyther the couetous / nor dronkarbes / nor cursed spakere / nor extortioners shall inherite the kyngdome of God. And such haue some of you bene / but ye are washed / ye are sanctified / ye are made righteous by the name of the Lord Iesus / and by the spete of our God.

I maye do all thynges / but I all thynges I am not profytable. I maye do all thynges / but I will be thoughte vnder nomans power. Meates are ordeined for the belly / and the belly for meates. But God shall destroye both it and them. The bodye belongeth not vnto whoredome / but vnto the Lord / and the Lord vnto the bodye. God hath raysed vp the Lord / and shall raise vs up also by his power. Knowe ye not that our bodies are the members of Christ? Shall I now take the members of Christ / and make them the members of an harlot? God forbid. Do ye not knowe / that he which cleueth to an harlot / is one bodye? For they shall be cleueth in one fleshe. But he that cleueth vnto the Lord / is one spete.

Ye whordome. All synnes that a man doeth /

Mat. 23. d  
and sig. d

Mat. 23. d  
Eph. 2. 10

Rem. 7. 5  
Gen. 1. 1

Both are without the Body. But he that con-  
mureth whoredome / synneth against his  
owne Body. ¶ We knowe ye not that your  
Body is the temple of holy ghoost: Whome  
ye haue of God / and are not your owne?  
¶ For ye are dearly bought. Praise ye God  
therefore in your Body / and in your spirit  
whiche are Gods. ¶

## The VII. Chapter. ¶

**A** concerninge the thinge wherof ye  
wrote vnto me / I am. were: It is good  
for a man not to touch a woman. Neuerthe-  
lesse / to a boye whoredome / let every man  
haue his owne wyfe / and let every woman  
haue her owne housbande. Let the man  
geue vnto the wyfe few beneuolence: like  
wyfe also the wyfe vnto the man. The wyfe  
hath not power ouer her owne Body / but the  
housbande: and likewise the man hath not  
power ouer his owne Body / but the wyfe.

¶ Whidiua not your selves owne from ano-  
ther / excepte it be with the consent of both for  
a tyme: that ye maie geue your selves vnto sa-  
tyng and praye: and then come together a-  
gain / as / Charite requyre you for your inco-  
nueniencie. ¶ But this I saye of sauoure / and  
not of commaundment: Howbeit / I wold  
rather that all men were as I am. Ne-  
uerthelesse / every one hath his proper gyfte  
of God / one by one / another so. To them ve-  
rye that are unmarried / and to weddoes / I  
saye: It is good for them that they abide al-  
so as I do: ¶ But if they can not absteyne / let  
them marry: for it is better to marrie / then  
to burne. ¶

**B** But vnto them that are married / com-  
maunde not I / but the Lord: ¶ If the wyfe  
separate not her selfe from her housbande:  
but if she separate her selfe / that she remayne  
unmarried / to be reconciled to her housbande:  
and let not the housband put away his wyfe  
from him.

¶ As for the other / vnto them I saye / I not the  
Lord: If any brother haue an vnbekleing  
wyfe / and she is content to dwell with hym / let  
him not put her away. And if a woman  
haue an vnbekleing housbande / and he is  
content to dwell with her / let her not put him  
away. For the vnbekleing housbande is  
sanctified by the wyfe / and the vnbekleing

wyfe is sanctified by the housbande: or els  
were youe dydden vnbekleing: nor are  
they holy. But if the bekleing deperte / let  
him departe. ¶ A brother or a sister is not hold  
in such cases / but god hath called vs in pecc-  
e. ¶ For what knowest thou O woman / wher-  
in thou shalt saue the man? O: what know-  
est thou O man / whether thou shalt saue  
the woman? But euen as God hath distyn-  
ded vnto every one / and as the Lord hath  
called every man / so let him walke and so or-  
den I in all congregacions.

¶ If any man be called beinge circumsised /  
let him take no Gethen / bypse vpon hym:  
If any man be called in the Gethen bypse /  
let hym not be circumsised. Circumcision  
is nothinge / and vncircumcision is no-  
thinge / but the keepinge of the commaunde-  
mentes of God. ¶ Let every one abide in  
the callinge wherin he is called. ¶ Art thou  
called a seruante / care not for it. Ne-  
uerthelesse / if thou mayest be fre / be it: ther-  
for: he that is called in the Lord beinge a  
seruante / is a freman of the Lord. If thy  
wyfe be that is called beinge free / is a seruante  
of Chaste. ¶ Ye are dearly bought: be not  
ye seruantes of men. Berthen / let every  
one wherin he is called / therein abyde with  
God. ¶

¶ As concernyng virgines / I haue no  
commaundement of the Lord: Neuerthe-  
lesse / I saye my good meaninge / as I haue  
openyed merce of the Lord: to be sayth-  
full / I suppose it is good for the presente ne-  
cessite: for it is good for a man so to be. Art  
thou bounde vnto a wyfe / see not to be lo-  
sed. Art thou loosed from a wyfe / see not to  
a wyfe. But if thou takest a wyfe / thou synnest  
not: And if a virgine marrye / she synneth not:  
Neuerthelesse / suche shall haue trouble in the  
flesh. But I sauaire you.

¶ Howbeit / this I saye bichien: the tyme  
is shorte. Furthermore / this is the meaninge /  
that they whiche haue wyfes / be as though  
they had none: and they that were / be as  
though they were not: and they that reioyce  
/ be as though they reioyced not / and  
they that bye / be as though they possessed  
not / a they that vse this world / be as though  
they used it not. ¶ For the sayson of thre  
wordes: I Job 3: 4

ca. vi. b

ca. vi. c

ca. vi. c

ca. vi. c

ca. vi. c

ca. vi. b

ca. vi. c

ca. vi. c

ca. vi. c

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

ca. vi. b

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

Eph. vi. 4

## The I. Epistle to the Countians.

Mat. vi. c  
Luce. xii. c  
I. Cor. v. a

woulde passef awaye. But I wolde that ye should be without care. \*Ye that is singlc/caref for the thinges of the Lord/ how ye maye please the Lord. But he that is married/caref for the thinges of the wolde/how he maye please his wyfe/ and is bound. The woman and a virgine that is singlc/caref for the thinges of the Lord/that she maye be holy both in Body and also in spere. But she that is married/caref for the thinges of the wolde / howe she maye please her house-holde.

¶  
Rom. vii. a

**E** This I saie for youre profyte/ nor that I will tangle you in a snare/ but for that which is honest/ and comly vnto you/ that ye maye continuallye cleue vnto the Lord without hinderaunce. But if any man thinke that it is vncomly for his virgin/ if she passe time married/ and if neede so require / let him do what he list/ he sinneth not / let them be coupled in marriage. Cleue the selfe/ be that purposeth surely in his herte/ hauinge no neede/ but hath power of his owne will / and determineth so in his herte to kepe his virgin / doeth well. Finally/ be that ioynerth his virgin in marriage/ doeth well: but he that ioynerth not his virgin/ doeth well: as long as her house-holde lyeth. But if her house-holde slepe/ she is at libertye to marrye vnto whome she will/ onely that it be none in the Lord. But she is happier if she so abyde after my iudgement. I thinke verely that I also haue the spere of God.

### The VIII. Chapter.

¶  
Actu. xv. d  
\* Ro. xii. b

**T**ouching thinges offered vnto Idols/ we are sure that we all haue knowlege/ knowlege puffeth a man vp/ loue edifyeth. Cleue the selfe/ if any man thinke that he knoweth any thinge/ he knoweth not yet how he ought to knowe. But if any man loue God/ he shall be knowne of him.

¶  
I. Cor. x. c  
\* Deu. xii. f  
and vi. b  
Esa. xliii. b  
I Ps. cix. a  
\* Eph. iii. a  
I Rom. vi. d

So are we sure now/ concerning the meares offered vnto Idols / that an Idol is no other Gods but one. And though there be that are called goddes/ whether it be in heauen/ or in earth / as there be goddes many / and yet a lorde many. yet haue we but one God/ and he father/ of whome are all thinges/ and we

in him/ and one Lorde Iesus Christus / by whome are all thinges/ and we by him.

But euery man hath not knowlege: for some makef their conscience ouer the Idols/ and care it as a thinge offered vnto Idols: and so their conscience byng weak is defyled. Cleue the selfe / meare furthereth not vs vnto God. If we care/ we shall not therefore be the better: If we care not/ we shall not therefore be the lesse. But take heed that this your libertye be not an occasioun of falling vnto the weak. So if any man se the weak (whol he list knowlege) yet at the table in the Idols house/ shall not his conscience whyle it is weak / be occasiouned to care of the Idols offeringes: And so shal we thy knowlege shall the weak growe the perser/ for whome Christus dyed. But when ye see so against the weaken / and wounde their weak conscience / ye fynde againe Christus. Wherefore / if meare offend my brother / I wyl neuer care slay / lest / I offende my brother.

### The IX. Chapter.

**A**t I not an Apostle: Am I not free? I haue I not sene Iesus Christus oure Lord: Are not ye my worke in the Lord: If I be not an Apostle vnto others/ yet am I youre Apostle: for the sake of myne Apostles hande layeth ye in the Lord. Myne answereth them that are me/ is this: Haue we not power to eat and drinke: Haue we not power also to keede aboute / a sister to wyfe / as well as other Apostles/ and as the brethren of the Lord/ and Cephas: We haue onely I and Barnabas not power this to do: Who goeth a warfare at any tyme vpon his owne wages: Who planteth a vineyard/ a caref/ nor of the frute thereof: Who seeth a flock/ and caref not of the milke of the flocke?

See I these thinges after the maner of Barmen: Saich not the lame the same also: I for it is written in the lawe of Moses: Thou shalt not molle the mouth of the eye that reacheth out / for eue. Doth god take thought for the eye: Doth he it not altogether for our sake: So: no doubt/ he is written for our sake. So: he that caref / shoulde care vpon hope: and he that caref / shoulde trobe vpon hope: that might be partaker of his hope. If we haue foretold vnto you spiritual thinges/

B  
I. Cor. x. c

Rom. vii. a

Am. c

Phil. i. d

Job. i. a

Gal. i. d

2 Tim. i. c

Rom. vi. d



## The i. Epistle to the Corinthians.

I saye that the Idol is any thyng: Or that it whiche is offered vnto the Idol is any thyng: Naye. But thus I saye; that loke what h' heyr then offer, that offer they vnto Deuils; and not to God. ¶ For how wolde I not t'ye should be in the fellowship of Deuils. Ye can not drinke of the cuppe of the Lorde; / and of the cuppe of the Deuils. Ye can not be partakere of the Lorde's table / and of the table of Deuils. Or will we prouoke the Lorde: Are we stronger then he? I maye do all thynges; but all thynges are not profitable. I maye do all thynges; but all thynges displease not. \* Let not men sitte by o'wne profite; but let every man like another wealsh.

1. Cor. vii. c  
Ecl.  
ps. lxxv. d  
1. Co. xii. a

Wha'seuer is sold in the fleshmarket; that eat; / and are no question for conscience sake. ¶ For the carthe is the Lorde's; / and all that therein is. If any of them that beleue not; byd you to a feast; / a if ye be disposed to go; / where'seuer sit before you; that eat; / a yinge no question for conscience sake.

Dsal. xxi. c

But if any man saye vnto you: This is offered vnto Idols; / then eat not of it; for his sake that shewes it; and for burning of conscience. The carthe is the Lorde's; / and all that therein is. ¶ Neuertheless; I speake of i conscience; / not thine; / but of the other. For why shouldst thou be iudged of another man's conscience; / for I take my part with thanksgynges; / why am I euell spoken of; for that thyng whereof I geue thanks?

1. Cor. viii. b  
1. Tim. iii. a

¶ Therefore whether ye eate; or drinke; / or wher'seuer ye do; do all to the prayse of God. Be not ye an occasion of falling; / neither to the Jewes; / nor to i Gentiles; / nor to the congregation of God; / ¶ When so I also please all men in all thynges; / not seeking mine owne profite; / but i profite of many; that they might be saved. ¶ Follow ye me as I do Christ.

Colos. iii. b

1. Cor. ix. d

1. Cor. xii. c

### The XI. Chapter.

I Commende you brethren; that ye remember me in all yources; and kepe the ordinaunce as I receiued the vnto you; but I desire you; that e' h' is is h' heade of every man. ¶ As for the man; he is h' heade of h' woman; but God is Christ's heade. Every man i prayeth; or prophesieth; a hath any thyng on his head; / shame; his head. But every woman i prayeth; or prophesieth with ancouered head; / sh'wone

Ephe. v. c

sh'w her heade. For it is euen aske; / as if she were sh'wone. If she woman be not couered; let her heere also be cut of.

¶ But if it be vnedmely for a woman to haue her heere cut of; / so to be sh'wone; / the l' is her couer; / her heade. Neuertheless; the man ought not to couer his heade; / I for so muche as he is the ymage and glorie of God; / but the woman is the glory of the man. ¶ For the man is not of the woman; but the woman of the man. Ne; the man was the man created; for the woman's sake; / but the woman for the man's sake.

Therefore ought the woman to haue a p'ce w'ere vpon her heade; / for the anigle sake. Neuertheless; neither is the man without the woman; / neither is the woman without the man in the Lorde. For as the woman is of the man; euen so connerth the man also by the woman; but all of God. Iudge ye by your selves; whether it be comly; that a woman praye before God bareheaded; ¶ Or both not natur teach you; that it is a shame for a man; if he weare longe heere; for her heere is geuen her to couer her withall. ¶ But if there be any man i'to amonge you that hath luste to stryue; / let hym knowe that we haue no such custome; / neither the congregacions of God. But thus must I warne you of. I comende it not; that ye come together not after a better maner; but after a worse. First; when ye come together in the congregacion; I heare that there are vsfancyons amonge you; / and I partly beleue it. ¶ For there must be sctices amonge you; that man they whiche are perseute amonge you; / myght i'to be knowen.

Now wh' ye come together; / the Lorde's supper can not be kept; every man taketh his owne supper apace. And one is hungry; / another is drunken. Haue ye not house to eate and drinke in; ¶ Or desire ye the congregacion of God; and shame them that haue not. What shall I saye vnto you; ¶ Shall I praise you; in this I praise you not. ¶ That whiche I receiued vnto you; / receaued I of the Lorde. ¶ So; the Lorde Jesus; / whene myght in man the whiche he was betrayed; / rote the bread; and gaue thanks; / and brake it; and sayde; Luke Take ye; and eate ye; / this is my body; / which is broken for you. Thus do in the remembrance of me. After the same maner also be

take



take the cuppe when supper was done / and  
sayd: This cuppe is the new Testament in my  
bloude / this do (as ofise as ye synke /) in the  
remembrance of me: For as ofise as ye shall  
care of this bread / and synke of this cuppe /  
ye shall T shewe the Lorde death / ontyll he  
come.

Wherefore / whosoever shall eate of this  
bread / and synke of this cuppe of the Lorde  
unworthly / shall be guilty of the body / and  
bloude of the Lorde. But let a man exam-  
ine him selfe / as fo let hym eate of this bread /  
and synke of this cuppe. For he that eateth a  
synkerth vnto. selfe / eateth and synkerth bys  
owne damnacion / because he maketh no dif-  
ference of th: Lorde's body. Therefore are  
there so many weake / and sicke amonge you /  
and many slepe. For if we iudged oure selfes /  
we shoulde not be iudged. But when we are  
iudged / we are chastised of the Lorde / that  
we shoulde not be dampned with y<sup>e</sup> T woulde.  
Wherefore my brethren / when ye come toge-  
ther to eate / tary one for another. But if any  
man hunger / let hym eate at home / that ye  
come not together vnto condemnation. As  
for other synkes / I will set them in order  
when I come.

The XII. Chapter.

Concerning spirital gyftes (brethren)  
I wolde not that ye were ignorant.  
Ye know that ye were heyrten / and wente  
yours wayes vnto Rome / Idols / euen as ye  
were led. Wherefore I declare vnto you / that  
nought speakinge showe the spete of God /  
y<sup>e</sup> synke Iesus. And no man can saye that Ie-  
sus is the Lorde / but by the holy ghost.

There are diuers gyftes. yet but one spete /  
and there are diuers offices / yet but one Lorde:  
and there are diuers operations / yet is there  
but one God / which worketh all in all.

The gyftes of the spete are given vnto every  
man to profyte the congregation. To one is  
given thorow the spete the vnteruaunce of  
wysdom to another to giuen the vnteruaunce  
of knowledge / accordyng to the same spete: to  
another / sayd in the same spete: to another  
the gyfte of healyng in the same spete: to a-  
nother / power to do miracles: to another / pro-  
phesye: to another / T iudgement to discerne  
spete: to another diuers tunges: to ano-

ther / the interpretation of tunges. These all  
worketh the same onely spete: wofke and distri-  
bureth vnto euery man / accordyng as he  
will. For

For as the body is one / and hath yet many  
members: as meurethel selfe / all the members of the  
body / though they be many / are yet but one  
body: euen so Christ also. For we are all bapty-  
sed in one spete: to be one body / whether we be  
Iewes: or Gentiles / whether we be bond or  
fre: and haue all T vntion of one spete. For  
the body also is not one member / but many.  
If the foote saye: I am not the hand / therefore  
am I not a member of the body: to he therefore  
not a member of the body. And if the eare  
saye: I am not the eye / therefore am I not a mem-  
ber of the body: to he therefore not a member  
of the body. If all the body were an eye: where  
were then the hearinge? If all were hearinge:  
where were then the smelling? But now hath  
God set the members / euen one severally in the  
body / as he hath pleased hym. Whether they be  
all the members were one member. where were  
then y<sup>e</sup> body? But now are the members many /  
yet is the body but one.

The eye cannot see vnto the hand: I haue  
no neede of the: as ye see the hand vnto the  
fete: I haue no neede of you: but rather a greater  
neede: the members of the body / which seue  
to be most feble: are most necessary: and upon  
these members of the body / which we thinke  
least honeste / put we most honeste one: and  
one vnto another partes haue most beate: one  
vnto one: beueth members: none is not. But  
God hath so measured y<sup>e</sup> body / a gentill most  
honour vnto the members / which had neede:  
that there shoulde be no strife in the body / but  
that the members shoulde indifferently care one  
for another. And if one member suffer / all the  
members suffer with him: and if one member  
be hurt in dishonour / all the members are glad  
with him: also. But ye are the body of Christ /  
and members: euen one of another.

And God hath ordeyned in the congrega-  
cion / first the: apostles / secondly / prophetes /  
thirdly / teachers / then deers / miracles: after  
that the gyfte of healyng / helpes / gouers /  
nurs / diuers languages. Are they all apostles?  
Are they all prophetes? Are they all teachers?  
Are they all deers of miracles? Are they all

16 b  
17 b  
18 b  
19 c  
20 d  
21 a  
22 b  
23 c  
24 d  
25 a  
26 b  
27 c  
28 d  
29 a  
30 b  
31 c  
32 d  
33 a  
34 b  
35 c  
36 d  
37 a  
38 b  
39 c  
40 d  
41 a  
42 b  
43 c  
44 d  
45 a  
46 b  
47 c  
48 d  
49 a  
50 b  
51 c  
52 d  
53 a  
54 b  
55 c  
56 d  
57 a  
58 b  
59 c  
60 d  
61 a  
62 b  
63 c  
64 d  
65 a  
66 b  
67 c  
68 d  
69 a  
70 b  
71 c  
72 d  
73 a  
74 b  
75 c  
76 d  
77 a  
78 b  
79 c  
80 d  
81 a  
82 b  
83 c  
84 d  
85 a  
86 b  
87 c  
88 d  
89 a  
90 b  
91 c  
92 d  
93 a  
94 b  
95 c  
96 d  
97 a  
98 b  
99 c  
100 d

16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

## The I. Epistle to the Corinthians.

the giftes of healing? Speake they all with tunge: Can they all interpret: But couer ye the best giftes. And yet shew I you a more excellent waye.

The XIII. Chapter. ¶

**I** Though I speake with the tunge of mē  
and aungels/ and yet had not loue/ I were  
turn as soundinge brasse/ or as a ringling  
Cymbal. ¶ And though I coulde prophesie/  
and vnderstode all secretes/ and all knowlege/  
and had all sayth / so that I coulde moue  
mountaynes out of theyr places/ a yet had not  
loue/ I were nor thyng. And though I be-  
stowed all my goodes to fede the poore/ and  
though I gaue my bodye euen that I burne  
d/ and yet haue not loue/ it profiteth me  
nothinge.

Phil. 4. b

Loue is patient and courteous/ loue enuery  
nor/ loue doeth not forwards/ is not puffed vp/  
valetch not wylfulness/ is not her owne/  
is not puffed wth anger/ thinketh not euill/  
reioyseth not ouer iniquite / but reioyseth in  
truth/ beareth all thynges / beareth all thynges  
hopeth all thynges/ suffereth all thynges.

**B** Though Prophecynges sayle/ or tunge  
cessio/ knowlege pryeth/ yet loue falleth new  
er a waye. For sure knowlege is vnperfecte/  
and oure prophecyng is vnperfecte. But  
whan that which is perfect / cometh / then  
shall the vnperfecte be done away. Whan I was  
a chyld/ I spake as a chyld/ I vnderstode as a  
chyld/ I was imagined as a chyld. But as soone as  
I was a man/ I put away chyldishnesse. Now  
we see thow a glasse in a darke speakinge/ but  
then shall we see face to face. Now I know vn-  
perfectly / but then shall I knowe eue as I am  
knowen. Now abideth sayth/ hope/ loue/ these  
three/ but the greatest of these is loue. ¶

The XIII. Chapter.

**I** Honour for loue. Couer spiritual giftes/ but  
specially that ye maye prophesie. For he  
speaketh with tunge/ speaketh not vnto men/  
but vnto God/ for nomā beareth him. Howe-  
but / in the spiche he speaketh mistenes. But  
he that prophesieeth/ speaketh vnto men to edi-  
fynges/ and to exhortacion / and to comforte. He  
that speaketh with tunge/ edifyeth him selfe/  
but he that prophesieeth / edifyeth the congre-  
gacion. I wolde that ye all spake with tun-  
ges/ but rather that ye prophesied. For grea-

ter is he that prophesieeth/ the he that speaketh  
with tunge: excepte he also expounde/ that  
the congregation maye haue edifyng. But  
now brethren/ if I come vnto you/ and speake  
with tunge/ what shall I profit you/ excepte  
I speake vnto you / eynher by reuelacion/ or  
by knowlege / or by Prophecyng / or by  
discryme.

Lykenyse it is also in the thynges that geue  
found/ and yet I see not: whether it be a pye/  
or an harpe / excepte they geue vnto the founde  
dys from the bowe shall it be knowne what is  
pyed: or harped: And if he trompe geue an  
vntrue sune sounde / who will prepare hym  
selfe to the battayle? Euen so ye lykenyse/  
whan ye speake with tunge/ excepte ye speake  
playne wordes / how shall it be knowne what  
is spoken: for ye shall not speake in the ayre.  
So many kyndes of voyces are in the worldes/  
and none of them is without significacion.  
If I knowe not oure what the voyce mean-  
eth / I shall be an cleaunt vnto hym that  
speaketh / and he that speaketh / shall be also  
aunt vnto me. Euen so ye. If it so muche as ye  
couer spiritual giftes / see that ye maye haue  
pleasur to the edifyng of the congregation.  
Wherefore let hym that speaketh with tunge/  
paye/ that he maye interpret also. If I paye  
with tunge/ my spiche payeth / but my vn-  
derstandinge bringeth nomā frute. How  
shall it be the? Namely thus: I wil paye with  
the spiche/ and wil paye with vnderstandinge  
also/ I will synge Psalmes in the spiche / and  
wil syng Psalmes with the vnderstandinge  
also.

But whan thou guesst thankes with the  
spiche / how shall he that occupieth the reuine  
of the vnlearned/ saye Amen at thy geuyng of  
thanke / synging he knoweth not what thou  
sayest: Thou guesst well thanke/ but the other  
is not edified. I thanke my God / that I  
speake with tunge more then ye all. Yet had I  
leure in the congregation to speake frute wor-  
des with my vnderstandinge / that I maye  
edifyme other also / rather then reth thou-  
sande wordes with tunge. ¶ Brethren be  
not dyuiden in vnderstandinge / howbeit / as  
concerninge matheousnesse be dyuiden / but  
in vnderstandinge be perfect. In the lawe it is  
as wynter: ¶ With other tunge / and with  
other

other hypes will I speake vnto this people / and yet shall they not heare me / sayeth **the** Lord. **¶** Therefore arcingeas for a token / not to them that belefe / but to them that belefe not / contrary wyse / prophesyng / not to them that belefe / not but to them which belefe.

**B** If the whole congregation now came together into one place / and spake all with tongues / and there came in they that are vnlearned / or they which belefe not / should they not saye that ye were out of your wittes? But if all prophesied / and there came in one that beleued not / or one vnlearned / he should be rebuffed of them all / and iudged of all / and so should the secreete of his heere be opened / and so should he fall downe vpon his face / worshippinge God / and knowynge / that of a truthe God is in you. How is it then brethren? When ye come together / euery one hath a Psalme / hath doctrine / hath a tunge / hath a reuelation / hath an interpretation. Let all be done to edifyinge. If any man speake with tongues / let hym do it hym selfe / beyng the seconde / or at the moost hym selfe / beyng the thyrde / and one after another / and let one interpret. But if there be not an interpreter / then let hym kepe silence in the congregation / or wher he / let him speake to him selfe / and to God. As for the Prophetes / let two or thre speake / let the other iudge. But if any reuelation be made vnto another that stretteth / then let the first holde his peace.

**E** Ye maye all prophese one after another / that they all maye learne / and that all maye haue comfort. And the secreete of the Prophetes are subiecte vnto the Prophetes. For God is not a God of diuersion / but of peace / life as in all congregacions of the sainctes. \* Let your wyse hope silence in the congregation / for it shall not be permitted vnto the to speake / but to be vnder obedience / as the lawe saith also. But if they will learne any thinge / let the axe theyr hous bandes at home. For it becometh not women to speake in the congregation. **¶** Espionge the worde of God from amonge you: **¶** Is it come vnto you anely? If any man thynke hym selfe to be a prophete / or spiritual / let him knowe what I wyte vnto you / for they are the commaundementes of the Lord. But if any man be ignorant / let

hym be ignorant. Whether brethren / couet to Prophesy / and forso: not to speake with tongues. **¶** Let all thynges be done honestlye Colos. ij. a and in order.

The XV. Chapter. **¶**

**¶** Declare vnto you brethren the Gospel that I **¶** I haue preached vnto you (which ye haue also accepted / and in the whiche ye stande / by the whiche also ye are saved) after what maner I preached it vnto you / if ye haue kept it / excepte ye haue beleued in vayne. For first of all I deliuered vnto you that whiche I also receaued / how that Christ **¶** dyed for our synnes accordinge to the scriptures / \* and that he rose agayne the thyrde daye accordinge to the scriptures / \* and that he was sene of Cephas / then of the twelue: after that he was sene of more then fyue hundred brethren at once / wherof thre are yet manye alijue / but some are fallen asleepe. Afterward was he sene of James / then of all the Apostles. Last of al was he sene of me also / as of one borne out of due tyme. **¶** For I am the leest of the Apostles / whiche am not worthy to be called an Apostle / because I persecuted the congregation of God. But by the grace of God / I am that I am. And by the grace in me hath not ben vayne / **¶** but I haue laboured more then they all / or than not / **¶** but the grace of God which is with me. Now whether it be I or they / thus haue we preached / and thus haue ye beleued.

**¶** But if Christ be preached / that he is risen from the dead / howe saye then some amonge you / that there is no resurrection of the dead? If there be no resurrection of the dead / then is Christ not risen. If Christ be not risen / then is our preachinge in vayne / and your faith is also in vayne: yee / and we are founde false wittnesse of God / because we haue testified agaynst God / that he hath raysed vp Christ / whome he hath not raysed vp / if the dead rise not agayne. For if the dead rise not agayne / then is Christ also not risen agayne. But if Christ be not risen agayne / then is your faith in vayne / and ye are yet in your synnes: they also that are fallen asleepe in Christ are perished. If in this lyfe only we hope in Christ / then are we of all men the most miserable.

But now is Christ risen from the dead / **¶**

Esai. lii. a  
\* Ios. ij. a  
\* Matt. b  
\* Luc. xxii. b

1 Peter. ii. b

Actu. vii. a  
and is a

**B**

1 Cor. v. a

1 Cor. v. b

1 Cor. v. c

## The I. Epistle to the Corinthians.

**Coloss. b** and is become ⁊ the first frutes of them that  
 slepe. For by one man cometh death/and by  
 one man the resurrection of the dead. For as  
 they all dye in Adam / so shall they all be  
 made aliv in Christ / but every one in his  
 order. For The first is Christ / then they  
 that belonge unto Christ / when he cometh.  
 Then the ende / when he shall deliuer vp the  
 Kingdome vnto God the father: when he shall  
 put downe all rule / and all superiourite and pos-  
 wer: ⁊ for he will raigne / till he haue put all  
 his enemies vnder his feete. The last enemye  
 that shalbe destroyed is death / for he hath put  
 all thynges vnder his feete. But whiche saieris/  
 that all thynges are put vnder hym / it is man-  
 nest that he is excepted / whiche put all thynges  
 vnder hym. When all thynges shalbe  
 subdued vnto hym / then shall the sonne hym  
 selfe also be subiect vnto hym / whiche put all  
 thynges vnder hym / that God maye be all in  
 all.

**D**o els vnder do they whiche are baptised  
 ouer the dead / if the dead rise not at all: Why  
 are they then baptised ouer the dead: and why  
 stand we in jeopardy every houre: by oure re-  
 ioycing whiche I haue in Christ Iesu oure  
 Loide / ⁊ dye dayly. That I haue fought  
 with beastes at I Hephesus after the maner  
 of men / whar helpeith it me / if the dead rise  
 not agayne? Let vs cate and synke / for  
 to me: now shall we dye. We not ye deceaued:  
 Iuell speake thynges corrupt good maners. Ye  
 wake ryght vp / and synne not: for some haue  
 not the knowlege of God. This I saye to your  
 shame.

But many myght saye: How shall the dead  
 arise: and with what maner of body shall they  
 come: Thou soules / that which thou sowest is  
 not quickned / except it dye. And what thou  
 sowest thou sowest not ⁊ bodie that shalbe/  
 but a bare coine / mainly of wheat / or of some  
 other. But God geueth it a body as he will / a  
 vnto every one of the seede his owne body.

**E** All this be is not one maner of flesch / but  
 there is one maner fleshe of men / another of  
 beastes / another of fishes / another of byrdes:  
 And there are heauenly bodies / and there are  
 earthy bodies: but ⁊ heauenly haue one glory /  
 and the earthy another. ⁊ The Sunne hath  
 one clearenesse / the Moone hath another cleare-

nesse / and ⁊ starrs another clearenesse / for one  
 starr excelleth another in clearenesse: Euen so  
 the resurrection of the dead. It is some in cor-  
 ruption / and shall rise in incorruption: It is  
 sowne in dishonoure / and shall rise in glory: It  
 is sowne in weakenesse / and shall rise in pow-  
 wer: It is sowne a natural body / and shall rise  
 a spiritual body.

If there be a natural body / there is a spiri-  
 tual body also. As it is written: ⁊ The first  
 man Adam was made into a natural life / and  
 the last Adam into a spiritual life. Howbeit  
 the spiritual body is not the first / but the natu-  
 ral / and then the spiritual. For The first  
 man is of the earth / earthy: the seconde man is  
 from heauen / heauenly. As the earthy is such  
 are they also that are earthy: and as the hea-  
 uenly is / such are they also that are heauenly.  
 And as we haue borne the ymage of ⁊ earthy /  
 so shall we beare the ymage of the heauenly  
 also. Thus I saye brethren / that fleshe a bloude  
 can not inheret the Kingdome of God: ney-  
 ther shall corruption inheret incorruption.

Beholde / I saye vnto you a mystery: ⁊ We  
 shall not all slepe / but we shall all ⁊ be chaunged:  
 and that sodenly / and in the twinkling of an  
 eye: at the ryme of the laste trompe. For  
 the trompe shall blowe / and the dead shall rise  
 incorruptible / and we shall be chaunged. For  
 this corruptible must put incorruption / and  
 this mortall must put on immortallite. But  
 when these corruptible shall put on incorrup-  
 tion / and this mortall shall put on immortallite:  
 then shall the worde be fulfilled that is writ-  
 ten: ⁊ Death is swallowed up in victory. O  
 death / where is thy stinge? Hell / where is thy  
 victory? The stinge of death is synne. The  
 strength of synne is the lawe. But thanks be  
 vnto God / ⁊ which hath geuen vs the victory: ⁊ by  
 whom we oure Loide Iesus Christ. Therefore  
 my dear brethren / be ye steadfast / immouable /  
 and alwaye ryde in the worde of the Loide /  
 for as much as ye know that your labour is  
 not in vayne in the Loide.

### The XVI. Chapter.

Concerninge the ⁊ gatheringe that is  
 Comed for the ianctes / as I haue ordered Rom  
 in the congregacions of Galacia / euen so do ye  
 ye also. Vpon some Sabbath daye / let every one  
 of you put asyde by hym selfe / and laye vp  
 wharsoeuer

j. Cor. xvi. b

Esa. xxi. b  
 Cap. ii. a

Joan. vi. c

Mat. xiii. c



## The II. Epistle to the Corinthians.

vs in Asia / for we were greued oute of measure passing strength / so that we euen dispayred of lyfe / and had concluded in our selues that we must needs dye. But this was done because we shoulde not put oure trust in oure i. Reg. 4. b  
 selues / but in God / whiche rayseth vs & dead to lyfe agayne / whiche deliuered vs from so greate a death / and yet deliuered vs dayly. On whome we trust / that he will deliuer vs hereafter also / by the helpe of youre prayer for vs / that on oure behalfe many thankes may be giuen by many persons / for the gyfte that he giuent vs.

Phil. i. c  
 \* 4. cor. iiii. c

For oure reioynging in this / euen the restimony of oure conscience / that in synghleness / and godly purcellnesse / not in fleshly wysedome / but in the grace of God / we haue had oure edification in the worlde / but moost of all with you. for we wryte nothing els vnto you / then that ye rede / and also knowe. Yet / and I truste that ye shall fynde vnto the ende / euen as ye haue founde vs partly.

Phil. d. b  
 i. The. 3. c  
 \* 1. Co. xii. c

For we are youre reioynging / euen as ye also are oure / reioynging in the daye of the Lordes Iesus. \* And in this confidence was I mynded / other tyme to come vnto you / (that ye myghte haue yet another pleasure mee) and to passe by you into Macedonia / and to come agayne out of Macedonia vnto you / and to be led forth to Ierusalem of you.

1 Pet. v. d  
 1 Jacob. v. c

When I thus wryte was mynded / whyd I vnslyghternesse? O are my thoughtes fleshy? No / for I / but wryth me yea to yea / and nay to nay. O saythfull God / that oure woide vnto you hath not bene / yea and naye. for Gods soune Iesus Christ / whiche was preached amonge you by vs / (namely by me and Siluanus / and Timotheus) was not yea and nay / but in him it was yea. for all the promyses of God are yea in him / and are amen in him / to the prayse of God by vs. † But it is to God whiche stablysshed vs with you in Christ / and herb annoynded vs / and † sealed vs / and giuen the earnest of the spete in oure hertes.

Rom. viii. b  
 Eph. ii. 4

† But I call God to recorde vnto my soule / that to sauoure you withal I came not agayne vnto Corinthum. Not that we are † Lo: ded ouer yone sayth / but we are helpers of youre ioyes / for ye stande in sayth. But

Rom. ix. a  
 1 Pet. v. a

I determinede this with my self / & I wolde not come agayne to you in beauinty. For if I make you ioy / who is it that shall make me glad / but the same whiche is made ioy by me? And the same haue I wryten vnto you / lest when I come / I shoulde take beauinty of them / of whome I ought to reioyce: for so muche as I haue this confidence to you all / that my ioy is in the top of you all. for in greate trouble / & angusts of herte wore I vnto you with many teares / not that ye shoulde be ioy / but that ye myghte perceaue the loue / whiche I haue moost specially vnto you.

But if any man haue caused storme / the same hath not made me ioy / but partly / lesse / I shoulde greue you al. It is sufficient / that the same man is fo rebuled of many / so / fro benediction ye oughte the moie to forgyue hym / and to comforte hym / lest / he be swalowed vp in ouermuch beauinty. Wherefore I exhorte you / that ye shewe loue vpon him. For therfore whyd I wryte vnto you also / that I myghte knowe the pose of you / whether ye were obedient in all thinges. But loke vnto whome ye forgyue any thynge / I forgyue hym also. For I also / if I forgyue ought vnto any man / that forgyue I for your sakes / in froume of Christ / lest / we shoulde be puenient of Charite. For his thoughtes are not enfloumen vnto vs.

But when I came to / Troada to preache the Gospell of Christ / and a doore was opened vnto me in the Lordde / I had no rest in my spete / because I founde not Tytus my brother / but I toke my leue of them / & wente awaye into Macedonia. Yet thankes be vnto God / whiche alwey geureth vs the victory in Christ / and openeth the fauoure of his frowlegge by vs in euery place. for we are vnto God the good sauoure of Christ / both amonge them that are saued / and amonge them that perishe. † To the / the fauoure of death vnto death: but vnto the other / the fauoure of lyfe vnto lyfe. And who is mete therfor? for we are not as many are / whiche chappe and chaunge with the woide of God / but euery ouer of purentesse / and out of God in the gyfte of God / so speake we in Christ.

The III. Chapter

Begin

**B**egin we then again to praise our selfe: We neede we (as some other) of epistles of commendacion vnto you / as letters of commendacion from you: Ye are our epistle written in our hearts: whiche is vnderstande and red of all men in that yeare knowen: how that ye are the epistle of Christ / ministered by vs / and written / not with ynke / but with the spirit of the liuinge God: Not in tables of stone / but in fleshy tables of the heart. For such trust haue we thorow Christ to Godward: not that we are sufficient of our selfe / to thinke any thinge / as of our selfe: but of our ableness: cometh of God / whiche hath made vs able / to be ministers of the newe testament: not of the letter / but of the spirit. For the letter killeth / but the spirite giueth life.

**B**ut if the ministracion that killeth thoro-  
we the letter / and was figured in stone / was glorious: so that the diuision of Israel might not behold the face of Moses: for the clearnesse of his countenance / which glory neuertheless is done awaye: howe shall not the ministracion of the spirit be much more glorious: For if the office that preacheth dam-  
nacion be glorious / much more doeth the office that preacheth the righteousnesse excede in glory: For for the other parte that was glorified is nothinge glorified in respect of this ex-  
ceedinge glory: for if that whiche is done awaye / be glorious / much more shal that which remaineth be glorious.

**E**uenge then that we haue suche trust / we vse great boldnesse / and do not as Mo-  
ses / which put a vayle before his face / so that the children of Israel might not see the ende of it / that is done awaye. But they mynde  
tare blinded: so vnto this daye remaineth the same couerynge vntaken awaye in the olde Testament / when they rede it / which in Christe is put awaye. But euen vnto this daye vntan Moses is red / the vayle han-  
geth before their hearts: that neuertheless / when they turne to the Lorde / the vayle shal be taken awaye. For the Lorde is a spirit / and where the spirit of the Lorde is / there is liberty. But nowe the glory of the Lorde appeareth in vs all with open face / and we are chaunged into the same image /

from one clearnesse to another / euen as of the  
spere of the Lorde.

The IIII. Chapter.

**B**efore we saye we haue such an office /  
giuen as mercy is come vpon vs / we saye not: but cast from vs the clothes of  
dishonestie / and walke not in craftynesse: ney /  
that corrupte we the word of God / but open  
the truth / and expose our selfe to euery  
mans conscience in the sight of God.

**I**foure Gospell he yet had / it is had in  
them that are lost: amonge to whom the God  
of this world hath blinded the myndes of  
them / whiche beleue not / that the light of the  
Gospell of the glory of Christ / which is the  
image of God / should be vnto them.  
For we preach not our selfe / but Jesus  
Christe to be the Lorde / and our selfe your  
seruantes for Jesus sake.

**F**or God that commanded the lighte to  
shyne out of darkness / hath giuen a cleare  
shyne in our hearts / that by vs the lighte of  
the knowlege of the glory of God might come  
forth in the face of Jesus Christ.

**B**ut this treasure haue we in earthen vessels /  
as a  
sel / that the power whiche excelleth mighte  
be of God / and not of vs. We are troubled  
on euery side / yet are we not without hope.  
We are in pouerty / but not vnto vnto  
somewhat: We are persecuted / but we are not  
forsaken: we are oppressed / neuerthelesse / we  
perishe not. We alwayes beare aboute in  
our body the dynges of the Lorde Jesus /  
that the life also of the Lorde Jesus might  
appare in our bodies: For we which lyue /  
are alwayes deliuered vnto death for Jesus  
sake / that the life also of Jesus might appere  
in our mortall fleshe.

**T**herefore is our death notte mightye in vs /  
but lyfe in you. For: But we seege that we haue  
the same spere of faith / accordinge as is  
written: I beleue / and therefore haue I spe-  
ken: we also beleue / and therefore we speake /  
for we knowe that he / whiche raysed vp the  
Lorde Jesus / shall raise vs vp also by the  
meanes of Jesus / and shall sit vs with you.  
For all thinge do I for your sakes / that  
the plenteous grace by the thanksgyuinge  
of many / maye redounde to the praise of God.  
Therefore are we not weery / but though  
ll v cure

The II. Epistle to the Corinthians.

sure outwardly: man be corrupte / yet the inwardly is reuered: Saye by Saye. † For oure trouble / whiche is but temporal and light / worketh an exceeding and an eternall reioyght of gloiy: vnto vs / which loke not on the thinges that are sene: / but on them whiche are not sene. For the thinges whiche are sene / are temporal: / but the thinges that are not sene / are eternall. ¶

The V. Chapter.

¶ We know surely / that if our tearthy house of this dwelling were destroyed / we haue a building ordered of God / an house not made with handes / but curialising in heauen. † And in the same / syng we also asceroure manyon / whiche is from heauen: and longe to be clothed therewith / so yet / if that we be founde clothed / and not naked. For as longe as we are in this tabernacle / we synghe and are greeued / for we had rather not be vnclothed / but to be clothed vpon / that mortalyte mighte be swallowed vp of Iesu. But he hath ordeyned vs for this / as God / † whiche hath geuen vs the earnest of the spere. The reioyces are we alwaye of good cheare / and knowe that as longe / as we dwell here in the body / we are not at home with the Lord: for we walke in faith / and se him not. Neuer theles / we are of good comfort / and had leuer to be absent from the body / and to be at home with the Lord.

¶ Wherefore / whether we be at home / or fo home / we endeavour our selues to please him. † For we misse all appare before the iudgement seat of Christ / that euery one maye reioyce in his body / accordyng to that he hath done / whether it be good or bad. † I synghe then that we knowe home that the Lord is to be feared / we becle saye with men / but we are knowne well ynough vnto God: I truste also / that we are knowne in youre conscience. We praye not oure selues agayne vnto you / but geue you an occasion to reioyce of vs / that ye maye haue to reioyce as gainke them / whiche reioyce after the outward apperance / and not after the bert. For if we do to muche / we do it vnto God: if we kepe measure / we do it for youre sake: for the loue of Christ constryngeth vs / in as much as we thus iudge / that if one be dead

for all / then are all dead. † And therefore dyed he for all / that they which lyue / should not bene forsoth lyue vnto them selues / but vnto hym / which dyed for them and rose againe. ¶

¶ Therefore henceforth knowe we no man after the fleshe: and though we haue knowne Christe also after the fleshe / yet knowe we him nowe so no more. Therefore if any man be in Christe / he is a newe creature. Olde thinges are paste awaye / † Beholde / all are become newe. Neuer theles / all thynges are of God / whiche hath reconyld vs vnto hym selfe by Iesus Christe / and hath geuen vs the offyce to puaiche the attonement. For † God was in Christe / and reconyld the worlde vnto hym selfe / and counted not they synes vnto them / and among vs hath bect vs in the woide of the attonement. Howe then are we mislaininge in the roume of Christe / euen as though God exhorted vs by vs. We beseeche you nowe therefore in Christes steade / that ye be at one with God: for he hath made hym selfe whiche knewe no synne / to be synne for vs / that we by his meane should be that righte / whiche is reconyld / whiche is God is alowed.

The VI. Chapter.

¶ We as helpe therefore exhort you / by I receaue not the grace of God in vayne. For he saeth: † I haue herde y in the tyme accepted / and in the Baye of saluacion haue I succoured the. Beholde / nowe is the accepted tyme / nowe is the Baye of saluacion. Let vs geue no man occasion of euill / that dure of syne: be not euill spoken of: but in all thinges let vs becaue oure selues as the ministers of God: in muche patience / in troubles / in necessities / in anguishes / in stryppes / in pynnes / in laboures / in laboures / in watchinges / in fastinges / in purchaung / in knowledges / in longe sufferings / in hardnesse / in the holy ghoost / in loue vnfayned / in the woide of the truthe / in the power of God / by the armour of righteousnesse on the right hande / and on the left / by honour a dishonoure / by euell repute and good repute: as because / a yet true: vs vnknowne / and yet knowe: as beinge / a beholde / we haue chaustened / a not filled: as for me / and yet alwaye merry: as poore / a yet make many riches: as hauing nothinge / a yet possynging all thinges. ¶

Dsal. xxi. a  
Ro. viij. c

¶ Cor. iij. b

Roin. viij. c

¶ Poo. xij. c

¶ Per. i. c

Rom. viij. b  
i. Cor. i. c

Mat. xx. c  
R. xij. b

i. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.

¶ I. Cor. i.



O ye Corinthians/oure mouth is open vnto you /oure heere is made large. Ye are in no straitnesse on oure behalfe: but where as ye are in leanenesse/that vs of your owne heere meaninge. I speake to you/as to chyle diet that haue life reward with vs. See youre selves therfore at large.

**E** Heare not a strange yocke with the vnbelievers. For what selowshyp hath righteousnesse with vnrigheteousnesse? What company hath light with darkeenesse? How agreeth Chaffe with Belyall? O: what parte hath the Belieuer with the infidels? How accordeth the temple of God with images?

**I** Ye are the temple of the luyngs God/as sayeth God: \* I will dwell in them/and walk in them/and will be their God/and they shalbe my people. Wherefore come oure from amonge them/and separate youre selves/† (sayeth the Lorde/) and touche no vnchaunce thinge: so will I receaue you/and be youre father/and ye shalbe my sonnes and daughter/ sayeth the almighty Lorde.

## The VII. Chapter.

**S**ynge nowe that we haue suche promise/ (Yearely beloued) let vs cleanse oure selves from all fylthinesse of the fleshe and spite/and growe vp to full holynesse in the feare of God. Vnderstande vs righte: We haue buried noman/we haue corrupte noman. We haue defrauded noman. I speake not this to cōdemne you/so: I haue shewed you before/that ye are in oure heere to vs and to Ihu with you. I am very bolde towards you. I make muche boast of you/I am filled with comforte/I am exceddinge ioyous in all oure tribulation. † For when we were come into Macedonia/oure fleshe had no rest/ but we were troubled on euery syde: outwards was syghing/in wards was feare. Vncherelesse/† God that comforteth the ebiece/comforted vs by the comynge of Titus.

**N**ot onely by his comynge/ but also by the consolation tober with vs was comforted of you/when he tolde vs your besyng/ your praying/oure seruent minde for me/so that I now reioyce the more. For where as I made you ioy by the letter/it ripeneth me

not/though I did repente. for I felt that the same epistle made you ioy/ (though it were but for a season) But now I reioyce/not that ye were ioy/ but that ye were ioy to repute mince. For ye comforted godly/so that nought ye were hurte by vs. † For godly solowshipp causeth repentance vnto saluacion/not to be repented of: † But woulde ye somwe cause the death. Beholde/where as ye haue had godly solowre/ what diligence hath it wrought in you? Yeet a sufficient answer/ displeasure/ feare/ desyres a seruent minde/punishment. For in all pointes ye haue shewed your selves/ that ye are cleare in the matter.

Wherefore though I wrote vnto you/ yet it is not done for his cause that did hurte/ neither for his cause that was hurte: but that your diligence (which ye haue for vs in the sight of God) might be manifest with you. These are we comforted/because ye are comforted: but exceddinge the more ioyed we/ for the ioye of Titus/ because his feare was refreshed of you al. I am therfore not nowe ashamed/ though I boasted my selfe vnto him of you: but lyke as all is true that I haue spoken vnto you/ when so is oure boallinge vnto Titus sounde true also. And his inward affection is more aboundante towards you/ when he remembereth the obedience of you al/ howe ye receaued him with feare and tremblinge. I reioyce that I may be bolde our you in all thinges.

## The VIII. Chapter.

**S**o you to wite (brethren) the grace of God/ which is geuen in the congregacions of Macedonia. For their raceynge was mooste aboundante/ when they were tried by much trouble/ and though they were exceddinge poore/ yet haue they geuen exceddinge ryche/ and that in synghleness. For to their power (I heare recorde) yet/ and beyond their power they were willing of their owne accord/ and payed vs with great instantce/ that we wolde receaue their benefite/ and selowshippe of the hande/ charging that Tit. is done for the sinceritee: And not as we losed for you/ when he gaue oure selves vs to the Lorde/ and afterwarde vnto vs by the wyll of God/ so that we coude not but be

## The II. Epistle to the Corinthians.

five tymes/that ye as he had begunne afore/ he wolde euen so a complyse the same beneuolence amonge you. Nowe as ye are ryche in al poyntes in sayth/ & in word/ & in knowlege/ and in al dignities/ and in youre loue toward vs/ euen so se that ye be plentifully also in this beneuolence. This I saye not as commaundynge/ but saynge other are so diligent/ I proue youre loue also/ whether it be perfect or no. For ye knowe the liberalite of our Lord Iesus Christus/ whiche though he be ryche/ yet for youre sake he became poore/ that ye throughe his pouerte mighte be made ryche.

Rom. x. b

**B** And in my counsaill herein I geue/ for this is profitabill for you/ whiche haue begunne a yere ago/ not onely to vs/ but also to will. But nowe performe the vede also/ that lyke as there is ready mynde to will/ there maye be a ready mynde also to performe the vede/ of that whiche ye haue. \* For if there be a willinge mynde/ it is accepted accordynge to that a man hath/ not accordynge to that he hath not. This is not done to the entent that other shoulde haue cause/ and ye commaunce/ but that it be a lyke. Let youre aboundaunce surcure their lacke/ in this tyme of verth/ & theye aboundaunce also hereafter maye supplie your lacke/ that there maye be equalitie. As it is written: I he that gathered muche/ had not the more/ and he that gathered litle/ wanted not ynge. Thankes be vnto God/ whiche put in the berre of tyms/ the same diligence toward you. For he accepted the requeste in vede/ yet he was rather so well willinge/ that of his owne accord he came vnto you.

j. Pet. iii. b

Pro. 13. b

Luc. 11. a

Exo. xv. b

**C** We haue sente with hym that docther/ whose prayse is in the Gospell throughe oure all the congregacions. Not onely that/ but he is chosen also of the congregacions/ to be a seruaunt with vs in oure iourney/ for this beneuolence that is ministred by vs vnto the payse of the Lord/ and so steare op your prompte mynde/ and so beware/ lest any man reporte euell of vs because of this plentifulnesse/ whiche is ministred by we: And therefore make we prouision for honest thinges/ not onely before the Lord/ but also before men.

Rom. xi. c

We haue sente with them also a docther of yours/ whom we haue ofte proued diligent in many thinges/ but none muche more diligent. And this haue we done in greate hope to ward you/ whether it be for Amos sake (whiche is my selfe a helpe for etius sake) or for oure brethren (whiche are Apostles of the congregacions/ and the payse of Christ). So we now the proofe of youre loue/ and of youre thankynge of you vnto these/ and openly in the sight of the congregacions.

### The IX. Chapter.

**H** If the handreachinge vnto the sayns Rom. 16. 1. it is no neede for me to wryte vnto you: for I knowe your redines of mind/ & where of I boast my selfe among them of Macedonia/ and saye: Thaha was ready a yere ago. And your strenuous hart prouoked many. Neuertheless/ yet haue we sent the brethren/ lest oure reueryng ouer you shoulde be in vayne in this behalfe that ye myghte be ready/ as I haue reported of you: lest when they of Macedonia came with me/ and fynde you vnprepared/ we (I wil not saye ye) shoulde be ashamed in this presumption of boasting.

Wherefore/ I thought it necessary to exhorte the brethren/ to come beforehande vnto you/ for to prepare this blessing promised afore/ that it might be ready/ so that the blessinge/ and not a defraudinge. \* This I saynge/ that he whiche so weth litle/ shall reape litle/ and he that so weth plentifully/ shall likewise reape plentifully every one/ accordynge as he hath purposed in his herte/ nor grudginge/ or of copulsion. \* For God loveth a chearfull geuer. God is able to make you and ryche in all grace/ that ye in all thynges haue ynge sufficient to the vitermost/ maye be ryche to all maner of good workes. As it is written: He hath spared aboade/ and hath geuen to the poore/ his ryghteousnesse/ remaineth for euer.

He that stretcheth vnto the poorer/ shall minister breade also for foode/ and shall multiplye your seede/ and increase the frutes of youre ryghteousnesse/ that in all thynges ye maye be made ryche vnto all singleness whiche causeth throughe us thankegeuynge vnto God. It for the handreachinge of the collee

Rom. 16. 1.

1. Cor. 16. 1.

Exo. 16. 1.

Psal. 112. 1.

reflection/not onely supplyth the neede of the  
sanctes/But also in aboundaunce herein/that for  
his laudable ministracōe myn mighte geue  
thanks vnto God/and praise God for youre  
obedient professinge of the Gospell of Christ/  
and for youre synnerlesse in distributing vnto  
them/and to all men/and in their prayer for  
you/whiche longe after you /for the aboundaunce  
of grace of God in you. Thankes be vnto  
God for his vnouispreakable gifte.

The X. Chapter.

**A** I shall my selfe beside you by the meke-  
nesse and softnesse of Christ/whiche whā  
I am present amonge you /am of small re-  
putacion/But am bold towarde you beyng  
absente. I beseech you that I neede not be bold  
whā I am present/and so vs the boldnesse/  
wherewith I am supposed to be bold against  
some / whiche require vs as though we wal-  
ked after the fleshe: though we walke in the  
fleshe/ yett we not after a fleshy maner.  
For the weapons of our warfare are not fleshy  
/but myghtie before God to cast downe  
strong holdes/wherewith we overthrowe  
imaginations/and every byghte thinge that  
exalteth it selfe against the knowledge of God/  
and bringe in captiuitie all vnderstandinge  
to the obedience of Christ/ and are ready to  
take vengeance on all that disobediēce / whā  
your obediēce is fulfilled. Lett ye on thinge  
after the vnter apperance?

**B** If any man truste of him selfe that he is  
Christe/lett him thinke this also by him selfe/  
that like as he is Christe: euen so are we Christe  
also. And though I shoulde boast my self  
somewhat more of oure authoritie/ which the  
Lorde hath geuen vs to edifie and not to  
destruye/ it should not be to my shame. This  
I saye/lesse/ I shoulde seme as though I wē  
aboute to make you asayed with letters. For  
the epistles/saye they are force and strong/But  
his bodily presence is weake/ and his speche  
rude. Lett him that is suche/thinke on this  
wyse/that as we are in woode by letters whā  
we were absent/such are we also in dede whā  
we are present. For we were not reuēt: o: com-  
pare oure selfe vnto some that praise them  
selfe: that curbellesse/whyle they measure the  
selfe by them selfe/and holde onely of them  
selfe/they vnderstande nothinge.

Howbeit/we will not boast our selfe a-  
bout measure / But onely according to the  
measure of the rule/ wherewith God hath di-  
stributed vnto vs the measure to reade euen  
vnto you. For we streche not oure selfe so  
farre / as though we had not reached vnto  
you. For euen vnto you haue we come with  
the Gospell of Christ/and boast not oure  
selfe out of measure in other mens laboure.  
Yee/and we hope whā your faith is increa-  
sed in you/that we will come farther/accor-  
dinge to our measure/and picade the Gospell  
vnto them that dwell beyonde you / and  
not to reioyce in that which is prepared with  
another mans measure.

The XI. Chapter.

**L**ett him that reioyceth/reioyce in the Lord  
De: for he that prayeth hym selfe is not vsa-  
ful/ but he whome the Lorde prayeth. For vs  
woulde God ye coulde suffice me a litle in my  
folishnesse/ yett do ye forbear me. For I am  
gelous ouer you with Gods gelousie. For  
I haue marryed you vnto one man/ to bring  
a chaste virgine vnto Christe. Eur I feare/  
lest as the serpent begiled Eue with his tale  
relise/ euen so your wytes shoulde be cor-  
rupted from the synnerlesse that is in Christe.  
For if he that cometh vnto you/ picade as  
nother Iesus/whome we haue not preached/  
or if ye receaue another spere/ that ye haue  
not receaued/ or an other Gospell/ that ye  
haue not accepted/ ye myghte ryghte well haue  
bene contente. For I suppose that I am no  
lesse/ the byghte Apostles are. And though  
I be rude in speache/ yett am I not rude  
in knowledge. Howbeit/ amonge you / I am  
knowne to the vntermost. Wherfore I synne  
therein/ because I submitted my selfe/ that ye  
mighte be exalted.

For I preached vnto you the Gospell of  
God freely/ and robbed other congregacions/  
and soke wages of them to picade vnto you.  
And whā I was present with you/ and had  
needes/ I was greuous to none. For that  
whiche was lackyng vnto me/ the theban  
whiche came fro Macedonia/ supplied.  
And in all thinge I kepte my selfe so/ that  
I shoulde not be greuous to you/ and so will  
I kepe my selfe. As surely as the structure of  
Christe is in me/ this reioycing shall not be  
taken



anguytes for Christes sake: for when I am  
weake / then am I stronge: I am become a  
foote in the hallinge my selfe: ye haue compels  
me. For I oughte to be commended of  
you / in so muche as I am in nothinge infe-  
rior to the hyghte Apollos. Though I be no  
thinge yet are the tokens of an Apo:ple woun-  
dyte amonge you / with all patience / with  
signes / and with wondrous / and with mighty  
deeds. For what is it / wherein ye are infe-  
riours to the other congregacions: excepte it  
be that I haue not bene greuous vnto you.  
Forgeue me this wronge. Beholde / I am  
ready the thirde tyme to come vnto you / and  
will not be chargeable vnto you. For I see  
not yowre / but you. For the children ought  
not to gather treasure for the elders / but the  
elders for the children. I will very gladly  
bestowe / and wylbe bestowed for yowre  
loue: though the more I loue you / the lesse am  
I haued againe.

But lette be so / that I greued you not:  
neuertheless: for so muche as I was crafty /  
I stole you with guile. Haue I defrauded you  
by any of them / whom I sente vnto you:  
I defraide Titus / and with him I sent a bro-  
ther: byd Titus defraude you: Haue we not  
walked in one spiete: Went we not in lyfe for  
restlespede: Againe / shulde ye that we exas-  
oure selfes: We speake in Christe in the sight  
of God. But all this (dearly beloued) is done  
for your edyfyng. For I feare / lest / when  
I come / I shall not fynde you suche as I  
wold: and lest ye shall fynde me suche as ye  
wold not / lest there be amonge you / beha-  
uours / enuies / wrathes / strynges / factio-  
nings / whisperinges / swellinges / opoures /  
lesse / when I come againe / God bunge me  
loue amonge you / and lest / I be constrained  
to bewaile many of them that haue synned  
before / and haue not repented ouer the vn-  
clennesse / and whoredome / and wantonnesse  
which they haue committed.

The XIII. Chapter.

When come I the thirde tyme vnto you.  
In the mouth of two / or thre witnesses

shall every matter be stablished. I haue tolde  
you before / and tell you before as presente the  
seconde tyme / and waye it: now beinge ab-  
sent / vnto them which in tyme passed haue  
synned / and to all other: and if I come againe /  
I will not spare / sayinge that ye see experie-  
ence of hym: / whiche speaketh in me / such  
Christe / whiche amonge you is not weake / but  
is myghtye amonge you. And though he  
was crucified in weake nesse / yet lyueth he in  
the power of God. And though we are weak  
in him / yet lyue we with him in the power of  
God amonge you.

Prooue yowre selfes: whether ye are in the  
faith: / examen yowre selfes. Knowe ye not / y-  
owre selfes / that Iesus Christ is in you: Ex-  
cepte ye be cast awaye. But I will ye knowe  
that we are not cast awaye. I defraide before  
God that ye do no euill / nor that ye shoulde  
seme commendable / but that ye shoulde  
be that which is good / and let ye be cast awaye.  
For we maye do nothinge against the truth /  
but for the truth. We are glad when we are  
weake / and ye strange: / and because all we  
wylbe for / namely yowre perfectesse. There-  
fore wyte I these thinges beinge absent / lest /  
when I am presente. I shoulde vse shew-  
nesse / according to the power: / whiche the  
Lorde hath geuen me to edyfy / and not to  
destrope.

Finally brethren / reioyce / be perfecte / com-  
foure yowre selfes / be of one mynde / be peaceable /  
and the Word of loue / and peace shalbe with  
you. Salute one another with an holy kisse. Rom. xvi. b  
All the synners salute you. The grace of  
oure Lorde Iesu Christ / and the loue  
of God / and the felowshipp of  
the holy ghoost be with  
you al. Amen.

The seconde Epistle to the Corinthians /  
sent from Philippus in Ma-  
donia / by Titus and  
Lucas.

# The Epistle of the Apostle S. Paul to the Galathians.

The first Chapter.



Paul an Apostle (not of men/nor by man) but by Jesus Christ/a by God the father/whiche raised him up from the dead) and all the things which are with me. Vnto the congregacions in Galacia.

ii. Cor. i. a  
Eph. i. a  
i. Pet. i. a

Grace be with you/and peace from God the father/and oure Lord Jesus Christ/whiche gaue him selfe for oure synnes/that he might redeme vs from all iniquity/according to the will of God oure father/ to whome be prayse for euer and euer. Amen.

Act. 20. a

I marvel that ye are so soon turned (sed him thus called you in the grace of Christ) vnto another Gospel/whiche to nothinge els/ but that there be some/whiche I trouble you/ and intende to peruert: the Gospel of Christ.

i. Cor. 10. a

Neuertheless/ though we oure selues/ do an euangel from heauen preache vnto you any other Gospel/then that which we haue preached vnto you/for the same be accused. As we haue sayde afores/ so saye we nowe againe: If any man preach vnto you any other thing then that ye haue receaued/ the same be accused. Preache I men now/ or Gods? Or go I about to please men? If I should yet please men/ I were not the seruant of Christ.

Job. v. b

Jacob. iij. a

7. Eph. i. b

But I certifie you brethren/ that the Gospel which is preached of mee/ is not of me. for I neither receaued it/ nor learned it of man/ but by the reuelacion of Jesus Christe. For ye haue herde of my conuersacion afoze tyme in the Jewisshype/ how that beyonde measure I persecuted the congregacion of God / and spoked it / and persecuted in the Jewisshype about many of my companions in my nation/ and was a much more feruēt

Act. iij. a

iiij. a. 114. a

Phil. iij. a

in aintener of the tradicions of the fathers. But when it pleased God whiche separated me from my mothers wombe/ I and called me by his grace/ so to declare his sonnes in me/ that I shoulde preache him thorothe the Gospel amonge the Gentens/ immediately I communed not of the matter with / flesh and bloude / neyther came I to Jerusalem: vnto them whiche were Apostles before me: but wente my wayes into Arabia/ and came againe to Damascus. Then after the yere I came to Ierusalem to be Diner/ and abode with him fyfene dayes. As for the other Apostles/ I sawe none of them/ save James the Lords brother.

The things that I wyte vnto you / beholde/ I God knoweth/ I the not. After that I wente I into the coastes of Syria and Cilicia: but of face I was unknowne of the Churche congregacions in Ierusalem/ wherby they had herde onely that: he that persecuted in tyme passed/ preacheth now the faith whiche some time be destroyed/ and they sayed God in me. Amen.

The II Chapter.

Then after fourtene yeres/ I wente againe to Jerusalem with Barnabas: and Titus with me also. But I wente up by reuelacion/ and communed with them of the Gospel/ whiche I preache amonge the Gentens: but specially with them whiche were in reputacion/ lest I should runne/ or had runne in vayne. But Titus whiche was also with me/ was not compelled to be circumcised: though he was a Greeke/ and ther because of certayne incommens/ beyng falsely detent/ whiche came in amonge other / to spee oure libertie/ whiche we haue in Christe Jesus/ that they might bunge do into bondage: to whome we geue no roume/ nor for the space of an houre/ as concerning to be brought into subieccion/ that the truth of the Gospel might continue with you.

As for them that seemed to be greater/ what they were in tyme passed/ it maketh no matter to me. for God looth not on the outward appareance of men. Neuertheless/ I remember which sined great/ taught me nothing: but contrarywise/ when they sawe that the Gospel ouer the vncircumcison was com-

1. Cor. 1. a  
and  
114

114

114

114

114

mitted vnto Peter: (for he that was my gyfte  
with Peter to the Apostles by the circumcission  
there was my gyfte with me also amonge the  
Heithen) they perceaued & grace that was  
giuen vnto me.

James and Cephas / and Iohn / which se-  
med to be pillars / and Barnabas the ryght  
handes / and agreed with vs / that we shoulde  
preache amonge the Heithen / and they amonge  
the Jewes / onely that we shoulde remembre  
the poore / which thinge also I was diligent to do.

But when Peter was come to Antioche / I  
withstande hym in the face / for he was traitory  
to be blamed. For afore there came certayne  
from James / he dyd eate with the Heithen.  
But when they were come / he withdrew and  
separated hym self / fearing them which were  
of the circumcission. And the other Jewes dis-  
sembled with hym likewise / in so muche that  
Barnabas was broughte into theyr simula-  
cion also. But when I sawe that they walked  
not ryghte after the trowth of the Gospell / I  
saide vnto Peter openly before all: If thou  
bringest a Jewe / lyuest after the maner of the  
Gentiles / and not as do the Jewes / why cau-  
sest thou the Gentiles then to lyue as do the  
Jewes?

Though we be Jewes by nature / and not  
synners of the Gentiles / yet in so muche as  
we knowe / that a man is not made righteous  
by the dedes of the lawe / but by the fayth on  
Iesus Christ / we haue beleued also on Iesus  
Christ / that we myght be made righteous by  
the fayth of Christ / and not by the dedes of the  
lawe / because that by the dedes of the lawe no  
fleshe shalbe iustified.

If we then whiche seke to be made righte-  
ous by Christ / shoulde be yet founde synners  
ourselues / is not Christ then the minister of  
synne? God forbid. For if I buylde agayne  
that which I haue destroyed / then make I my  
self a trespasser. But I knowe the lawe com-  
mendeth vnto the lawe / that I myght lyue vnto  
God. I am crucified with Christ / yet do I  
lyue: inuiscible / now not I / but Christ li-  
ueth in me. For the lyfe whiche I now liue in  
the fleshe / I liue in the fayth of the sonne of  
God / which loued me / and gaue hym self  
for me / I cast not awaye the grace of God.

For if righteousnesse come by the lawe / then  
shoulde Christ in vayne.

The III. Chapter.

The foolish Galathians / I who haue bene  
winded you / that ye shoulde not beleue  
the trowth: To whom Iesus Christ was be-  
scribed before the eyes / and amonge you cru-  
cified. This onely wolde I learne of you: Re-  
ceaued ye the spere by the dedes of the lawe /  
or by the preachinge of the sayth? Ye ye no  
wysse: Ye began in the spere / wolde ye ende  
now when in fleshe? Haue ye suffred so muche  
in vayne: it be do in vayne. For that cause  
you the spere / and death suche greates as  
amonge you / woth he it thowme the dedes of  
the lawe / or by the preachinge of the sayth?

¶ Then as Abraham beleued God / and it  
was counted vnto hym for righteousnesse. Now  
ye knowe / that they which are of sayth / Jacob &  
Abraham chyldren.

The scripture saue aforhande / that God  
iustifieth the Heithen thowse sayth: Therefore  
shewed it glad tydings afore vnto Abraham /  
and sayde: In the shall all Heithen be bless-  
ed. So then they which be of sayth / are blessed  
with saythfull Abraham. For as many as go  
aboute with the woikes of the lawe / are vnder  
the curse. For it is wrytten: I Cursed be e-  
uery man that continueth not in all thynges  
that are wrytten in the booke of the lawe / to  
do the. That now is iustified by the lawe / in the  
sight of God it is content: For the iust shall  
lyue by his sayth. ¶ The lawe is not of Romes  
sayth / but the man that doeth the same / shal  
lyue therein. ¶ But Christ hath redeemed vs  
from the curse of the lawe / when he became a  
curse for vs / for it is wrytten: Cursed is e-  
uery man that hāgeth on a tree: that the blessing  
of Abraham myght come on the Gentiles in  
Christ Iesu / and that we myght so receaue  
the promysed spere thowme sayth.

¶ Heithen / I will speake after the maner of  
men. Though it be but a mans testament / yet  
noman despiseth it / or addeth any thinge  
thereto / when it is confirmed. ¶ To  
Abraham and hys sēde were y promysed  
made. He sayth not in the sēdes as in many / but in  
thy sēde / as in one / whiche is Christ. This  
Testament I saye / whiche afore was confirmed  
to Christward is not disannulled (that y pro-  
mises

## The Epistle to the Galatians.

meas shoulde be made of none effecte ) by the  
**Jude. v. b** lawe / which was geuen beyonde foure hun-  
**Act. vij. c** dredth and thirtie yeares thereafter. \* For if the  
**\* Rom. iij. c** eherritaunce be gotten by the lawe / then is it  
 not geuen by promisse. But God gaue it freely  
 vnto Abraham by promisse.

**Rom. v. c** Wherefore then serueth the lawe? I was ad-  
**vs. b. viij. c** ded because of transgression / till the sode came  
**\* Act. xij. c** vnto the whiche the promisse was made. \* And it  
 was geuen of angels / by the hande of the  
**Deut. v. a** mediator. A mediator is not a mediator  
 of one onely / but God is one.

**D** To the lawe then against the promisses of  
 God: God sayth. Howbeit / if there had ben  
 geuen a lawe / whiche coulde haue geuen life /  
 then no doubt / righteousnesse should come of  
**Rom. iij. b** the lawe. I But the scripture hath shewt vp all  
 vnder synne / that the promisse should come by  
 the fayth on Ihesus Christ / geuen vnto the that  
 beleue. I Before sayth came / we were kept and  
 shewt vp vnder the lawe / vnto the sayth whiche  
 should afterwarde be declared. Thus the lawe  
 was oure scholemaster vnto Christ / that we  
 myght be made righteous by fayth. But now  
 that sayth is come / we are none vnder the  
 scholemaster. I For ye all are the chyldren of

**Joan. i. a**  
**\* Rom. vi. a**  
**Colos. q. b**

**Jo. i. red. c**  
**\* Ephe. i. b**  
**Hebr. q. c**

God by the fayth in Ihesus Christ. \* For as  
 many of you as are baptyfed / haue put on  
 Christ. Here is neither Jewe nor Greke: here  
 is neither bond nor fre: here is neither man  
 nor woman / for ye are all one in Christ Ihesu.  
**\* If ye be Christes / then are ye Abrahams seds /**  
**and heyes according to the promisse.**

The iiii. Chapter.

**D** **B**ut I saye: As longe as the heyre is a  
 wyde / there is no difference betwene  
 hym / and a seruaunt though he be loide of the  
 goodde: but he is vnder myght and gouernour  
 vntill the tyme appointed of the father. Liken  
 so we also whan we were chyldren / were in  
 bondage vnder the outwarde tradicions. But  
**Gen. xij. b** whan the tyme was fullyllid / God sent his  
**San. v. d** sonne borne of a woman / and put vnder the  
**\* Mat. v. b** lawe / that we myght receiue the chyldshyppe.

**Rom. viij. b**

I For so muche then as ye are chyldren / God  
 hat: sent the spere of his sonne into oure ber-  
 te / whiche crieth Abba / deare father. Where-  
 fore now / thou arte not a seruaunt / but a sonne.  
 If thou be a sonne / then arte thou the heyre of

God thowest Christ. I Notwithstanding /  
 whan ye knewe not God / ye dyd seruite vnto  
 them / whiche by nature are no goodde. But ye  
 now synging ye knowe God / yet / rather are  
 knowne of God / howe is it / I that ye tyme /  
 you backe agayne vnto the weakte and bug-  
 gerly tradicions / wherunto ye desyre agayne  
 a frethe to be in bondage.

Ye obserue dayes a monethes / and tymes /  
 and yeares. I am in feare of you / lest / I haue  
 bestowed laboure on you in vayne. Dichein  
 I beseeche you / be ye as I am. For I am as ye  
 are. Ye haue not hurtme at all. For ye knowe  
 how that in weaknesse after the fleithe. I pre-  
 chased the Gospell vnto you at the first / and my  
 redemption whiche I suffred after the fleithe / ye  
 wryted not / neither shored / nor receaued me  
 as an Angel of God / yet / cut as Chylde in  
 Ihesu. How happy were ye them: For I deare  
 you receiue / that if it had ben possible / ye had  
 plucked out youre owne eyes / and geuen the  
 vnto me. Am I therefore become your enemy  
 because I tell you the truth?

They are gelous ouer you myselfe. Yet / they  
 wolde make you to fall backe / that ye myght  
 be seruente to themwarde. It is good to be  
 seruente / so that it be alwaye in a good thinge  
 and not onely whan I am present with you.  
 My hyle chyldren of whom I traauayle in  
**\* byth agayne / vntill Christ be fastionen in**  
**you / I wolde I were with you now / and**  
**coulde chaunge my voyce. For I stande in**  
**doubte of you.**

Tell me ye that will be vnder the lawe / haue  
 ye not herde the lawe? I For it is written /  
 that Abraham had two sonnes / the one by a  
 bonde mayden / the other by a fre woman.  
 I as for hym that was of the bonde mayden /  
 he was borne after the fleithe: but he whiche  
 was of the fre woman / was borne by promisse.  
 These wordes be toke somewhat. For these wo-  
 men are the two testamente. The one from  
 the mount Syna / that gendereth vnto bon-  
 dage / whiche is Agar. For Agar is called in  
 Arabic the mount Syna / and reacheth vnto  
 Jerusalem / whiche now is / and is in bondage  
 with her chyldren.

But Jerusalem that is aboute / in the fre  
 woman / whiche is the mother of vs all. For it  
 is written: I Receiue thou baren / that becomest  
 a



no children: brake forth / and crye thou that  
trayphes not / for the Iesolace hath many  
mo children then the which hath an houshede.  
As for vs brethren / we are the children of I  
saac / according to the promise.

14 **B**ut lyke as at that tyme / he that was boine  
after the fleshe / persecuted hym that was boine  
after the spete / euen so is it now also. But  
15 what sayeth the scripture? **P**ut awaye the  
bonde mayden / and her sonnes / for the sonne of  
the bonde mayden shall not be heere with the  
sonne of the free woman. So now brethren / we  
are not children of the bonde mayden / but of  
the free woman. **I**

Ch. V. Chapter.

1 **G**raunde fast therefore in the liberty / wher  
with Christ hath made vs free / and be not  
2 wrapped agayne in the yoke of bondage.  
3 **B**eholde / I Paul say vnto you: \* If ye be cir-  
cumcised / Christ profreth you nothinge at all.  
4 I testifie agayne vnto every man whiche is  
circumcised / that he is bounde to kepe the whole  
lawe. Ye are givv quyte from Christ / as many  
of you as will be made ryghteous by the lawe /  
and are fallen from grace. But we waite in  
the spete of hope / to be made righteous by  
14 faith. **I** For in Christ Iesu / neyther is cir-  
cumcisione with any thyng / nor vncircum-  
15 cision: but faith whiche is by loue in my gify  
in operation. Ye run well: \* who was a let  
vnto you / that ye should not obeye the truth?  
16 Such counsayll is not of hym that hath called  
you. **I** Hyke lauen fourthy the whole tompe  
of Rome.

17 **I** have trust towarde you in the Lord /  
that ye will be none otherwyse mynded. But  
18 be that troubleth you / shall beere bye / I iudge-  
ment / wharsoeuer he be. Brethren / if I yet  
preache circumcicion / why do I suffice perse-  
cution? then hath the slander of the crosse  
ceased. Wolde God they were reed out from  
amonge you / whiche trouble you. But brethren /  
19 ye are called vnto libertye / onely let not your  
20 libertye be an occasion vnto the fleshe / but  
be loue ierue one another. For all the lawe is  
21 fulfilled in one word / namely in this: \* Loue  
22 thy nerybour as thy self. But if ye byte / and  
23 reuoure one another / take heed / that ye be not  
24 consumed one of another. **I**

25 **I** saye: Waite in the spete / and so shall

ye not fulfill the Iustice of the fleshe. For the iustice  
of the fleshe is such agaynst the spete / and the spete  
agaynst the fleshe. These are contrarye one to the  
other / so that ye can not do bothe: ye wolde:  
But and if ye be led of the spete / then are ye  
not vnder the lawe. **T**he vices of the fleshe /e  
are manifeste / whiche are these: Adouurye /  
whoredome / enuicousnesse / wantonnesse / Ido-  
latrye / wrath / stryfe / discord / seuer / enuy / mur-  
der / drunkennesse / gloriou / and such like: of  
the whiche I tell you before as I haue tolde  
you in mye past / that they whiche committe  
suche shall not inherite the Kingdome of God. **E**ph. v. a  
\* But the fruite of the spete is loue / ioye / peace /  
longe sufferinge / gentleness / goodnesse / **E**ph. v. b  
fulnesse / meeknesse / temperance. **I** Agayne  
suche is not the late: But they that are Chri-  
stian / haue crucified their fleshe with the Iustice /  
and veyres. **I**

Ch. VI. Chapter.

1 **I**f we lyue in the spete / let vs walke also in  
the spete. Let vs not be vayne glorious /  
prouokinge one another / and enuyng one  
another. Brethren / if any man be overtaken of  
a fault / ye / which are spiritual / enfourme hym  
with a me. The spete: and consider thine owne  
selfe / that thou also be not tempted. **I** Beare  
2 ye one anothers burthen / and so shall ye ful-  
fill the lawe of Christ. But if any man thinke  
hym selfe to be somwhat / when in dede he is  
nothinge / let him deceaue hym selfe. Let  
every man proue hys owne worke: / and then  
shall he beare reuoycinge in his owne selfe / and  
not in another. **I** For: euery one shall beare hys  
owne burthen. **No. xiiij. b**

3 **B**ut let hym that is taught with the word /  
minister in all good thynges / vnto hym that  
teacheth hym. Be not reuouced / God will not  
be mocked. **I** For wharsoeuer a man soweth /  
that shall he reape. He that soweth vpon  
the fleshe / shall of the fleshe reape destruction. But  
he that soweth vpon the spete / shall of the spete  
reape lyfe euertlasting. **I** Let vs not be weary  
of well doinge: for when the yeme is come / we  
shall reape without ceasinge. Whyle we haue  
yeme therefore / let vs do good vnto all men /  
but specially vnto them whiche are of the  
householde of faith. **I**

4 **B**eholde / with how many wordes I haue  
written

14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

Joan. xij. b  
Rom. x. a

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25



made hym above all thynges: the head of the  
 congregacion which is his bodye / and the ful-  
 nesse of hym that filleth all in all.

The II. Chapter.

**A**nd quickned you also / when ye were  
 dead thow we trespasses and synnes / in  
 the which in tyme pass ye walkted according to  
 the course of this worlde / and after the prince  
 that ruleth in the ayre / namely / after the spere  
 whiche now worketh in the chyldren of unbeli-  
 fe: **T** Amonge whome we also had our con-  
 scienfacion in tyme pass in the lustes of oure  
 fleshe / and the wyll of the fleshe / and of the  
 mynde / and were naturally the chyldren of  
 wrath / even as well as othe.

But God whiche is ryche in mercy thow we  
 his greace lone / whereunto he loued vs euen  
 when we were dead in synnes / hath quick-  
 ned vs with Christ / (for by grace are ye saued)  
 and hath raysed vs up with hym / and set vs  
 hym in heauently thynges thow we Christ Jesu  
 that in tyme to come be myghti shewe the  
 exceedinge ryche of hys grace / in kindnesse  
 to vsward in Christ Jesu. for by grace are  
 ye saued thow we sayth / and that not of your  
 selues. for it is the gyfte of God / not of wor-  
 tes / lest / any man shoulde boast hym self.

**F**or are his workman shyppe / created in Christ  
 Jesu / vnto good woorkes / to the whiche God  
 ordyned vs before / that we shoulde walke in  
 them.

Wherefore remember / that ye whiche afore  
 tyme were Gentyles after the fleshe / and were  
 called vncircumcision / of them that are cal-  
 led Circumcision after the fleshe / whiche cir-  
 cumcision is made with the hande / that ye at  
 the same tyme were withoute Christ / and re-  
 puted alienes from the comune wealth  
 of Israel / and were strangers from the tes-  
 tament of promysse / before had ye no hope /  
 and were withoute God in this worlde. But  
 now ye that be in Christ Jesu / and afore tyme  
 were farre of / are now made nye by the bloude  
 of Christ.

for he is oure peace / whiche of both hath  
 made one / and hath broken doune the wall  
 that was a stoppe betwixte vs / and hath also  
 thow we hys fleshe put away the cause of hat-  
 red / (namely the lawe of the commaundemen-  
 tes containyd in the lawe written) / of wayne

he myghte create one newe man in him selfe  
 and make peace / and to reconytle both vnto  
 God in one bodye thow we the crosse / and so  
 he stewe the hatred thow we hys owne selfe a  
 came / and **T** preached peace in the Gospell / Esa. lxv. c  
 vnto you whiche were farre of / and to them Luce. ij. b  
 that were nye. for thow we hym we both haue  
 entranche in one spere vnto the father.

**N**ow therefore ye are no more gentes and  
 straungers / but cinesens with the sanctes / a  
 of the housholde of God / buylde vpon **T** the  
 foundation of the Apostles and Prophets /  
 where Iesus Christus is hys head corner /  
 in whome euery buyldinge coupled together /  
 groweth to an holy temple in the Lorde / in  
 whome ye are buylde also together / to be an  
 habitation of God in the spere.

The III. Chapter.

**O**ur this cause **I** Paul am **T** a pisoner of  
 Christ Jesu for you Gentyles / accordinge **Act. ij. b**  
 as ye haue herde of the office of the greace of  
 God / which is given me to vsward. for **Act. xij. a**  
 by reuelacion was this mystery shewed vnto  
 me / as **I** wrote aboue in fewe wordes: **Gal. ij. b**  
 whereby when ye reade it / ye may perceaue  
 myne vnderstandinge in the mystery of Christ /  
 whiche (mystery) in tyme pass was not open-  
 ned vnto the chyldren of men / as it is now re-  
 clared to hys holy Apostles and Prophets by  
 the spere / namely / that the Gentyles shoulde  
 be inheritous also / and of the same bodye / and  
 partakers of his promysse in Christ by **T** Gos-  
 pell / whereof **I** am made a minister / accor-  
 dinge to the gyfte of the greace of God / whiche  
 is given me / according to the woorkinge of his  
 power.

Vnto me / the least of all saintes is this  
 grace given / that **I** shoulde preach amonge  
 the Gentyles the vnfearceable ryche of Christ  
 and to make all men see / what is the slowshyppe  
 of the mystery / which from the begynninge  
 of the worlde hath ben hyd in God / whiche  
 made all thynges thow we Iesus Christe / to  
 the intent that now vnto the rulers and po-  
 wers / in heauen myghte be knowe by the con-  
 gregation the manyfold wysdome of God /  
 accordinge to the eternall purpose / whiche he  
 hath shewed in Christ Jesu oure Lorde / by  
 whome we haue boldnesse / and an entranche  
 in all confidence thow we sayth on hym.

in m. ij. **T** Where

## The Epistle to the Ephesians.

**Philp. j. b.** **¶** Wherefore I desire that ye aske not for  
**1. Cor. ij. c.** a cause of my tribulations / that I suffer for  
**Colo. j. c.** you / which is your payse.

**C** For this cause I bowe my knees vnto the  
 father of our Lord Iesus Christ / whiche is  
 the true father of all / that is called father in  
 heauen and in earth / that he graunte you (ac-  
 cordinge to the riches of his glorious) to be streng-  
 thed with power by his spirite in the inward  
 man / that Christ may dwell in your heartes  
 by feyth / that ye maye rooted / and grounded  
 in loue / maye be able to comprehend with all  
 sciences / what is the breadth and length / and  
 the depth / and the height / and to knowe the  
 loue of Christ / whiche loue yett passeth all know-  
 ledge / wherbye maye be fulfilled with all manner  
 of fullnesse of God.

**Vnto hym** that is able to do exceedinge  
 aboundantly / I aboute all that we aske or vnder-  
**Esa. lxx. d.** stande / accordinge to the power that wor-  
 keth in vs / be payse in the congregation which  
 is in Christ Iesu / at all tymes for euer a cee-  
 ling. **¶**

### The III. Chapter. **¶**

**¶** Therfore which am prisoner in the Lot-  
**Gen. xv. b.** terynes / shew you / that ye walke as if becom-  
**1. Cor. vii. b.** meth your callinge / wherein ye are called / in  
**Philp. j. d.** all humblenesse of mynde / and in lowe  
**Colo. j. a.** sufferinge / forbearinge one another in loue / a-  
**1. The. ii. a.** be diligent to kepe the vnite of the spirite / tho-  
 uo we be the bonde of peace. One body and one  
 spirite / as ye are called in one hope of youre  
 callinge. One Lord / one faith / one baptisme /  
 one God and father of vs all / whiche is aboue  
 all / and thoro all / and in you all. **¶**

**¶** Vnto every one of vs is geuen graces /  
**Rom. vii. a.** accordinge to the measure of the gifte of Christ.  
**1. Cor. xii. a.** Therfore sayth he: He is gone vp on hye / a  
**Joan. iiii. c.** hath led away captiue captiue / a hath geuen  
**1. Of. iiii. c.** gyfftes vnto men. What he wente vp / what is  
**Esa. lvi. a.** it / but that he first came downe in the lowest  
 partes of the earth: / That he came downe / to  
 enen the same which is gone vp aboue all hea-  
 uens / to susteine all. / And the same hath / is  
**3. Jan. ii. b.** some to be Apostles / some to be Disputers / some  
**1. Cor. xii. c.** to be Evangelistes / some to be shepheardes and  
 teachers / wherby the sainctes myght be cou-  
 nioled together by communicatione / to the dis-  
 fersing of the body of Christ / till we all come vnto  
 one manner of faith / a knowledge of the sonne of

God / and become a perfect man into the mea-  
 sure of the perfecte age of Christ. **¶** That we  
 be none dyssiden / waninge and caryed  
 aboute with every wynde of doctrine / that  
 the wickednesse of me and craftynesse / wherby  
 they laye waite for vs to deceaue vs.

But let vs folowe the truth in loue / and in  
 all thinges growe in him / whiche is the head / euen  
 Christ / in whome all the body is coupled  
 together / and one membre hanger by ano-  
 ther thoroout all the ioyntes. / Wherby one  
 ministrerh vnto another (accordinge to the  
 racyon as every membre hath his measure)  
 and maketh that the body groweth to the dis-  
 fersing of it selfe in loue.

**¶** This I saye therfore / and testifie in the  
 Lottery / that ye walke none / as the other  
 heathen walke in the wante of theyr mynde / be-  
 blinded in theyr vnderstandinge / beinge  
 straungers from the lyfe which is in God /  
 thoro the ignorance that is in heere / because  
 of the blindness of theyr hart / whiche beinge  
 past repentaunce / haue geuen them selues  
 ouer vnto wantonnes / to walke all manner of vn-  
 cleannes euen with greynesse.

But ye haue now solerued Christ / if so be that  
 ye haue herde of him / and are taught in him  
 euen as the truth is in Iesu. So then as con-  
 cerning the conuersion in tyme past / I saye  
 from you that olde man / which murthereth  
 selfe thoro vncleane lustes. **¶** Bur ye  
 are renewed in the spere of youre mynde / and  
 put on that new man which is shapen after  
 God / in true ryghteousnesse and holynesse.  
**¶** Wherfore put awaye lyenge / and speake  
 every man the truth with hye neyghbours / as  
 for as much as we are members one of ano-  
 ther. **¶** Be angry / but synne not. Let not the  
 Sunne goe downe vpon your wrath: neyther  
 geue place to the deuyter. Be that hath stol-  
 en / let hym steale no more: / but let hym labo-  
 re rather / and do some good with his han-  
 des / that he maye haue to geue vnto hym that  
 needeth. **¶**

Let no feble communicatione preceide out  
 of your mouth / but that which is good to edy-  
 fyfe withall / whan neede is / that it be gracious  
 to heare. / And greue not the holy spirite of God /  
 wherewith ye are sealed vnto the daye of  
 dempnyon. Let all bitterness / and scarnes /  
 and

and wrath / and roaring / a cursed speaking  
be farre fro you with all maliciousnesse. ¶ But  
be ye curious one to another / mercyfull / and  
forgive one another / eue as God hath forgiven  
you in Christ.

## The V. Chapter.

**B**E ye the followers thereof of God as  
he bare chyliden / and walke in love / euen as  
Christ loved vs / and gave hym self for vs in  
offering / and sacrifice of a sweet sauoure vnto  
God. As for whoredome / and all uncleinesse /  
e: couetousnesse / let it not be named amonge  
you / as it becometh syneres / neither fyl-  
thyenesse: foolishly talking / wether restinge  
(whiche are not comly / but rather geynge of  
thanks. ¶ For be sure / what no whor: mon-  
ger / or vncleie person / or couetous person /  
whiche is a worshipper of ymagies ) hath in-  
heritaunce in the Kingdome of Christ a of God.  
¶ Let women be caree you with vayne wor-  
des: for because of these cometh the wrath of  
God vpon the chyliden of vnbelsie. Be not ye  
therefor coparuous with them. For sometyme  
ye were be carenesse / but now are ye lght in  
the Lorde.

**W**alke as the chyliden of lghte. ¶ For the  
frute of the sperte is all maner of goodnesse / a  
righteousnesse / and tructh: ¶ And proue what  
is pleasing vnto the Lorde / and haue no se-  
lowe: bypse weth / on vntrusfull workes of vane-  
kenesse / but rather rebuke them. For it is shame  
euen to name those thynges / whiche are vone  
of them in secreete. ¶ But all thinges are mani-  
feste / when they are rebuked of the lghte. For  
whosoour to manifest / that same is lghte.  
¶ Therefore sayeth he: ¶ Make you that stand  
and stande vp from the dead / and Christ shall  
geue the the lghte.

¶ Take heed therefore how ye walke circū-  
spectly / nor as the vnyuersal / as the wyse / and  
redeme the tyme / for it is a miserable tyme.  
Whereof be not ye vnwyse / but vnderstande  
what the will of the Lorde is: / and be not  
thankle with vayne / wherein is excess: but be  
full of the sperte: / and talke amonge your sel-  
ues of Psalmes a Hymnes / and spiritual song-  
ges / singing and makinge melody vnto the  
Lorde in your hartes: / geuynge thanks al-  
wayes for all thinges vnto God the father / in  
the name of our Lorde Iesus Christ sub-

mittinge youre selues one to another in the feare  
of God.

¶ Let the women submitte the selues vnto  
the husband / as vnto the Lorde. ¶ For Colos. ij. c  
the husband is the wyfes head / eue as Christ is  
also the head of the congregation / and he is  
the Sauoure of his body. Therefore as the con-  
gregation is in subiection to Christ / lyke wyse  
let the wyfes be in subiection to their husbands  
in all thynges.

¶ Ye husbands loue your wyfes / euen as  
Christ loved the congregation / and geue  
hym self for it / to sanctifie it / and clesed it  
in the fountayne of water by the worde / to  
make it vnto hym self a glorious congregation /  
hauynge no spot / nor wrinkle / nor any such  
thyng: but that it shoulde be holy and with-  
out blame.

So ought men also to loue their wyfes / euen  
as theyr owne bodies. He that loueth his  
wyfe / loueth hym selfe. For noman euer yet ha-  
ted his owne fleche / but noystrife / and cher-  
sheth it euen as the Lorde doeth also the con-  
gregation. For we are members of his body /  
of his fleche / and of his bones. ¶ For this cause  
shall a man leaue father and mother / and cleue  
vnto his wyfe / and they two shalbe one fleche:  
This is a great secreete: but I speake of Christ  
and the congregation. ¶ Neuerthelesse / so ye  
is / that eury one of you loue his wyfe euen  
as hym selfe: but let the wyfe feare her hous-  
bande.

## The VI. Chapter.

**M**e chyliden obey youre elders in the Lorde.  
¶ For that is righte. Honour thy father  
and thy mother. ¶ That is the firste com-  
mandement / that hath any promysse / that  
thou mygst prosper / and lyue longe yea  
in earth. And ye fathers / punish not youre  
chyliden vnto wrath / but bynynge them vp  
in the nurture / and in inforcaion of the  
Lorde.

¶ Ye seruantes / obey youre bodely mas-  
ters / with feare and trembling / in singles.  
¶ For Colos. ij. c  
with seruaute only in the eye sight / so men /  
pleasre: but as seruantes of Christ / doynge  
the wyll of God from the herte with good  
wyll. Think that ye serue the Lorde / and not  
men: and be sure / that what good seene a mā  
m m uq Dec/h



a stryfe, but some of good wil. The one parte preacheth Christ of strife, and not purely / supposinge to adde more aduersyte vnto my bdye. The other part of loue, for they know that I lye here for the defence of the Gospel.

**C** What then? So that Christ be preached all manner of wayes, whether it be done by occasion: or true meaninge. I reioyce therein, and will reioyce. For I knowe that the same shall chaunce to my saluacion / I shewe youre prayer, and ministringe of the spiete of Iesus Christ: as I loke for and hope, that in no thinge I shalbe ashamed: But that with all confidence, as alwaies in tyme paste / euen so nowe. Christ shalbe magnified in my body, whether it be thowse lye or thowse deare. For Christe is to my lyfe and death is to me auantage. But in as muche as to lye in the fleshe is fruitfull to me: for the woike I wrote now what I shall do: / for both these thinges lye harde vpon me. I desire to be laused, and to be with Christe / whiche thinge were much better: for me. But to abide in the fleshe is more needfull for you.

**D** And this am I sure of that I shall abyde / and continue with you: either the furtheraunce and ioye of youre faith: that ye maye abundantly reioyce in Christ Iesus thowse me: / by my comminge to you againe. Only let your conuersacion be: / as it becometh the Gospel of Christ: that whether I come and se you / or els be absent. I maye yet beare of you: that ye continue in one spiete / and one soule: labouring as we do: to mayntaine the faith of the Gospell: and in nothinge fearinge your aduersaries: whiche is to them a token of perdition: but vnto you a token of saluacion / as that of God. For vnto you it is giuen / not only that ye shoulde beleefe on Christ: but also suffice for his sake: and to haue euen the same figh: whiche ye haue sene in me / and nowe beare of me.

The II. Chapter. ¶

**I**f there be any comforte you any consolation / in Christe: if there be any comforte of loue / if there be any saluacione of the spiete: / if there be any compellion and mercie: fulfill it with my ioye: / that ye shalbe one waye: hauinge one loue: / beinge of one accord: and of one mynde: / that there be nothinge thowse

stryfe and vayne gloire: / but that thowse you: / as it is the benefite of mynde: eury man esteeme another better then him selfe: and let eury man loke not for his owne profyte: but for the profyte of other.

**I** Let the same mynde be in you: that was in Christe Iesu: which beinge in the shape of God: thought it not robbery to be equal with God: / but made him selfe of no reputation: / and toke vpon him the shape of a seruante. / Became lyke another man: and was founde in his apparill as a man: he humbled him selfe: and became obedient vnto the death: euen the death of the crosse.

**I** Therefore hath God exalted hym: and giuen him a name: whiche is aboue all names: / that in the name of Iesus eury knee shoulde bowe: / both of thinges in heauen: of thinges vpon the earth: and of thinges vnder the earth: and that all thinges shoulde confesse that Iesus Christ is the Lord: vnto the praise of God the father. ¶

Wherefore my dearly beloued / as ye haue alwaies obeyed / not onely in my presence: but also muche more in myne absence: euen so walke oute youre owne saluacion with feare and tremblinge. / For it is Gods will: that ye shoulde worke in you both the will and the dede: / euen of his owne good will. ¶ So all thinges withoute murmuringe and stryfe: purginge / that ye maye be blamelesse and pure: and the children of God: / withoute rebuke in the myddes of the crooked and peruersacion: / amonge whom: se that ye shine as lighes in the world: holpyng the woide of lyfe vnto my: / I reioyce in the sake of Chalce: that I haue not runne in vayne: / neyther laboured in vayne. ¶ Therefore and though I be offered vpon the offeringe and sacrifice of your faith: / I am glad: and reioyce with you all: the ye glad also: and reioyce ye with me.

**I** Truste in the Lorde Iesus: to sende Timothyus shortly vnto you: / that I also maye be of good comforte: when I knowe what este ye stande in. For I haue nonon that is to lye mynde to me: whiche with so pure affection careth for you. For all other sike they: owne / not that whiche is Iesus Christe. But ye knowe the proofe

## The Epistle to the Philippians.

him: for as a shilde vnto the father so hath he ministered vnto me in his Gospel: I hope to sende as soone as I know how it will go with me: But I trust in the Lorde / that I also my selfe shall come shortly.

Neuertheless / I thought it necessarye to sende vnto you the Brother Epaphroditus / whiche is my companion in labour / and fellowe souler / and your Apostel / and my minister at my needs: for so much as he longed after you al / and was full of heauynesse / because he had herde y<sup>e</sup> he was sicke. And no doubt he was sicke / and that nye vnto death: but God had mercy on him / and not on him only / but on me also: lest / I shoulde haue had some weepen for so we.

I haue sente him therfore the more hailefully / that ye might see him / and reioyce again / and that I also might haue the lesse sorrowe. Receiue him therfore in the Lorde with all gladnesse / and make much of such / for because of the worke of Christe he went so farre / that he came nye vnto death / & regarded not his life: to fulfill the seruce which was lackinge on your parte toward me.

### The IIII Chapter.

**W**elcome my brethren / reioyce in the Lorde: where as I wryte euer one thinge vnto you: I greiue in me / and make for you the sorer. Beware of dogges / beware of euill workers / beware of dissensions: \* For we are the circumcision / euen we that serue God in the spirit / and reioyce in Christ Iesu / and haue no confidence in the fleshe: though I haue whereof I myght reioyce in the fleshe. \* If any other man thynke that he hath whereof he myght reioyce in the fleshe: muche more I whiche was circumcised on the eyght daye / one of the people of Israel / of the tribe of Ben Iamin / an Hebrue of the Hebrewes: as concerninge the lawe / a Pharisee / concerninge seruantes / I persecuted the congregacion: and as touchinge the righteousnesse whiche is in the lawe / I was without fault.

But the thinges that were vantage vnto me / haue I counted losse for: Christes sake: For I thinke al thinges but losse: for that excellēt knowlege of Christe Iesu my Lorde: for whom I haue counted al thinge

losse / and do iudge them but vantage / that I myght wyne Christ / and be founde in him / nor hauinge myne owne righteousnesse whiche cometh of the lawe: but by the faith of Christe / namelye / the righteousnesse which cometh of God in faith to knowe him / and the vertue of his resurrection / and the fellowshipe of his passion: / that I maie be conformable vnto his death: / by any meanes I mighte attaine to the resurrection from the dead. Not that I haue attained vnto it alreadye: / that I am alreadye perfecte / but I followe it: I maie comprehend that wherein I am comprehended of Christe Iesu. Wherein I counte not my selfe yet that I haue gotten it: but one thinge I say: I forget which is behinde / & stretch my self vnto that whiche is before: / & preasse vnto the mark: appointed / to obtaine the reward of the highe callinge of God in Christ Iesu.

Let vs therefore / as many as be perfecte / be thus wise mynded: and if ye otherwise mynded / I praye God open euen this vnto you. Neuertheless / in that wherein we are come let vs proceede by one rule: that we maye be of one accorde.

**I** brethren / be ye the followers of me / & loke on them whiche walke euen so as ye: / & haue vs for an ensample. For many walke and go / of whom I haue tolde you often / but now I tell you weepinge: euen enemies of the crosse of Christe / whose ende is dampnacion: / whose God is the bellye / and whose glorie is in shewe: / whose shame which earthe mynded. But oure conuersacion is in heauen / & we loke for the saucoure Iesu Christe the Lorde: / to whiche shall change / our vile bodye / that it maye be lyfe / fashioned vnto his glorious bodye / according to the workinge whereby he is able to subdue al thinges vnto him selfe. Amen.

### The IIII Chapter.

**W**herfore my brethren / dearly beloved / and longed for: my ioye and my crowne / continue so in the Lorde: be gladde. I praye Eudias / and Besche Syntides / that they be of one mynde in the Lorde. Icel and I Besche the myn<sup>r</sup> faithfullest seruautes / helpe the woman which here / laboured with me in the gospel: with Clement and with my other

Phil. i. b

Rom. xv. b  
Mat. x. a  
ij. The. v. b

Phil. i. b  
Esa. lvi. c  
\* Rom. ii. c  
Col. ii. b  
Ioh. viij. c  
\* Rom. i. a  
ij. Cor. x. c

I. i. ynd. a  
I. i. x. a  
Gal. i. b

Mat. xij. c  
Ioh. xvij. a  
Esa. li. a

B

Com

Com

Com

Com

other



other helpers/ whose names are in the booke  
of life. **R**eioyce in the Lord always/  
and agayne I saye / Reioyce. Let your ioynt-  
ness be knowne vnto all men. The Lord  
is nigh at hande. Be not carefull/ but in all  
things let your petitions in prayer/ and sup-  
plication with grourage of thanke be knowen  
before God. And the peace of God which  
passeth al vnderstanding. kepe your hartes  
in mynde in Christ Iesu. **I**

**B** Furthermore brethren / whatsoever things  
are true/ whatsoever things are honest/  
whatsoever things are iust/ whatsoever things  
are pure/ whatsoever things pertaine to  
loue/ whatsoever things are of honeste re-  
pote/ if there be any vertuous things/ if there  
be any laudable thinge / haue those same in  
your mynde / whiche ye haue both learned  
and receaued / and herde and sene in me:  
those things do / and the God of peace  
shal be with you. I reioyce greatlye in the  
Lord/ that nowe at the laste ye are reioyced  
again to care for me/ as ye cared forme afore/  
but ye lacked oportunitie. I speake not this  
because of necessite: for I haue learned in  
whatsoever estate I am/ therewith to be content. I can be lowe/ I can be high. Every  
where/ in all things I am mere/ both to be  
full/ and to be hungrye/ to haue plenty/ and to  
suffre neede. I can do all thinges thow the  
Christ/ which strengith me. Notwithstand-  
ing ye haue done well/ that ye haue parte  
with me in my tribulation.

**C** But ye of Philippus knowe/ that in the  
begynnyng of the Gospell when I departed  
fro Macedonia/ no congregation bare  
parte with me/ concerninge giuinge/ and  
receauing/ but ye onely. For vnto Thessa-  
lonica ye sente once/ and afterwards agayne  
vnto my necessite. Not that I sike gyfte/ or  
burd I sike the frute that is the aboundant in  
your reioysing. For I haue all/ and haue  
plenty. I was euen syled when I receaued  
of Epaphroditus/ the which came from you/  
an odoure of sweetnesse / to sacrifice accept-  
ed and pleasaunt vnto God. My God ful-  
fill all your neede/ according to his ryche in  
glorie in Christ Iesu.

Vnto God and our father be praise for euer  
and euer. Amen.

Salute all the sayntes in Christ Iesu:  
The brethren that are with me/ salute you. All  
the sayntes salute you/ but specially they that  
are of the Emperours house. The grace of  
oure Lord Iesu Christ be with you all/  
Amen.

Written from Rome by Epes  
phroditus.

## The epistle of the Apostle S. Paul to the Colossians.

The first Chapter.



**P**aul an Apostle of Iesu  
Christe/ by the will of  
God/ and brother Timo-  
theus. To the sayntes  
which are at Colossa/ and  
brethren that beleeue in  
Christe.

Grace be with you/ a peace fro God our  
father/ and fro the Lord Iesus Christe. **Gal. i. a**

We geue thanke vnto God and the  
father of our Lord Iesus Christe/ for  
ingate alwayes for you/ (since we herde of your  
sayth in Christe Iesu/ and of your loue to all  
sayntes) for the hopes sake/ whiche is layed  
vnto in floare for you in heauen: of the whiche  
ye haue herde before by the woide of truth  
in the Gospell/ whiche is come vnto you: euen  
as it is into all the world/ and is fruitefull  
to us in you/ sence the day that ye herd a knew  
the grace of God in the truth/ as ye learned  
of Epaphroditus oure deare felowe seruante/  
whiche is a faithfull minister of Christ for you  
whiche also declared vnto vs your loue in  
the sence.

For this cause we also sence the daye that  
we herde of it/ woulde not to paye for you/ and  
desire that ye might be fulfilled with the ful-  
wele of his will/ in all wysedome and  
spirituall vnderstandinge/ that ye maye  
walle

Ephe. i. e  
Phil. i. b  
4. Thes. i. b  
1. Thes. i. a  
1. Thes. i. d

## The Epistle to the Colossians.

**Job. v. b** waffe worthy of the **Loede** / to please hym in all thinges / and to be fruefull in all good woordes / and grow in the knowledge of God : and to be strenghted with all power / according to the mighte of his glorie / to all patience / and longe sufferinge with ioyfullnesse / and geue thanke into the father / which had made vs meate for the inheritance of sayntes in lighte.

**B** Which hath deliuered vs from the power of darkness / and translated vs into the Kingdome of his heare sonne / in whome we haue redemption through his bloude / namely / the forgiveness of synnes. / **W**hich is the image of the **inuisible** God / first begotten before all creature. \* For by him were all thinges created / that are in heauen and in earth / thin geable / and thinges inuisible / whether they be mannes / or lordshippes / cyther rule / or powere. All thinges are created by him / and in him be : before all thinges / and in him all thinges haue their beinge.

**T** And he in the dead of the body / namely / of the congregation : \* he is the beginninge and first begotten from the dead / that in all thinges he mighte haue the premyence.

**F**or it pleased the father that in hym shoulde dwell all fulnesse / and that by him all thinges shoulde be created / whether they be thinges vpon earth / or in heauen / that throughte the blood on his crosse / he myghte make peace euen thorough his owne selfe.

**T** And you (which were in tymes paste straungers and enemyes / because youre myndes were set on euell woises) he hath bene reconcyled in the body of his fleshe thorough death / to make you holie by grace / if ye continue grounded and stablished in the faith / and not moued awaye fro the hope of the Gospell / wherof ye haue herde / which is preached amonge all creature that are vnder heauen / wherof I Paul am made a ministrer.

**W**herfore I in my sufferinges which I suffer for you / and fulfill that whiche is beyonde of the passions of Christe in my fleshe / for his bodies sake / whiche is the congregation / wherof I am made a ministrer / according to the godly offyce of preachinge / which

is geuen vnto me among you / that I shoulde rightlye preach the woordes of God / namely / that mysterye which hath bene hid since the woordes beganne / and since the beginninge of tymes : but nowe is opened vnto his sanctes / to whome God wolde make knowne the glorious ryche of his mystrie amonge the Gentes : which is the **Euangel** in you / whiche is the hope of glorie / whome we preach / and warne all men / and teach all men in all wysdome / to make every man perfect in Christe Iesu : wherof I also labour / a true according to the writinge of hym which writeth mightely in me.

**T**his I saye / lest any man shoulde despise you with conynged woordes. \* For though I be absent in the fleshe / yet am I present with you in the spete : togeyn / and beholding your order / and stedfastnesse of your faith in Christe. **T**o ye haue therefore receaued the **Euangel** of the **Loede** / which walk in him / and be rooted and builded in him / as the stedfast in faith / as ye haue learned / and be plentious in the same in geuynge thanks.

**T**herefore lest any man spoyle you through philosophie / and deceitfull vanitie after the traditions of men / and after the ordinances of the woelde / and not after Christe. **T**o : in hym dwelleth all the fulnesse of the godheade / bodely / ye are complete in him / which is the head of all rule and power / in whome also ye are circumcised with the circumcision without handes / by puttinge of the synfull body of the fleshe : (namely / with the circumcision of Christe) in that ye are buryed with hym / thorough baptysme : in whome ye are also risen againe / throuwe faith : that is wroughte by the operation of God / whiche raisede hym vp fro the dead.

**T** And with hym hath be quickened you /

**Col. i. a**  
**Col. i. b**  
**Col. i. c**  
**Col. i. d**  
**Col. i. e**  
**Col. i. f**  
**Col. i. g**  
**Col. i. h**  
**Col. i. i**  
**Col. i. j**  
**Col. i. k**  
**Col. i. l**  
**Col. i. m**  
**Col. i. n**  
**Col. i. o**  
**Col. i. p**  
**Col. i. q**  
**Col. i. r**  
**Col. i. s**  
**Col. i. t**  
**Col. i. u**  
**Col. i. v**  
**Col. i. w**  
**Col. i. x**  
**Col. i. y**  
**Col. i. z**

**Mat. 23**  
**Job. 14**  
**Col. 1**  
**Col. 2**  
**Col. 3**  
**Col. 4**  
**Col. 5**  
**Col. 6**  
**Col. 7**  
**Col. 8**  
**Col. 9**  
**Col. 10**  
**Col. 11**  
**Col. 12**  
**Col. 13**  
**Col. 14**  
**Col. 15**  
**Col. 16**  
**Col. 17**  
**Col. 18**  
**Col. 19**  
**Col. 20**  
**Col. 21**  
**Col. 22**  
**Col. 23**  
**Col. 24**  
**Col. 25**  
**Col. 26**  
**Col. 27**  
**Col. 28**  
**Col. 29**  
**Col. 30**  
**Col. 31**  
**Col. 32**  
**Col. 33**  
**Col. 34**  
**Col. 35**  
**Col. 36**  
**Col. 37**  
**Col. 38**  
**Col. 39**  
**Col. 40**  
**Col. 41**  
**Col. 42**  
**Col. 43**  
**Col. 44**  
**Col. 45**  
**Col. 46**  
**Col. 47**  
**Col. 48**  
**Col. 49**  
**Col. 50**  
**Col. 51**  
**Col. 52**  
**Col. 53**  
**Col. 54**  
**Col. 55**  
**Col. 56**  
**Col. 57**  
**Col. 58**  
**Col. 59**  
**Col. 60**  
**Col. 61**  
**Col. 62**  
**Col. 63**  
**Col. 64**  
**Col. 65**  
**Col. 66**  
**Col. 67**  
**Col. 68**  
**Col. 69**  
**Col. 70**  
**Col. 71**  
**Col. 72**  
**Col. 73**  
**Col. 74**  
**Col. 75**  
**Col. 76**  
**Col. 77**  
**Col. 78**  
**Col. 79**  
**Col. 80**  
**Col. 81**  
**Col. 82**  
**Col. 83**  
**Col. 84**  
**Col. 85**  
**Col. 86**  
**Col. 87**  
**Col. 88**  
**Col. 89**  
**Col. 90**  
**Col. 91**  
**Col. 92**  
**Col. 93**  
**Col. 94**  
**Col. 95**  
**Col. 96**  
**Col. 97**  
**Col. 98**  
**Col. 99**  
**Col. 100**



## The Epistle to the Colossians.

ye do so it hertely/euen as vnto the Lord/ and not vnto men. And be sure that of the Lord ye shall receaue the rewarde of the endeurance. For ye serue the Lord Christ. But be that worsh wronge/shal receaue for the wronge that he hath done. \* For there is no respect of persones (with God.)

Rom. 2. a  
Act. 5. d  
Rom. 1. b  
1 Ep. 2. a  
1 Cl. 3. 11 b

Ife maister/so vnto your seruantes that whiche so iustice/and equal/and knowe that ye also haue a maister in heauen.

### The III. Chapter.

1 Ep. 2. e  
1 Cl. 3. 11 a  
Ecc. 3. 11 b  
1 Ph. 2. b  
Mat. 2. b  
1 Mar. 2. c

**C**ontinue in prayer / and watche in the same with thankesgiving/and praye also together for vs/that God open vnto vs the voye of the woide/ to speake the mystere of Christ (wherefore I am also in bonds) that I maye viter the same / as it becometh me to speake. Walk wisely toward them that are without/and redeme the tyme. Let your speche be alwaye favourable / seasoned with wile/that ye maye knowe howe to aunswere euery man.

Phili. 1. b  
1 Cor. 1. 10 a  
1 Tim. 1. 11 b

Tychicus the deare brother and faithfull minister/and seruaunt in the Lord/ shall tell you what case I am in. Whome I haue sente vnto you for the same purpose/that he mighte knowe howe ye do / and that he mighte comforte your hertes/ with one of vs. Onesimus a faithfull and beloued brother/ whiche is one of you: they shall shewe you of all thinges/whiche are aboynge here. I Tertius standus my person shewe salueth you/and Marcus Barnabas his systers sonne / euery thing whome ye receaued commaundmentes: If he come vnto you/receau him / and Titus whiche is called Justus / whiche are of the circumcyon These onely are my helpers in the kyngdome of God/whiche were to my consolation.

Col. 1. a  
1 Tim. 1. 11 b

**T**hepphas a seruaunte of Christ/whiche is one of you / salueth you / and alwaye laboureth feruentlye for you in prayers/that ye maye stande perfecte and full / in all that is the will of God/ I beare him recorde / that he hath a feruent mynde for you / and for them at Laodicea/and at Hierapolis. Care Lucas the Phisician salueth you / and so doth 1 Timas. Salute the Brethren/whiche are at Laodicea/and salute Nymphas / and the congregacion whiche is in his house.

And whan the epistlie redde of you / cause it to be redde also in the congregacion at Laodicea/and that ye likewise redde the Epistlie of Laodicea. And saye to Archippus: Take hede to the office whiche thou hast receaued in the Lord/that thou fulfill it. My salutation with the hande of me Paul. Remember my bonds. Grace be with you & the Amen.

Sente from Rome by Tychicus/and Onesimus.

## The first epistle of the Apostle S. Paul to the Thessalonians.

### The first Chapter.



**D**ul and Syllanus/and Timotheus. Vnto the congregacion of the Thessalonians/in God the father and the Lorde Jesus Christ.

Grace be with you & peace from God our father & from the Lord Jesus Christ.

**W**e geue thanks vnto God alwaye for you all / makinge mencyon of you in oure prayers withoute cessynge / and call to remembraunce your woike in the faith/ and your laboure in loue / and your patience in hope / whiche is oure Lorde Jesus Christe before God oure father : Because we knowe (Brethren/beloued of God) howe that ye are elect: That oure Gospell hath not bene with you in vaine onely/ but hath bene in power / and in the holy ghost/ and in muche certayntie / as ye knowe after that maner we were amonge you for your sake.

And ye became the followers of vs / and of the Lord: and receaued the woide in much affliction with ioye of the holy ghost: For that ye were an example to all that be

1 Cor. 1. 10 a  
1 Cl. 3. 11 a  
1 Ph. 2. b  
1 Tim. 1. 11 b  
1 Cl. 3. 11 a  
1 Cl. 3. 11 a  
1 Cl. 3. 11 a  
1 Cl. 3. 11 a

lued in Macedonia and Achaia. For from you was the woide of the Lo:rd noysed out/ nor onely in Macedonia and Achaia/ but in all quarters also in youre sayth in God sp:ed abroad: fo that it needth not vs to speake any thinge at all. For they them selves shewe of you/ that maner of carryinge in we had vnto you/ and how ye are turned vnto God fro ymagos/ for to serue the living and true God and to loke for his sonne I from heauen whome he rased vp from the dead / euen Iesus whiche hath deliuered vs from the death to come.

## The II. Chapter.

**W**hye youre selfes (Brethren) knowe of youre inuaince/ vnto you herce that it was not inuaine/ but as we had suffered afo:re/ and were shamefull increased at Philippi: as ye knowe we were bolde in oure God/ to speake vnto you the Gospel of God with muche stryuinge. For oure reboucyon was not to bringe you to erreour/ nor yet to vnicennesse/ neyther was it with gyllt/ but as we are allowed of God/ that the Gospel should be committed vnto us to preache/ euen so we speake/ Inot as though we wolde please men/ but Gods: whiche myght oure herce.

For we haue nor gone aboute with flatteryng woordes: (as ye knowe) nor wanted for oure owne profyete/ (God is recorde) neyther sought we praise of men/ neyther of you/ nor of any other: whan we myghte haue bene chargeable vnto you as the Apostles of Christ/ but we were vnder a myghte you.

**L**ike as a noyse therewith her children/ euen fo had we detrely affection towards you/ and wilde with good wyl haue dealt vnto you/ nor onely the Gospel of God/ but oure lyues also/ because ye were deare vnto vs.

**R**e membere Brethren oure laboure and transpyle. I for daye and nyght wrought we / (because we wolde not be chargeable vnto any of you) and preached the Gospell of God amonge you. Ye are mynistrs/ and so is Gods/ home holpy and iustly/ and vnblymable we behaued oure selves amonge you that beliefe (as ye knowe). For we that as a father his children/ euen fo reboucyed we and comforted/ and besought tury one of

you / that ye wolde walke worthely before I Thess. iij. a  
God/ whiche hath called you vnto his kyngdome and glorye.

For this cause thanke we God without ceasinge/ because that whan ye receaved of vs the woide of the preachinge of God/ ye receaved it not as the woide of men/ but (euen as it is of a trouth) the woide of God/ whiche worketh in you that beliefe. For

For ye Brethren are become the selowere of I the congregation of God which in Ier. Heb. x. b  
ye are in Christ Iesus/ wher ye haue suffered euen lyke thinges of youre frynnes/ as they haue suffered of the Iewes. Whiche as they put the Lo:rd Iesus to death/ and they: owne prophetes/ euen so haue they persecuted vs also/ and pleased men/ and are contrarye to all men/ I forbyddinge vs to speake vnto the Brethren that they mighte be saved/ to fulfill their synnec allwayes: for the wrath is come vpon them alreadye vnto the uttermost.

But we Brethren for as muche as we haue bene kepte from you for a reason/ as to receyue the bodily presence/ but not in the heere we haue hapyled the more with greare desire to se you personally. Therefore wolde we haue come vnto you/ (I Paul) two tymes/ but Sarban withstode vs. For we be oure hope/ or ioye/ or crowne of glorye/ as ye knowe/ nor yet it in the sight of oure Lo:rd Iesus Christe at his commynge. Yes/ ye are oure praise and ioye.

## The III. Chapter.

**H**erefore / sence we couide no longer forbearce/ we thoughte it good to remaine at Thracia alone/ and sent Timotheus oure brother and mynister of God/ and oure helper in the Gospel of Christ/ to stablish the you a to comfort you in youre faith/ that woman should be moued in these troubles: \* for ye your selfes knowe that we are euen appointed therunto. And whan we were with you/ we wolde you besoue/ that we shoulde suffre tribulation/ euen as it is come to passe/ and as ye knowe. For this cause/ I sende I Paul no longer forbearce/ I sent that I mighte haue knowlege of your faith/ happilye the remper had tempered you/ and lest / oure laboure had bene inuaine.

But





## The II. Epistle to the Thessalonians.

his Christ maye be praised in you / and ye in him according to the grace of oure God / and of the Lorde Iesus Christ.

The II. Chapter. ¶

**W**E beseech you brethren by the comminge of oure Lorde Iesus Christ / and in that we shall assemble vnto hym / that ye be not for denyed nor cast from youre mynde / and be not troubled / neyther by spere / neyther by wordes / nor yet by letters / whiche should seme to be sent

¶ 1. Cor. 13. a

from vs / as though the daye of Christ were at hande. Let none deceaue you by any meane. For the Lorde cometh not excepte the departinge come first / and that the man of synne be opened / euen the sonne of perdition / which is an aduersary / and to exalted aboue all that is called God / or gods serues / so that he siteth as God / in the temple of God / and boasteth hym selfe to be God.

¶ Dan. 11. c

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

¶ 1. Joan. 4. c

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

¶ 1. Cor. 13. a

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

¶ 1. Cor. 13. a

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

¶ 1. Cor. 13. a

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

her it were by oure preachinge / or by epistle. But oure Lorde Iesus Christ hym selfe / and God our Father / whiche hath loued vs / and geuen vs euerydaye consolatione / and a good hope of glorie / grace comforte your brethren / as stablye / as you in all vniuersityes and good worke.

The III. Chapter.

**W**E beseech you brethren / praye for vs / that the woordes of God may haue free passage / and be glorified / as it is with you / and that we maye be deliuered from vnreasonable and cruel men. For faith is not curyng mans. But the Lorde is saythfull / which shall stablye the you / and kepe you from euill. We haue confidence in the Lorde to yourwarde / that ye haue the vs / and will do / that whiche we commaunde you. The Lorde shall geue you patience / and the loue of God and patience of our Christ. ¶

But we require you brethren in the name of oure Lorde Iesus Christ / that ye withholdaue your selues from euery brother that walketh inordinately / and not after the instruction whiche he receaued of vs. For ye your selues knowe howe ye ought to folowe vs: for we behaued not oure selues inordinately amonge you / neyther toke we bread of any mans hande / for we wroughte with labour / and trauayle night and daye / lest we shoulde be chargeable to any of you. For that we had no iudicid vantage: but to geue oure selues an example vnto you to folowe vs. And when we were with you / this we warned you off that if there were any which wolde not worke / the same shoulde not care. For we heare saye / that there are some whiche walke amonge you inordinately / and worke not at all / but are busy bodies. ¶ But them that are such / we commaunde and exhorte by our Lorde Iesus Christ / that they worke with quietnes / and care their owne bread. ¶

¶ Wee rehellesse brethren / be not ye weary of goodlye saynges / sende vs wordes of hym by a letter / and haue nothinge to do with hym / that he may be ashamed. Yet counte hym not as an enemye / but warne him as a brother. The very Lorde of peace geue you peace alwaye by all meane. The Lorde be with you all. The

¶ 1. Cor. 13. a

Remember ye now / that when I was yett with you / I tolde you these thynges: And now ye knowe what whosoer he / euen if it myghte be offered at his synne / For the mystery of the iniquite worketh already. Let hym that holdeyth / holde faste nowe / till he which nere onely knoweth be taken oute of the waye. And then shall that wicked be vttered / whose name the Lorde shall consume with the spere of his mouth / and shall destroye with the apparacyon of his comminge: he euen hym / whose comminge is as / after the workinge of Satan / with all synne power / and signes / and wonders / and with all deceauefullnesse of vniuersityes / amonge them that perishe / because they receaue not the loue of the truth / that they mighte haue been saved. Therefore shall God sende the stronge delusion / that they shoulde beleue / that all they myghte be vniuersityes / whiche beleue not the truth / but had pleasure in vniuersityes.

saluator



salutation of me Paul with myne owne hnde:  
 This is the waken in all Epistles / so I wryte:  
 The grace of our Lorde Iesus Christ be  
 with you all. Amen.

Sent from Athens.

# The fyrst epistle of the Apostle S. Paul vnto Timothee.

The first Chapter.

**I**n an Apostle of Iesus  
 Christ / accordinge to the  
 commaundement of God  
 our sauour / a of I. Lorde  
 Iesus Christ / which  
 is oure hope. Vnto  
 Timothee my naturall

sonne in the sayth.  
 Grace / mercy / a peace from God our  
 father / and our Lorde Iesus Christ. In Iob  
 departed into Macedonia. I. e. so do that thou  
 commaunde some / that they teache none other  
 doctrine / neither gene heere to scilicet a genealogie  
 of which are endlesse / a heere be debutes more  
 then gobbye / which is by sayth. For  
 the chiefe summe of the commaundement is  
 loue of a pure herte / and of a good conscience /  
 and of fayth vnfayned. From the which some  
 haue crept / a haue turned vnto vaine iangling  
 gre / willinge to be deuorers of the scripture /  
 and vnderstande not what they speake / ney  
 ther wber of the affirmes.

But we knowe that lawe is good / if  
 a man vse it lawfully / vnderstandinge this / that  
 the lawe is not gotten vnto the righteous / but  
 to the vniuersal / and disobedient / to the vni  
 godly / a to synners / to the onboly / a vnelante /  
 to murderers of fathers / and murderers of  
 mothers / to man slayers / to whoredingers / to  
 them that defyle the selfe with mannyng / to  
 inuicesters / to lycers / to persured / and so forth

if there be any other thyng that is contrary to  
 the wholesome doctrine / accordinge to the  
 Gospel of the glorye of the blessed God / which  
 Gospel is committed vnto me.

And I thank the Lorde Iesus our Lorde / which  
 hath made me stronge / for he couled me faith  
 full / and put me in office / when before I was  
 a blasphemers / and a persecuter / and a tyrant / I  
 but I obtayned mercy / because I had ignorantly  
 in vndebele. Whereby the grace of  
 our Lorde was more abundant toward  
 fayth and loue which is in Christ Iesus. It

For this is a true sayinge / and by all men  
 nece worthy to be receaved. That Christ Iesus  
 came into the worlde to saue sinners / of  
 whom I am chiefe. Notwithstandinge / for  
 this cause obtayned I mercy / for Iesus Christ  
 myght principally shewe in me all longe pa  
 cience / to the ensample of them which woulde  
 beliefe in him vnto eternal life. So then vnto  
 God singe euerlastinge / immortall / and in  
 visible / and wyse onely / the honoure and prayse  
 for euer and euer / Amen.

This commaundement commit I vnto the  
 my sonne Timothee / accordinge to the prophesie  
 which in tyme past were prophesied  
 of the / that thou in the thoudelst thyng a good  
 thyng / haunge sayth a good conscience / which  
 some haue put awaye from them / as concern  
 inge sayth haue made hypocrisie / of whose  
 nature is Symeon a. Alexander / whose a. Tim. b  
 I haue deliuered vnto Satran / that they may  
 myght be taughte nomore to blaspheme. T. Cor. v. a

The II. Chapter.

Exhorter therefore / that aboute all thynges / a  
 prayer / supplicacions / intercessions / and  
 praynge of thanke be had for all men / for Iere  
 thynges / and for all that are in auctorite / that  
 we maye by the grace and peaceable life in all  
 godlynesse and honestie. For that is good  
 and accepted in the sight of God our sauour  
 cure / which will haue all men saued. For  
 there is one God / that is one mediator betwene  
 God and men / namely the man Christ Iesus.  
 Whiche gaue hym selfe a ransom for all me /  
 that as he synners / it should be preached / wher  
 vnto I am ordeyned a preacher / and an  
 apostle. I tell the truth in Christ / and by me  
 a teacher of the Genten in fayth and in the  
 truely. T.

## The I. Epistle to the Timothee.

**B** I will therefore that men pray in al place  
 as/lyfing vp pure hertes without warbe  
 of yowninge. Likewyse also the women/that  
 theye away them selfe in comly apparell with  
 shameflesnes and discrete beaucour/ not in  
 bypded hert/ or gold/ or pearles/ or costely aray/  
 but in such as it becometh women that pro-  
 fesse godlinesse thowme good woorkes. \* Let the  
 woman learne in silence with al subiection/ I  
 suffice not a woman to teache/ nor to haue auer-  
 sayte ouer the man/ for so be in silence. For  
 Adam was first formed/ and then Eue/ And  
 also was not deceaued/ but the woman was  
 deceaued/ and hath brought in the transgres-  
 sion. Yet withstandinge/ thowme hearinge of  
 chydren shalbe saued/ if she continue in faith  
 and in loue/ and in the sanctifying with dis-  
 crecion. I

### The III. Chapter.

**A** This is a true saying/ if a man couet the of-  
 fice of a Byshop / he requireth a good  
 woorkes. But a Byshop must be blamelesse/ I  
 haue bande of one wyfe/ sober/ discrete/ mas-  
 nerly/ hardyous/ apte to teache. Not geuen  
 to muche weyne/ no fighter/ not geue to sylly  
 laced/ but gentle/ abhoiringe sleys/ abhoiringe  
 couerousnes/ and one that ruleth his owne  
 house honestly / hauynge obedient chydren  
 with al honesty. ( But if a man can not  
 rule bye owne house / how shall he care for  
 the congregation of God? ) He maye not be  
 a yonger scooler/ lest he be vsup / and fall in-  
 to the iudgement of the euil speaker. He must  
 also haue a good repute of them whiche are  
 without/ lest he fall into the rebuke/ and snare  
 of the euil speaker.

**B** Lyfelyf muste the ministers be honeste/ not  
 double tonged/ not geuen to much weyne/  
 neyther is syllysc liere/ but hauynge the mys-  
 tere of sayth in pure conscience. And let them  
 scrise be proued / and then let their minister/ if  
 they be blamelesse.

When so must theye scrise be honeste/ not  
 euil speaker/ but sober and saythfull in all  
 thynges. Let the ministers be cury one the  
 house bande of one wyfe/ and such as rule their  
 chydren well / and their owne householdes.  
 For theye that minister well / gettethen selfe a  
 good repute / and greate lyferye in the sayth  
 whiche is in Christ Ihu.

These thynges wrote I vnto the / trustinge  
 shortly to come vnto the: but if I tary longe  
 that the thou mayest yet haue knowlege/ how  
 thou oughtest to behaue thy selfe in Gods  
 house/ whiche is the congregation of the ly-  
 uynge God / the pylar and grounde of the Ma-  
 iesty: and withoute wyce/ greate is that mys-  
 tere of godlynesse. God was shewed in the  
 flesche/ was iustified in the spirite: \* was seene of  
 angels: was preached vnto the heuyns/ was  
 beleued on in the worlde / was receaued vp  
 in gloire.

### The III. Chapter.

**R**espice speaketh evidently. That in I  
 later tymes some shall \* Repare sed the  
 sayth / and shall geue hede vnto pices of er-  
 rour / and veytly the doctrines of the wyche  
 speake false thowme spoyrse / and haue their  
 conscience marked with an whor yron / for  
 bypdyng to marrye / and commaunding to  
 obstarre from the meate / whiche God hath  
 created to be receaued with \* geuynge than-  
 kes/ of them whiche beleue and knowe I truly.  
 For every creature of God is good/ and no-  
 thinge to be refused / that is receaued by than-  
 kesgeuynge: for it is sanctified by the woide of  
 God / and prayer. If thou shalt put the  
 then in remembrance of these thynges / thou  
 shalt be a good minister of Christ / whiche hath  
 ben noyshed up in I woordes of faith / of good  
 doctrine/ whiche thou hast folowed betwene.

As for engoslye a olde wyse hee saith/ B  
 call them awaye/ but exercise thy selfe vnto  
 godlynesse. \* For bodily exercise profiteth a-  
 lytle/ but godlynesse is profitable vnto all thynges  
 as a thinge whiche hath promysed of the  
 lyfe that is now / and of the lyfe that is to come.  
 This is a sure saying / of all parties wo-  
 rthy to be receaued. For therfore we labour  
 a suffer rebuke / because we hope in I luinge  
 God/ whiche is I Sauoure of all men/ but  
 specially of those that beleue. Such thynges com-  
 maunde thou/ and such. Let the woman de-  
 syre thy youth / but be aboute vnto the that be  
 kepe an ensample in faith / in conuersacion / in  
 loue / in the spirite / in faith / in purenesse.

When attendaunce to readings / to exhorta-  
 tion / to doctrine enyill I come. Be not neg-  
 ligent in the gyfte that is geuen the thowme  
 prophete / with layenge on of the handes of I  
 the

the Elders. These things exercise/and grue thy selfe vnto them / that thyne increase maye be manifeste vnto euery man. Take heed vnto thy selfe / to learninge / continue in these thinges. For if thou so do / thou shalt saue thy selfe / and them that heare the. I

The V. Chapter.

**H**ebude not an Elder / but exhort him as a father: as the younger man as brethren: the Elder women as mothers / the younger as sisters / with all purenesse. Honour wydowes / whiche are true wydowes. If any wydowe haue childre / or neyces / let them learne first to rule their owne houses godly / and to reuerence their elders. For that is good and acceptable before God. But she that is a ryght wydowe / and desolate / putteth her truste in God / a continueth in prayer / a supplicatione / and praye. But she that sheweth in pleasures / is dead / euen yet aloue. And these thinges commaunde / that they maye be withoute blame.

But if there be any man that piouously not for his owne / and specially for them of his household / if same hath denyed the sayth / and / is withouten an infidell.

Let no wydowe be chosen vnder the score yeare olde / a such one as was the wyfe of one man / a well reported of in good woikes / if she haue brought vp children well / if she haue ben chaste / if she haue fasted / if she haue ministered vnto the which were in aduersitie / if she were continuallye giuen to all maner of good woikes. But if younger wydowes refuse / for what they haue begonne to wexe wanton agaynst Christ / then will they marrye / hauyng their damnacion / because they haue denyed the first sayth. Besydes this they are ydel / and leaue to runne about from house to house. I Not onely are they ydel / but also traynyng / a busybodies / speakinge thinges whiche are not comly.

I will therfore that the younger women marrye / care children / gyde the house / to geue the aduersary no occasion to speake euill. For some are turned backe already after Sathe. If any man or woman that beleueth / haue wydowes / let them make provision for the / and let not his congregation be charged: that they which are ryght wydowes / maye haue ynough.

The elders that rule well / are worthy of double honoure / moost specially they which laboure in the woide / and in teachinge. For the scripture sayeth: I Thou shalt not mollifie the mouth of the wise / that hee teacheth vnto the conyng. And the labourer is worthy of his reward.

Against an Elder because none accusation but vnder two or thre wytnesses. Them that synne / rebuke in the presence of all / that other also maye feare.

I beseech before God and the Lorde Jesus Christ and the cleere Angells / that thou obserue these thinges withoute parciallye iudgement / and do nothinge partiallye. I Reueynde thou soberly on no man / neyther be partafer of other mens synnes: Receyue thy selfe pure. I Drink no lenger water / but vse a lylt wyne for thy stomackes sake / a because thou arte of thyme sycke. Some mens synnes are open / whiche they maye be iudged ofe hande: But some menes synnes / shalbe manifest hereafter. Likewyse also good woikes are manifest ofe hande: and they that are otherwyse can not be hyd.

The VI. Chapter.

There as many trouaunt as are vnder the yeeke / counte they masters worthy of all honour / that the name of God and his doctryne be not euil spoken of. But they which haue beleuynge masters / despyse them notwithstandinge they are brethren / but rather do seruice: so / so much as they are beleuynge / and belouyng / and partafer of the benefyte.

These thinges teach / and exhort. I If any man reache otherwyse / and agreeh not vnto the wholsome woide of oure Lorde Jesus Christ / and to the doctrine of godlynesse / he is pylt vnto / and troueth nothinge / dur waye / he sheweth his byrn aboute questions / and strynging of wordes: wherof spynne euylestrye / a raynynges / euill surmynges / vayne disputacions / of suche men as haue corrupte myndes / and are robbed of the trouth / whiche theynke they haue godlynesse in lurre: fro suche separate thy selfe. Howbeit / it is greate auangage / when so thou holdest hym conyng with that heberth. I For we thoughte nothinge in to the woide / therfore is it a playne case / that we can cary nothinge out. I When we haue food and rayment / let vs therwith be content. I For they that wyll ryde / fall into the temptacion

Deu. 32. a  
1. Cor. 13. a  
Mat. 13. a  
1. Tim. 5. c

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

The elders that rule well / are worthy of

Deu. 32. a  
1. Cor. 13. a  
Mat. 13. a  
1. Tim. 5. c

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

1. Cor. 14. b  
1. Tim. 4. b

# The seconde Epistle of the Apostle S. Paul vnto Timothe.

The first Chapter.



Paul an Apostle of Iesus Christ by the wil of God to preache the promise of the life / which is in Christ Iesu.

To my deare sonne Timothye and peace from God the father / and frō Christ Iesu our Lord.

I thanke God that whome I serue for my forefathers sake in a pure conscience / that without ceasinge I make mention of the in my prayers and desires / and longe to see the (whom I remember thy care) that I am filled with ioye / which I call to remembrance the vnflayned sayth that is in the / which dwelleth first in thy graunde mother Lois / in thy mother Eunice / and am assured that it dwelleth in the also. Wherfore I warne the / that thou seare up the gyfte of God / which is in the by the puttinge on of my handes. For God hath not geuen us the spere of feare / but of power / of loue / and of ryghte vnderstandinge.

Be not thou ashamed therfore of the testi- mony of our Lord / cristen of me / which am his prisoner / but suffice thou aduerse also to the Gospel / accordinge to the power of God / which hath saved vs / as called vs to an holy callinge / not accordinge to our dedes / but accordinge to his owne purpose / a grace which was geuen vs in Christ Iesu before the tyme of the worlde / but is now declared openly by the apperance of our Sencour Iesu Christ. Which hath taken away the power of death / and hath brought life and immortallite vnto light thorow the Gospel / wherunto I am appointed preacher and an Apostle / and a teacher of the Genten / for which cause I also suffice these thinges / neuertheles / I am not ashamed. For I know whome I haue beleued / and

racion and sure / and into many foolyshe and noysome lustes / which diuorne me in destruction and Damnation. For conuocousness is the rote of all euill / whiche whyle some lusted after / they erred from the sayth / and tangled the selues with many snare.

¶ But thou man of God / see such thinges as folowe rightousnesse / godlynesse / sayth / loue / patience / mekenesse / thyghte a good thyghte of sayth / laye haue an eternal life / wherunto thou art called / and hast professed a good profession before many witnesses.

I geue the charge before God / and which quieteth all thynges / and before Iesu Christ / which vnder Pōleus Dilate witnesseth a good witnessinge / that thou kepe the commaundement without spot / vnreproucable / vntill the apperance of oure Lord Iesus Christ / which apperaringe (at his tyme) he shal therofe that is blessed / and myghte onely / the Kinge of all kynges / and Lord of all Lordes / which onely hath immortallite / and dwelleth in a thyghte that no man can atayne / whome no man hath sene / neyther can se. Vnto whome be honoure / and Emprer cristen / Amen.

Charge the which are in thy word / that they be not proude / nor truste in the vncreayne ryghte / but in the livinge God / which geueth vs abundantly all thynges to enioye them. That they be good / that they be ryghte in good works / that they geue and distribute with a good will / gatheringe up treasure for their selues / a good foundation against the tyme to come / that they maye laye hande on eternal life.

¶ Timothee kepe that which is committed vnto the / and auoyde vngodlyly payne words / and oppositions of science / falsely so called / which whyle some professed / they haue erred as concerninge the sayth.

Grace be with the / Amen.

Written from Laodicea / which is the chiefeste cyty of Phrygia Pacciana.

9. Tim. 2. e  
1. Reg. 1. b  
2. Cor. 1. 1  
2. Cor. 1. 1  
1. Jo. 1. b  
1. Jo. 1. b  
Matt. 2. e

2. Cor. 1. 1  
Phil. 1. 1  
Rom. 1. 1  
Rom. 1. 1  
Eph. 1. 1

and am sure that he is able to kepe/ that which I haue committed vnto his keepinge against that daye.

**E** holde the after the ensample of the whol-  
b som wordes/ whiche thou hast of me/ conceer-  
ninge faith and loue in Christ Iesu. This hye  
charge kepe thou thowst holy ghoost/ whiche  
dwelleth in vs. This thou knowest / that all  
they whiche are in Asia/ be turned fro me / of  
whiche some are Diogenes and Hermogenes.  
The Lord geue mercy vnto thy house of  
am. iij. c. **O**niphorus / for he offe refused me / and  
was not ashamed of my chayne / but when he  
was at Rome / I he sought me out very dili-  
gently / a sounde me. The Lord graunt vnto  
him that he maye fynde Mercy with the Lord  
in that day. And how much he ministered vnto  
me at Ephesus / thou knowest very well.

The II. Chapter. **I**

**T**hou therefore my sonne / be stronge thow  
rome the grace whiche is in Christ Iesu.  
And what thinges thou hast harde of me by  
many witnesses / I the same commaund thou vnto  
my. iij. b saythfull men / whiche are apte to teache other.  
Thou therefore suffice stillenens / as a good  
soldyer of Iesu Christ. No man that wars-  
reth / tanglet hym selfe with worldly busyn-  
nesses / and that because he wolde please hym /  
whiche hath chosen hym to be a soldyer. And  
though a man stryfe for a masterye / yet he  
is not crowned / except he stryfe lawfully. The  
housebandman that laboureth / muste fyrste  
enoye the frutes. Consider what I saye. The  
Lord shall geue the vnderstandinge in all  
thynges. **I**

**R**emembere that Iesu Christ / beinge I of  
the deede of Sauid / rose agayne from the dead /  
accordinge to my Gospel / wherein I suffice as  
an euil doer euen vnto bondes / but the word  
of God is not bounde. Therefore suffice I all  
for the electes sake / that they also myght op-  
tayne the saluation in Christ Iesu / with eter-  
nall glorye.

**T**his is a true sayinge / I if we be dead with  
him / we shall lyue with him also. If we be  
patients / we shall also regeyne with him. If we  
denye him / he also shall denye vs. If we be-  
lyfe not / yet abyde by the saythfull / he can not  
denye him selfe. Of these thinges put thou the  
in remembraunce / as I suffice before the Lord /

that they stryue not aboute wordes whiche is  
to no profyte / but to peruerce the hearers.

**S**tudy to shew thy self vnto God a law-  
med / workeman / that recheb not to be alpa-  
med / scudbing / wordes of truth iustly. As  
for vngodly / a vayne talkinge / shewre the /  
for they helpe much to vngodlines / and their Titum  
wordes stremeth as veyth a canker. Of whose  
number is Hymeneos and Philetas / whiche  
as concerninge the truth haue erred / sayinge  
that the resurrection is past already / and haue  
destroyed the faith of manye persons.

**B**ut the sure grounde of God standeth fast  
and hard / this scale. The Lord knoweth  
them that are his. And let every man that cal-  
leth vpon the name of Christ / departe fro un-  
quite. Notwithstandinge / I in a great mane  
house are not only vessels of golde and of syl-  
uer / but also of woode and of earth / some for  
honour / and some to dishonour. But if a man  
poungre him selfe from such felowes / he shal be  
a vessel sanctified vnto honour / mete for the  
Lord / and prepared vnto all good woorkes.  
I Ife thou suffles of youth / but followe right  
reason / sayth / loue / praye / with all them that  
call vpon the Lord with pure herte. I  
for folybbe questyons and such as teache not /  
put them from the / for thou knowest that they  
do but engendie stryfe. The forsaunte of the  
Lord ought not to stryue / but to be gentile  
vnto every man / I apte to teache one that can  
forbare the euell / one that can / with mefence  
enfourme the that resisteth / if God at any tyme  
will geue them repentance / for to knowe the  
truth / and to turne againe from the snare of  
the deuil / whiche are holden in prison of hun-  
derd will.

The III. Chapter.

**V**erbis thalte thou knowe / that in the  
Beste dayes shall come perillous tymes.  
For there shalbe men whiche shall loue the selfe  
for conetuous / boasters / proude / curbed /  
Fere / disobedient to their elders / vnbankefull  
engodly / vnkind / true beateres / selfe accu-  
sers / vncharitable / scarce / despyse / of the that are  
good / traytours / heade / by mynnyed / greyde  
vpon voluptuousnesse more then the loue of  
God / hysnyge a thyrne of godly hymnes /  
but denyenge the power thereof. And sith  
auoyde / Of this sorte are they whiche  
n n uij ruiue

## The II. Epistle vnto the Timothee.

runne from house to house / and hyngie into bonnage womē laden with synne: which (women) are led to diuerse lustes / euer learninge / and neuer able to come vnto the knowlege of the trouth.

**Exod. vii. b** But like as Iames a Zambres with-  
stode Moses / euen so do these also resist the  
trouth: men they are of corrupte myndes / and  
sewde as concerninge the sayth: but they shall  
peruayle no longer. For their foolysheite shall  
manifest vnto all men as theyr woe.

**B** But thou hast sene / experience of my doc-  
trines my fashion offuyngge / my purpose / my  
sayth / my lōge sufferinge / my loue / my paciēce /  
my persecutions / my afflictions / which hap-  
pened to me: at Antioche / at Iconium / at Ly-  
stra / whiche persecution I suffered patiently /  
and from them all the Lorde deliuered me.  
**A** \* See / a all they that will lyue godly in Christ  
Iesu / must suffre persecution. But the euill  
men and deceaues shall waage wofe a wofe /  
deceauinge and beyngē deceaued.

**q. Tim. i. c** But continue thou in the thynges that  
thou hast learned / which also were commūded  
vnto the synnge thou knowest of whom thou  
hast learned them. And for so muche as thou  
hast learned holy scripture of a child / the same  
is able to make y<sup>e</sup> wofe vnto saluacion thowme  
the sayth in Christ Iesu. For all scripture ge-  
uen by inspiration of God / is profitable to  
reache to impious / to amende / and to instructe  
in righteousnesse / that a man of God maye be  
perfect / and prepared vnto all good woike.

**4. Pet. i. b**

**B** Iesuise therefore before God / and before  
the Lorde Iesus Christ / whiche shall  
come to iudge the liuinge and the dead / at his  
appearinge in his Kingdome: Preache thou  
wofe / be fruent / be it in season / or out of sea-  
son: Impious / rebuke / rephose with all longe  
sufferinge and vortyrne. For the tyme will  
come / when they shall not suffre wholsome  
doctrines / but after theyr owne lustes shall they  
(whosē care is the) get them an braye of reache  
and shall turne theyr eares from the  
trouth / and shalbe geuen vnto fables. But  
watch thou in all thynges / suffer aduersite /  
do the woike of a good preacher of the Gos-  
pell / fulfill thyne office vnto the vttermost.

**2** Iesuise therefore before God / and before  
the Lorde Iesus Christ / whiche shall  
come to iudge the liuinge and the dead / at his  
appearinge in his Kingdome: Preache thou  
wofe / be fruent / be it in season / or out of sea-  
son: Impious / rebuke / rephose with all longe  
sufferinge and vortyrne. For the tyme will  
come / when they shall not suffre wholsome  
doctrines / but after theyr owne lustes shall they  
(whosē care is the) get them an braye of reache  
and shall turne theyr eares from the  
trouth / and shalbe geuen vnto fables. But  
watch thou in all thynges / suffer aduersite /  
do the woike of a good preacher of the Gos-  
pell / fulfill thyne office vnto the vttermost.

For I am nowe ready to be offered / a the  
tyme of my departyngge is at hande. I haue  
soughten a good sygbe: I haue fulfilled the  
course: I haue kepte the sayth. From hence  
forth there to layd vp for me a  
croune of  
righteousnesse / whiche the Lorde the righte-  
ous iudge shall geue me in that daye. Howe-  
beit / not vnto me onely / but vnto all them that  
loue his commingē. Make spede to come vnto  
me at once.

For Semas hath left me / and loueth this  
present woilde / and is departed vnto Thess-  
lonica / Crescens into Galacia / Titus vnto  
Dalmacia / ouly Lucas is with me: for he is  
profitable vnto me. Take  
Mark / and bringe  
him with me to the ministracion. Titus  
hath I sent to Ephesus. The cloke that I left  
at Troada with Carpus / bringe with the whā  
thou commest: and the booke / but specially the  
perchment. Alexander the Coopermyth  
shyd  
me in due euil / the Lorde rewarde him ac-  
cordinge to his dedes / of whom he is thou were  
also. For he wofde oure woikes soie.

In my first aunsweryngge no man assided  
me / but all forsoke me. I praye God that he  
not layd to theyr charge. For without stan-  
dinge / the Lorde stode by me / and streng-  
thed me / that by me the preachinge should be  
fulfilled to the vttermost / and that all they  
then should heare. And I was deliuered oute  
of the mouth of the Lyon. And the Lorde  
shall deliuer me from all euill voyngē / a shall  
kepe me vnto hys heauenly Kingdome. To  
whome be prayse for euer and euer / Amen. I  
Salute Diuina and T Aquila / and the house  
holde of Onesiphorus. \* Praxas abode at Romē  
continūm. But T Trophimus lefte I syre at  
Miletum. Make spede to come before wene  
at \* Romē  
Kubolus / and Pudens / and Lynus / and  
Claudia / and all the biethen salute the. The  
Lorde Iesus Christ be with thy spere.

Grace be with you /  
Amen.  
The seconde Epistle vnto Timothee / wysen  
from Rome / when Paul was persecuted  
the seconde tyme before the Em-  
perour Nero.

# The Epistle of the Apostle S. Paul vnto Titus.

## The first Chapter.

**T**hus the seruante of God/  
and an Apostle of Iesus  
Christ, to presche the faith  
of godd electe a the kno-  
wledge of the truth / w-  
ledeh vnto godlines / vpon  
the hope of eternall  
lyfe: which God hath  
not lye / hath promised before the tymes of  
the world: but at his tyme hath opened his voyce  
to showe preaching / whiche is committed vnto  
me according to the commaundement of  
God our Sauour.

Vnto Titus my naturall sonne after the  
common faith.

Grace / mercy / and peace from God the  
father / and from the Lord Iesu Christ  
oure Sauour.

For this cause left I the in Creta / that thou  
shouldest performe that which is lacking /  
shouldest ordeyne Elders in euery cite / as I  
appointed the. If any be blamelesse / the hous-  
ebande of one wyfe / hauinge faithfull chyld-  
ren / whiche are not slaundered of ryote / ney-  
ther are disobedient. For a Bishop must be  
blamelesse / as the steward of God: not wil-  
ful / not angry / not geuen vnto much wyne /  
nor fyghter / nor greedy of filthy lucre: but  
honest / one that loueth goodnesse / sober  
mynded / righteous / holy / temperate / and  
suche one as cleueth vnto the true woorde of  
doctrine: that he maye be able to exhort with  
wholsome learning / and to improue them  
that saye against it.

For there are many disobedient / and tal-  
kers of manye / and deceauers of myndes: na-  
mely theye of the circumcision / whose mou-  
thes must be stopped: which peruerse whole  
houses / teachinge thinges which they ought  
not / because of synfull liues. One of them

selfe / euen their owne prophete saide: The Epimiri  
Creteans are alwaye lyars / euill bestes / and deo-  
some belyues. This tyme I so trauel. Where  
fore rebuke them sharply: that they maye be  
founde in the faith / and not to take hede vnto  
Iewes fables / and commaundements of  
men / whiche turne them awaye from the  
truth. Vnto the cleane are all thinges  
cleane: but to the unclene / and vncleane /  
there is nothyng cleane / but such theye  
mynde / and conscience is defiled. They saye  
that they knowe God / but with the dedes  
they denye him: for so muche as they are ab-  
dominable / and disobedient / and vntrue to  
all good woordes.

## The II. Chapter.

As I speake thou that which be cometh  
wholsome learning. That the elder me  
be sober / honest / discrete / soude in the faith /  
in loue / in patience. And the elder woman  
lyke wyse that they beue them selfe as it be  
cometh holynes: that they be no false ac-  
cusers / not geuen to muche wyne / that they  
teache honest thinges / that they enforme the  
yonge woman to be sobermynded / to loue  
they husbandes / to loue theye children / to  
be discrete / chaste / houswyffe / good / tobedient  
vnto theyr owne husbandes / that the woide  
of God be not euill spoken of. Exhorte the  
yonge men likewise that they be sober myn-  
ded. About all thinge beue they selfe an ex-  
ample of good woordes / with vncorrupte be-  
hauour / chaste / with the wholsome woode  
whiche can not be rebuked: that be whiche  
withstandeth / maie be ashamed / hauinge no-  
thinge in you that be maie dyspasse.

Exhorte the seruantes to be obedient  
vnto theyr masters / to please them in all thinge  
good / not answeringe againe / neither to be  
pkytters / but to serue all good faithfullnesse /  
that in all thinges they maye be worshippe  
vnto the doctrine of God our fauour.  
For the grace of God that bringeth sal-  
uacion vnto all men / hath appered / and reap-  
eth vs that we shoulde denye vngodly-  
nesse / and worldly luffe: and that we should  
lyue discrete / righteous / and godly in  
this worlde / lofynge for that blessed hope  
and apperinge of the glorye of the great  
God / and of our Sauour Iesu Christ:

Rom. i. c

Rom. ii. a

Rom. vii. c

2pe. i. c

2pe. i. c

1 Tim. ii. a

1 Tim. vii. c

1 Tim. x. c

1pe. v. b

1pe. ii. c

1 Cor. vi. a

1 Cor. vi. c

1 Tim. ii. a

Matt. x. a

and xxii. c

Ro. vii. c

1 Tim. ii. b

1 Tim. ii. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b

1 Tim. v. b







## The I. Epistle of S. Peter.

ye holy/for I am holy.

And if so be that ye call on the father/ which without respect of persons judgeth/ according to every mans waile/ se that ye passe the tyme of youre pilgrimage in feare/ And knowe that ye were not redeemed with corruptible siluer and golde from your vaine consciences/ (which ye received by the traditions of the fathers) / But with the precious bloude of Christe/ as of an innocent and undefiled lambe/ which was obeyed before the worlde was made/ but is declared in the laste tyme/ for youre sakes/ which sheweth him selfe on God/ which raised hym vp from the dead/ and hath given hym the glorie/ that ye mighte haue faith and hope in God. Euen ye which haue purged youre soules in obeying the truth shewing the spirit/ for to loue brotherly with ouer sayninge/ and feruently one to loue another with a pure herte/ as they that are boine a newe/ not of corruptible seide/ but of incorruptible/ euen by the luyng woide of God/ which endureth for euer. For all flesh is as a grasse/ and all the glory of man is as the floure of grasse. The grasse withereth/ and the floure falleth awaye/ but the woide of Gods endureth for euer. This is the woide that is preached amonge you.

### The II. Chapter.

Wherefore lay asyde all malitiousnes and all guyltye ydocrisye/ and enuye/ and all backbitynge/ and a newe boine habite/ desire that reasonable mylde/ which is without corruption/ that ye maye growe therein/ if so be that ye haue trauayled howe freely the Lord is vnto whome ye are come/ for as to the luyng stone/ which is the foundation of mens/ but chosen of God/ and precious. And ye also luyng stones are made a spirittuall house/ and an holy priesthood/ to offre vp / spirittuall sacrifices/ acceptable vnto God by Christe. Wherefore it is comanded in the scripture. Beholde/ I putt in Syon a square corner stone/ cleere and precious/ and he that belongeth on hym/ shall not be confounded. Vnto you therefore which belongeth/ he is precious/ but vnto them that belongeth not is the same stone/ which the builders refused/ made the head stone in

the corner/ and a stone to stumble at/ and a rocke to be offended at/ namely in them which stumble at the woide/ and belongeth not that/ whereon they were built.

But ye are that chosen generation/ that byng the priesthede/ that holy nation/ that peculiar people/ that ye shoulde shewe the vertues of hym which hath called you oute of darkenesse into his maruagulous lighte.

Euen you which in tyme past were a people/ but now are the people of God/ which were not vnder mercy/ but nowe haue obtained mercy. For

whereby ye shoulde be as straungers and pilgrimes. Abstaine from the fleschly lustes/ which fighte agaynst the soule/ and lede an honeste conuersation as amonge the Gentren/ that they which seeke byte you as euill doers/ maye feare your good works/ and praise God in the daye of visitation.

Submitte youre selves vnto all maner ordinaunce of men/ for the Lords sake/ whether it be vnto the kynge/ as vnto the chiefe heade/ or vnto rulers/ as vnto them that are sent of him/ for the punishment of euill doers/ but for the praise of them that do well. For so is the will of God/ that ye with well doinge shoulde put to silence the ignorance of folyshe men/ as fre and not hauinge the libertye for a cloke of wickednesse/ but euen as the seruantes of God. Honour all men. loue brotherly fellowshipp. feare God. Honour the Kinge.

Ye seruantes/ obeye youre masters with all feare/ not onely if they be good and curteous/ but also though they be forward. For if ye are in grace/ if a man for conscience toward God endure griefe/ as suffer wronge/ for what cause it is/ if whan ye be buffeted for youre faultes/ ye take it patiently/ but if whan ye do well/ ye suffer wronge/ and take it patiently/ that is grace with God. For herunto are ye called. For so much as Christe also suffered for us/ leauieng vs an example/ that ye shoulde folowe his footestepes/ which he did no synne/ neither was there guile founden in his mouth. To which when he was reviled/ reviled not againe/ when he suffered/ he threatned not/ but

Dis. cxiij. c

But



The 1. Epistle of S. Peter.

**B** ¶ Be ye therefore sober and watch vnto prayers/ but about all thinges haue seruiens  
 one amonge you one to another. \* For loue  
 one another the multitude of synners. Be ye haer  
 berous one to another without grudging/  
 and minister one to another/ eueri one with  
 the grise that he hath receaued/ as good ster  
 warden of the manyfolde grace of God.  
 ¶ If any man speake / let him speake as the  
 word of God: If any man haue an office/  
 let him execute it as oute of the power that  
 God ministred vnto him: that God maye be  
 praised in all thinges that we do: Iesus Christ.  
 To whome be honours and Dominion for euer  
 and euer/ Amen.

**C** ¶ Deeply beloued/ manuaile not as this treate  
 which is come amonge you to trye you/ as  
 though some straunge thing happened vnto  
 you/ but reioyce as muche as ye are partici  
 paters of Christes passions / that when his  
 gloire appaereth/ ye maye be merry and glad.  
 ¶ If ye be tempted for the name of Christ/ bless  
 ed are ye / for the spere / whiche is the spere  
 of glory and of God/ resteth vpon you. On  
 their parte he is euell spoken of/ but on youre  
 parte he is praised.

**I** ¶ But see that none of you suffre as a  
 murderer/ or as a thefe/ or as an euell doer/  
 or as a busy body in oþer mens matters. If  
 any man suffer as a chrisen man/ let him not  
 be ashamed / but let him playe God on this  
 behalfe/ for the tyme to come that iudg  
 ment muste begynne at the house of God.  
 ¶ If it firste begynne at us/ what shall the ende  
 be of them that beleue not the gospel of God?  
 ¶ And if the ryghteous scarcely be saued/  
 where shall the vngodlye and synner app  
 pear? Therefore let them that suffer accom  
 pte to the will of God/ and committe their sou  
 les vnto him with wel doying/ as to the faith  
 full creature.

**I** ¶ But see that none of you suffre as a  
 murderer/ or as a thefe/ or as an euell doer/  
 or as a busy body in oþer mens matters. If  
 any man suffer as a chrisen man/ let him not  
 be ashamed / but let him playe God on this  
 behalfe/ for the tyme to come that iudg  
 ment muste begynne at the house of God.  
 ¶ If it firste begynne at us/ what shall the ende  
 be of them that beleue not the gospel of God?  
 ¶ And if the ryghteous scarcely be saued/  
 where shall the vngodlye and synner app  
 pear? Therefore let them that suffer accom  
 pte to the will of God/ and committe their sou  
 les vnto him with wel doying/ as to the faith  
 full creature.

**I** ¶ But see that none of you suffre as a  
 murderer/ or as a thefe/ or as an euell doer/  
 or as a busy body in oþer mens matters. If  
 any man suffer as a chrisen man/ let him not  
 be ashamed / but let him playe God on this  
 behalfe/ for the tyme to come that iudg  
 ment muste begynne at the house of God.  
 ¶ If it firste begynne at us/ what shall the ende  
 be of them that beleue not the gospel of God?  
 ¶ And if the ryghteous scarcely be saued/  
 where shall the vngodlye and synner app  
 pear? Therefore let them that suffer accom  
 pte to the will of God/ and committe their sou  
 les vnto him with wel doying/ as to the faith  
 full creature.

**I** ¶ But see that none of you suffre as a  
 murderer/ or as a thefe/ or as an euell doer/  
 or as a busy body in oþer mens matters. If  
 any man suffer as a chrisen man/ let him not  
 be ashamed / but let him playe God on this  
 behalfe/ for the tyme to come that iudg  
 ment muste begynne at the house of God.  
 ¶ If it firste begynne at us/ what shall the ende  
 be of them that beleue not the gospel of God?  
 ¶ And if the ryghteous scarcely be saued/  
 where shall the vngodlye and synner app  
 pear? Therefore let them that suffer accom  
 pte to the will of God/ and committe their sou  
 les vnto him with wel doying/ as to the faith  
 full creature.

wynece of the assertions in Christ/ and par  
 taker of the glory that shall be opened. ¶ See  
 Christ: a flocke whiche is amonge you/ and  
 take the ouersight of them/ not as though ye  
 were compelic thereto/ but wolyngly: not for  
 the desyre of syllye lucre/ but of a good mynd  
 / not as though ye were lordes ouer the par  
 sones: \* but that ye be an example to the  
 flocke/ and wch the shepheard shall ap  
 peare/ ye shall receaue vnto corruptible crowne  
 of glorye.

**L**ikewise ye yonger submit youre selues  
 vnto the elder. Submit youre selues euery mi  
 one to another/ and knye your selues together  
 in lowlynes of mind. ¶ For God resisteth the  
 proud/ but greeeth grace to the humble.  
 ¶ Submitte youre selues therefore vnto the  
 mighty hande of God / that he maye exalte  
 you when the tyme come/ wch all youre  
 care on him/ for he careth for you.

**B**e sober and watche: for your aduersarie  
 the deuill walketh aboute as a roaringe lio:  
 seekinge whome he maye deuoure/ wchome  
 resisteth stedfast in the faith / and knowe that  
 youre brethren in the world haue euen the  
 same afflictions.

**B**ut the God of all grace/ which hath called  
 you to his ouerlashing glory in Christ Iesu/  
 shall his owne selfe make you perfecte/ wch  
 suffer a litle season/ eue he shall saue/ strengthe  
 and stablish you. To him be praise and glo  
 minion for euer and euer/ Amen.

**B**y Syluanus your faithfull brother / as  
 I suppose/ haue I writen vnto you busily/  
 exhorting and restinge home that this is the  
 true grace of God/ wherewith ye stande. Be co  
 panions of youre election/ that are at Baby  
 lon/ salute you/ and Marcius my sonne.  
 Greete ye one another with the kisse  
 of loue. Deare be with you all  
 whiche are in Christ Ie  
 sus/ Amen.

**I** ¶ The elder whiche are amonge you / I  
 praye you / to salute one another as an elder / and a

The

Act. v. c

The

Rom. 16  
 1. Cor. 16  
 4. Cor. 16

Pro. 11

1. Tim. 3  
 1. Tim. 4  
 1. Tim. 5  
 1. Tim. 6

1. Pet. 2  
 1. Pet. 3  
 1. Pet. 4

# The seconde E- pistle of the Apostle Sainci Peter.

The first Chapter.

**S**imon Peter / a seruante and Apostle of Iesu Christ.

Vnto them which haue obtained life by the word of our Lord Iesu Christ.

Grace and peace be multiplyed with you throughe the knowledge of God and of Iesus Christ our Lorde.

For so muche as his godly power hath geuen vs all thinges / that pertaine vnto life and godlines. throughe the knowledge of him that hath called vs by his owne glory: and power / wherby he by the excellent and moost greate promyses: as geuen vnto vs / namely / that ye by the same shoulde be partakers of his godly nature / if ye shye the corrupte luste of the world: geue ye all your diligence: therefore beare vnto / and in your faith minister verue: in verue knowledge: in knowledge temperay: in temperay patience: in patience godlines: in godlines: brotherly loue: in brotherly loue: generall loue. For if these thinges be plentifull in you: they will not let you be yble nor infructfull in the knowledge of our Lorde Iesu Christ. But he that lacketh these thinges: he is blind: and gropeth for the waye with the hands: a blind forgotten that he was cleinsed from his olde synnes.

Wherfore (Brethren) geue the mozt diligence: to make youre callinge and election sure: for if ye do suche thinges: shal not fall: and by this meane shal there be plentifully mixede vnto you an entrance in vnto the everlasting Kingdome of our Lorde and Sauour Iesu Christ.

Therefore will I not be negligent to put you alwaies in remembraunce of suche

thinges / though I knowe that many falses / and we shall stand in the greuous trespach / Howbeit stande fast: in the grace which was geuen you by puttinge you in our common saluacion: by the which I am sure: that I am able to come vnto you: and make iteuen an eare. Lorde Iesus Christ hath spredde vnto me. Yet will I by my vnghe / that shalby after my departinge geue you: haue wherewith to report these thinges in remembrance.

For we followed not reasonable falses: when we declared vnto you the power and comynge of our Lorde Iesu Christ: / But Job. i. b with oure eyes we sawe his maiesty: when Job. i. b he receaued of God the father honoure: and I praise by a voyce that came vnto hym from the excellent glorye after this manner: This Mat. 28. a is my chere sonne: in whome I haue delite. Mat. 17. a And this voyce herde we thoughe: your Luce 11. b from heauen: when we were with hym in the holy mount.

We haue a sure worde of prophete: / and ye do well that ye take heed therunto: / as vnto a lycht: that shyneth in a darke place: / vntill 4. Cor. 13. b the daye dawne: / and the daye starre aryse in youre hartes. / And this shall ye knowe first: that no prophete in the scripture: is borne of any private interpretation. / For the prophete Dan. 12. b eye was neuer thought by the wyll of man: / Zach. 12. b but the holy men of God spake: / as they were 4. Tim. 1. b moued of the holy ghoost.

The II. Chapter.

But there were falses prophetes also: / Mat. 23. a be falses teachers: amonge you: / whiche 2. Pet. 2. b pauerly shall synge in damnable termes: / 1. Tim. 1. b Denyng the Lorde: that hath bought them: / and shal bringe vpon them selfs: / wylful dampnation: / and many shal followe their dampnable wayes: / by whome the waye of truth shal be cruel spoken of: / and throughe couctousnesse: shal they with sayned wordes: make merchandise of you: / vpon whome the iudgement is: / 1. Cor. 11. b not negligent in targene of olde: / and they dampnation sepech not.

For if God spared not the angels: / Job. 41. b that synned: / but casteth them downe with the cherynes of darkness into hell: / and deliuered them ouer to be kepte vnto iudgement: / 2. Pet. 2. b

The II. Epistle of S. Peter.

Gene. vii. a <sup>1</sup>Ulyther spared the olde woode: / But saued  
 Not the preacher of righteousness him selfe  
 Gene. vii. c <sup>2</sup>Byng the egge / and brought the floude  
 vpon the woide of the vngodly: <sup>3</sup>And turne  
 ed the cytos of Sodoms and Gomor into  
 asbes / ouerthrew them / flammned them / and  
 made of them an ensample / vnto those that

Gene. xij. a <sup>1</sup>after shoulde lyue vngodly: <sup>2</sup>And deliuered  
 iusts both whiche wds were with the vngodly  
 conuersation of the wycked. For in so  
 much as he was righteous and dwelt amog  
 them / so that he muste needs see it and heare  
 it / his righteous soule was greued from they  
 to hope with their vnlawfull dedes.

i. Cor. x. b <sup>1</sup>The  
 Lo:de knoweth how to deliuer the godly  
 oute of temptation / and howe to referre the  
 vnjuste vnto the base of iudgements for to be  
 punished: But specially them that walke after  
 the fleshe in the luste of vnclennesse / and de  
 spre the rulers: theynge presumptuous / stub  
 borne / and feare not to speake euell of them  
 that are in authority: / when the iungels yet  
 which are greater both in power and might /  
 feare not the blaspheinous iudgements a  
 gainste them of the Lo:de. <sup>2</sup>But these are  
 as brute beastes / which naturally are broug  
 ght foorth to be taken / and destroyed: / speak  
 ing euill of that they knowe not / and shall  
 perishe in theyr owne delencyons / and so re  
 ceau the reward of vngodlynesse.

Jude i. b <sup>1</sup>They counte it pleasure to lyue deliuitously  
 for a season: / Spoues are they / and flythynesse  
 lying at pleasure / and in decauable waies:  
 strayinge with that whiche is yowres / ha  
 uing eyes full of aduourtye / and can not  
 cease from synne / enuyng on stable soules:  
 hauing an herte ceryfied with couerousnesse:  
 they are cursed children / and haue forsaken  
 the right waye / and are gone astray: so  
 lowing the waye of <sup>2</sup>Balaams the sonne of  
 Bofors / whiche loueth the reward of vngodly  
 reouerses: / but was rebuked of his inuauie.  
 The tame and domine beast spaketh with  
 mans voice / and foibad the foolishnesse of the  
 Prophecie.

Hum. i. xij. <sup>1</sup>These are welles without water / and <sup>2</sup> they  
 are dried aboute of a tempest: / to whome the  
 myste of Barnelesio refered for cure. For  
 they speake the proude woordes of wante vnto  
 the iudges / and enuyt showe wantonnes

Hum. i. xij. <sup>1</sup>These are welles without water / and <sup>2</sup> they  
 are dried aboute of a tempest: / to whome the  
 myste of Barnelesio refered for cure. For  
 they speake the proude woordes of wante vnto  
 the iudges / and enuyt showe wantonnes

Jude i. c <sup>1</sup>These are welles without water / and <sup>2</sup> they  
 are dried aboute of a tempest: / to whome the  
 myste of Barnelesio refered for cure. For  
 they speake the proude woordes of wante vnto  
 the iudges / and enuyt showe wantonnes

vnto the lust of the fleshe / euen them that were  
 cleane escaped / and nowe walke in erroures  
 and promys them libertye where as they the  
 fleshe are straityned of corrupcion. <sup>3</sup> For of  
 whomsoever a man is overcome / vnto the  
 same is he in bondage. <sup>4</sup> For if they after they  
 haue escaped from the flythines of the world  
 shoue the knowlege of the Lo:de / and  
 Sauoure Iesus Christ / are yet tangled a  
 gaine therein and overcome: / then is the lar  
 ter ende worse vnto them than the begyn  
 ninge. For it had bene better for them / nor  
 to haue knowne the waye of righteousness /  
 after they haue foemen it / to turne from the  
 hely commaundement / that was geuen vnto  
 them. It is happened vnto them / accord  
 inge vnto the reus prouerbe: / the Dogge is  
 turned to his vomite againe: / and the sowe  
 that was washed / vnto her wallowinge in  
 the myte.

The III. Chapter.

<sup>1</sup>This is the seconde Epistle that I wrote  
 vnto you / ye dearly beloved / where  
 in I reare up and warne youre pure mynde  
 that ye maye remember the woordes / whiche  
 were tolde before of the holy Propheets: and  
 also the commaundement of vs / that be the  
 Apostles of the Lo:de and Sauour.

<sup>2</sup>This firste vnderstande: / that in the laste  
 dayes there shall come workers whiche will  
 walke after theyr owne luste / and saye:  
 Where is the promys of his comming? /  
 since the fathers fell on slepe / eury thinge  
 continueth as it was from the beginninge  
 of the creature. This they knowe not: / and  
 they wylfullye howe that the heauens were  
 aynte also: / and the earthe one of water: /  
 was in the water by the woide of God: / yet  
 was the world at that tyme destroyed by the  
 same with the floud. But the heauens which  
 are yet / and the earthe are kepte in floare by  
 his woide: / to be refered / vnto iudgement /  
 the daye of iudgement / and vauption of vngodly  
 men.

<sup>3</sup>Chary beloved / he not ignouance of this  
 one thinge / howe that one daye is with the  
 Lo:de as a thousande yeeres: and a thou  
 sande yeeres as one daye. The Lo:de is not  
 slacke to fulfill his promys: / as some men  
 counse slacknesse: / but is patiente to  
 ward

Act. i. 4

Rom. xi. 17

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

1. Tim. 4. 1

warde / and will not that any man shoulde  
 be lost / but that euery man shoulde amende  
 hym selfe. Neuertheless / the daye of  
 his cominge shall come euen as a thefe in the nyghte:  
 in the which daye the heauens shall perishe  
 with a greates noise / and the Elementes shall  
 melt with heate / and the earth / and the wa-  
 ters that are therein shall burne.

If all these thynges shall perishe / what  
 manner persons then oughte ye to be in holy  
 conuersacion and godlynesse / loynging for  
 and baynyng vnto the comminge of Gods  
 daye: In the which the heauens shall pe-  
 rishe with fyre / and the Elementes shall  
 melte with heate. Neuertheless / we tōke  
 for a new heauen / and a new earth / accord-  
 inge to his promysse wherein dwelleth righte-  
 ousnesse.

Wherefore dearly beloved / syng that ye  
 loke for suche thynges / be diligent that ye  
 maye be founde before hym in peace without  
 spot and undefiled / and counte the longe suf-  
 feringe of our Lorde your saluacion. When  
 as our deare beloved brother Paule accord-  
 inge to the wysdome geuen vnto him wrote  
 vnto you: yet speakinge thereof almost in all  
 Epistles: wherein are many thynges harde to  
 be vnderstande / which they that are vnlearn-  
 ed / and vnstable / percurte / as they do the o-  
 ther scriptures also to theyr owne damp-  
 nation.

Ye therefore beloved / syng ye knowe it  
 before hande / beware lest ye also be pluckt awaye  
 shewing the error of the wicked / and fall  
 from youre owne stedfastnesse. But growe  
 in grace / and in the knowlege of our

Lorde Iesus Christ / to  
 him be prayse now  
 and for euer /  
 Amen.

# The fyrst epistle of the Apostle and E- uangelist S. Iohn.

## The first Chapter.



That which was from the  
 beginninge / which we  
 haue herde / which tōke  
 haue sene with our eyes /  
 which we haue toled  
 upon / and our handes  
 haue handled of the wo-  
 of the lyfe / and the lyfe hath appeared / and  
 we haue sene / and haue wytnesse / and shewe  
 vnto you the lyfe that is euertlasting: which  
 was with the father / and hath appeared vnto  
 vs. That which we haue sene / and herde / de-  
 clare we vnto you / that ye also may haue felow-  
 shipp with vs / and that our felowshipp maye  
 be with the father and with his sonne Iesus  
 Christ. And this wyse we vnto you / that  
 youre ioye may be full.

And this is the thynges which we haue  
 herde of hym / and declare vnto you / that God  
 is lycht: and in him is no darckenes at all. If  
 we saye that we haue felowshipp with him /  
 yet walke in darckenes / we lye / and do not the  
 truth. But if we walke in lycht / euen as he is  
 lycht / then haue we felowshyppe together /  
 and the bloude of Iesus Christ: his sonne  
 cleanse vs from all synne.

If we saye that we haue no synne / we de-  
 ceave oure selues / and the truth is not in vs.  
 But if we knowe our synnes / he is faith-  
 full and iust to forgiue vs our synnes / and to  
 cleanse vs from all unrighteousnes. If we saye  
 we haue not synned / we make him a liar / and  
 his woide is not in vs.

## The II. Chapter. †

Whiche children / these thynges wyte I  
 vnto you / that ye shoulde not synne / and  
 so if any





hym as he is. And every man that hath this hope in hym/pouresth him selfe/euen as he is pure. Whofoucer committeth synne/committeth vnrightheousnes also / a synne is vnrightheousnesse. † And ye know that he appeared to take away oure synnes/and in him is no synne. Whofoucer abydeth in hym / synneth not. Whofoucer synneth/hath not seue hym / neyther knowen hym.

**B** Babes / let no man deceue you: He that hath ryghteousnes/is ryghteous/euen as he is righteous. He that committeth synne is of the deuell. † For the deuell synneth since the begynninge. For this purpose appeared † sonne of God/to louse † woikes of the deuell. † Whofoucer is borne of God synneth not / for his † sde remayneth in hym / a he can not synne / because he is borne of God / by this are the chyldren of God knowen / and the chyldren of the deuell. Whofoucer doeth not ryghteousnes/is not of God / neyther he that loueth not his brother.

For this is the rydynge whiche ye haue herde from the begynninge / that ye shoulde loue euerother / † and not as Cain whiche was of the wyfedy / and slewe his brother. And wherof slew he hym / euen because his owne woikes were euill / and hys brothers righteous. † † Maruaile not lmy brethren / I thoughte the worlde hate you. We knowe that we are translated from deeth vnto lyfe / because we loue † brethren. He that loueth not his brother/abydeth in deeth. Whofoucer hateth his brother/is a manslayer: and ye knowe that a manslayer † hath not eternall lyfe abydinge in hym.

**C** Sorely haue we perrecaued † loue / that he gaue his lyfe for vs / and therfore oughte we also to geue oure lyfe for the brethren / \* but he that hath this worlde good / and seyth his brother haue nede / and shutech ep his herte from hym / hath dwellecth the loue of God in hym. My chyldren / † let vs not loue with wordes / neyther with tongue / but with the dede and with the truth. †

Sorely knowe we that we are of the deite / and can quiete oure hertes before hym. But if oure herte cōdempe vs / God is greater than oure herte / and knoweth all thynges.

Sorely beloved / if eue hert cōdempe vs not / then haue we a fre boldnesse to God's ward. † And whafoucer we are / we shall receaue it / because we kepe his commaundmentes / a do those thynges / whiche are pleasaunt in his syght.

And this is his commaundment / that we beleue on the name of his soune Iesus Christ / and loue one another / as he gaue commaundmentes. And he that keepeth his commaundmentes / dwellecth in him / and he in him. And hereby knowe we that he abydeth in vs / euen † by the spere whiche he hath geuen vs.

## The III. Chapter.

**D** Early beloved / beleue not ye every spere / † but proue † spere whether they be of God. \* For many false prophetes are gone out into the worlde. Hereby shall ye knowe the spere of God. Every spere that confesseth Iesus Christ is come in the fleshe / is of God. And every spere which confesseth not that Iesus Christ is come in the fleshe / is not of God. And this is the spere of Antichrist / of whome ye haue herde / how that he shall come / and euen now already to be in the worlde. Lytle chyldren / ye are of God / and haue ouercome them / for greater is he that is in you / than he that is in the worlde. They are of the worlde / therfore speake they of woikes and the worlde barketh vnto them. We are of God / † a he that knoweth God / he knoweth vnto vs / he that is not of God / he knoweth us not. Hereby knowe we the spere of truth / and the spere of error.

Sorely beloved / let vs loue one another / for he loue commaith of God / a euery one † loueth / is borne of God / and knoweth God. He that loueth not / knoweth not God / for God is loue.

† By this appeared the loue of God to Iohannes / because that God sent his onely Kom. † a begotten sonne in this worlde / that we myght lyue throughte hym. Herein is loue / not that we loued God / but that he loued vs / and Colof. † sent hys sonne to make agrement for oure synnes.

Sorely beloved / if God so loued us / we oughte also to loue one another. \* To man Iohann

Johan. xvi. e  
Joan. v. b  
Jaco. iij. a

Johan. xij. b  
Joan. iij. b  
Ro. vi. b

1. Ke. xij. b  
Mar. vi. b  
Jo. i. c  
Joan. j. b

Jo. viij. b

Johan. iij. c  
Rom. v. a  
Joan. iij. a  
Joan. iij. c  
1. Cor. v. e  
Colof. b  
Eph. d  
Eph. d

## The 1. Epistle of S. Iohn.

**1. Ioh. ii. e** hath sene God at any tyme. † If we loue one another / God dwelleth in vs / and his loue is perfect in vs. Screeb knowe that we dwell in hym / and he is in vs / because he hath geue vs of his spiers. And we haue sene and testific / that the father sene the sonne to be the Saucoure of the worldes. † Whosoever now confesseth that Iesus is the sonne of God / in him dwelleth God / and he is in God / and we haue knowne and belueid the loue that God hath to vs.

**1. Ioh. vi. f** † God is loue / a he that dwelleth in loue / dwelleth in God / and God in him. Here in is the loue perfecte with vs / that we should haue in the day of iudgement / so as he is iust / so are we in this world. Feare is not in loue / but perfecte loue casteth out feare / for feare hath painefullnesse. He that feareth / is not perfecte in loue.

**Ephes. iij. c** **1. Ioh. 4. a** Let vs loue him / for he loued vs first. † If any man saie / I loue God / and yet hateth his brother / here is a lyar. For he that loueth not his brother whom he seith / how can he loue God / whome he seith not. † And this commaundement haue we of him / † that he whiche loueth God / should loue his brother also. †

**The V. Chapter.**

**1. Ioh. v. d** † Whosoever belueith that Iesus is Christ / the borne of God. And whosoever loueth him that beget / loueth him also / whiche was begotten of hym. By this we knowe that we loue Gods children / when we loue God / and kepe his commaundementes. † For this is the loue of God / that we kepe his commaundementes / and his commaundementes are not grieuous.

**1. Ioh. v. e** † For all that is borne of God / ouercometh the world: and this is the victory that ouercometh the world: euen our sayth. Who is it that ouercometh the world: but he whiche belueith that Iesus is the sonne of God.

This is he that cometh with water and bloud: euen Iesus Christ: not with water onely / but with water and bloud. † And it is / sprete that beareth witness: for the sprete is / true. For there are they whiche beare recorde in hea-

uen: the father: the word: and the holy ghoost / a these three are one. † And there are they whiche beare recorde in carthly sprete / water / and bloud: and these three are one.

† If we receaue the witness of men / the witness of God is greater: for this is the witness of God: whiche be testified of his sonne. † He that belueith on the sonne of God / hath not the witness in him self. † He that belueith not God / hath made him a lyar / because he hath not belueid / he recorde that God hath testified of his sonne. And this is the recorde: euen / God hath geuen vs euertlasting life. † And this life is in his sonne. He that hath / sonne of God / hath life: he that hath not the sonne of God / hath not life.

These thinges haue I wrytten vnto you / whiche beles: on the name of the sonne of God / that ye maye knowe / howe that ye haue eternall life / and that ye maye beles: on the name of the sonne of God. † And this is / fre boldnesse whiche we haue towards him / † that if we see any thyng accordinge to his will: he heareth vs. And if we know that he heareth us / whatsoeuer we aske / then are we sure that we haue the petitions / whiche we haue desired of hym.

If any men se his brother synne / a synne not vnto death: let hym aske / and he shall geue hym life: for them that synne not vnto death. There is a synne / vnto death / for the whiche I saye / I nor that a man should praye. All our rightousnesse is synne: and there is synne not vnto death.

† We knowe / that whosoever is borne of God / synneth not: but he that is begotten of God / kepeth him selfe / and that wickednesse toucheth him not. We knowe that we are of God / and the world is vs also: gether on weekednesse. But we knowe that the sonne of God is come / † and hath geuen vs a mynde / to knowe hym whiche is true: and we are in him that is true in his sonne Iesu Christ. This is the true God: and euertlasting life. Dabre kepe youre selfe

ke from synne /

Amen.

The

# The seconde E

pistle of the Apostle S.  
Ihon.

## The first Chapter.

**T**o the electe lady  
and her chyldren / whome  
I loue in the truch: a not  
I onely / but all they also  
I haue knowe y<sup>e</sup> truchty for  
y<sup>e</sup> truchtes sake which dwel  
lych in vs / and shalbe with  
vs for ever.

Grace / mercy / and peace be with you from  
the Lorde Iesus Christ / the sonne of the fa  
ther in the truch and in loue.

I am greatly reioyced / that I haue founde  
amonge thy chyldren / them that walke in the  
truch as we haue receaued a commaundement  
of y<sup>e</sup> father. And now lady I beseeche the (not  
as though I wrote "a new commaundement  
vnto the) but the same which we haue from the  
beginninge) that we loue one another. And  
this is the loue / that we walke after his com  
maundemente.

This is the commaundement (as ye haue  
herde from the beginnynge) that we shoulde  
walke therein. For many deceauers are come  
into the world / which confesse not that Iesus  
Christ is come in the fleshe: this is a deceauer  
as an Antichrist. Take hede to your selves / that  
we lose not that which we haue wrought / but  
that we maye receaue a full rewarde. Whoso  
euer transgresseth / a abydeyth not in y<sup>e</sup> doctrine  
of Christ / hath not God. He y<sup>e</sup> abydeyth in the  
doctrine of Christ / hath both the father and  
the sonne.

If any man come vnto you / a bringe not  
this doctrine / receaue him not into the house /  
neither salute him: for he that salutech him / is  
partaker of his euell dedes. I had many thinge  
to write vnto you: neuertheles / I wolde  
not wryte y<sup>e</sup> pappe and ynke / but I trust to  
come vnto you / and to speake with you mouth  
to mouth: that our ioye maye be full. The chil  
dren of thy electe sister salute the / Amen

# The thyrde E

pistle of the Apostle  
S. Ihon.

## The first Chapter.

**He Eldre.** To the beloued Gaius / y<sup>e</sup>  
whome I loue in y<sup>e</sup> truch. My be  
loued / I wys in al thinges / thou  
prosper and fare well / euen as thy  
soule prospereth. I reioyced greatly / when the  
brethren came / and resyshed of the truchty that  
is in the / how thou walkest in the truchty. I  
haue no greater ioye / then to heare that my  
chyldren walke in the truchty.

My beloued / thou doest saythfully what  
I saye / and thou doest not straine  
geres whiche haue doine trunselfe of the loue  
before the congregacion: and thou hast done  
well that thou dydest bunge them forwarde  
on their iourneys worthely before God. For  
because of his name sake they wente south /  
I and toke nothinge of the Geyde. We there  
fore oughte to receaue such that we myghte  
be helpers vnto the truchty.

I wrote to the congregacion / but Diotre  
phos / whiche loueth to haue the preeminence  
amonge the receaued us not. Wherefor if I  
come / I wil declare his dedes / which he doeth /  
zealously vpon vs with malicious wordes:  
neither is he sperryth content. Therefore he  
him self receauech not the brethren / but also  
he forbyddeth them that wolde: and thus he  
thrusteth the out of the congregacion.

My beloued / folowe not that which is euell  
but that which is good. He that doeth well  
is of God: but he that doeth euell / is not of  
God. Semetims hath a good reposte of all men:  
of the truchty: ye and we our selves also beare  
reorde: / as ye knowe that our reorde is true.  
I had many thinges to wryte / but I wolde  
not wryte ynke and pen wryte vnto the. But I  
trust I shalbe to se the / and so wil we speake  
together mouth to mouth. Peace be with the.  
The louers salute y<sup>e</sup> / Grete the louers by name /  
Amen.





## The Epistle to the Hebrews.

thou woe/ euen to the deuydinge of the soule w  
the spere/ and of the synne and the marry/ a  
is a iudge of the thoughtes and the intenc  
of the harte/ neither is there any creature in  
visible in the syght of hym. But all synners  
are naked and bare vnto the eyes of hym of  
whome we speake.

### The V. Chapter.

**S**ynge then that we haue a greater high  
priest/ euen Iesus the sonne of God/  
whiche is entred into heauen/ let vs holde our  
profession/ for we haue not an hie prieste/ which  
can not haue compassion on our infirmities/  
but was in all poyntes tempted lyke as we  
are/ but without synne. Let vs therefore go  
boldly vnto the \* state of grace/ that we may  
receaue mercy/ and synde grace to helpe in the  
\* Rom. iij. b  
Rom. viij. a  
1. Cor. v. c  
\* Rom. iij. b

**I**f for eury hie priest that is taken from  
among men/ is obdynced for men in synners  
pertayning to God/ to offre gyfte and sa  
crifices for synne/ which can haue compassion  
on the ignorant/ and on them that are out of  
the way/ for so much as he him selfe also is ob  
passeid aboute with infirmite. Therefore he be  
doubte to offer for synnes/ as well for him self  
as for the people. And no man taketh the ho  
nour vnto hym selfe/ but he that is called of  
God/ as was Aaron.

**E**uen so Christ glorified not hym selfe to be  
made hie priest/ but he that sayde vnto hym  
I Thou art my sonne/ this day haue I bego  
ten thee. As he sayeth also in another place  
I Thou art a priest for euer after the order of  
Melchisedech. It \* And in the dayes of his  
\* Luc. iij. c  
fleshe he offered prayers and supplications/  
and with strong crying and teares vnto him that  
was able to saue hym fro death/ a was herde  
also/ because he had God in honour. I And  
though he was Gods sonne/ yet learned he o  
bedience by those thinges whiche he suffered.  
And he became made perfecte/ became I cause  
of euertastinge saluacion vnto all the that obey  
hym/ and is called of God an hie priest after  
the order of Melchisedech. Whereof we haue  
many thinges to saye/ whiche are herde to be  
wrted because ye are dull of hearinge.

**I**f for where as concerninge the tyme ye  
oughte to be readers/ yet haue ye not receaue  
that we teache you the first preceptes of the

worde of God/ and are become sude as haue  
nede of mylke/ and not ströge meate. For eury  
one that is fed with mylke/ is vnperfecte in  
the worde of ryghteousnes/ for he is but a  
babie. But ströge meate belongeth vnto the  
that are perfecte/ whiche shewe custome/ haue  
theyr wraues exercised to iudge both good and  
euel.

### The VI. Chapter.

**H**erefor let vs leaue the doctrine pertau  
ninge to I beginninge of a Christen lyfe/  
a let vs go vnto perfection/ and now no more  
laye the foundation of repentance from dead  
woikes/ a of fayth towarde God/ of bapty  
sm/ of doctrine/ of laynge on of handes/ of retri  
rection of the dead/ and of eternal iudgeme  
nt. And so will we do I if God permitte. For it  
is not possible/ I they whiche were once lygh  
ted/ and haue tastid of the beauty of hie/ and  
are become partakers of the holy ghoost/ and  
I haue tastid of the good worde of God/ and  
of the power of the world to come/ if they fall  
away/ and concerninge them selves crucifie  
the sonne of God a fresh/ and make a moete of  
him/ I that they shoulde be renewed agayne  
vnto repentance.

**F**or the earth that drinketh in the rayne/ I  
whiche cometh oft vpon it/ and hungereth sou  
berbes meate for them that disse it/ receaueth  
blesinge of God. But that groweth which bea  
reth thornes a thistles/ I nothinge worth/ a  
nye vnto cursyng/ whose ende is to be bent.  
Neuertheless/ ye dearely beloved/ we trust to  
set better of you/ and that saluacion is nere/  
though we thus speake. I for God is not vn  
ryghteous/ that he shoulde forget your woike  
and labour of loue/ whiche ye haue in his  
name/ whan ye ministrid vnto the faimere/ and  
yeet minister. See/ and we desire that eury  
one of you shew the same diligence to the sta  
bly synge of hope/ I vnto the ende that ye  
saynt not/ but followe the which thowme sayth  
a yet pacience in herete the promyse. For whā  
God made promes to Abraham/ because he  
had none greater to sweare by/ I he swaue by  
hym selfe/ and sayde: Surely I will blesse the/  
and multiply the in dede. And so he abode pa  
ciently/ and obtayned the promes.

**A**s for men they sweare by hym that is  
greater then hym selfe: and the worde is the  
eode

ende of all stryfe to confirme the thinge amonge them. But God willinge very abundantly to shewe unto the heyen of promyse the stabilitie of his counsaile added an oorth that by two immutable thinges (in) which it is impossible that God should lye) we mighte have a stronge consolacion: euen we which are fled to halde faste the hope that is set before vs / which (hope) we haue as a sure and steadfast anker of oure soule. Whiche (hope) also entered in / into those thinges that are within the vail / whyther the forrunner is for vs entered in / euen Iesus which is made an hye priefte for euer / after the order of Melchisedech.

The VII. Chapter.

**A**nd this Melchisedech Kinge of Salem which bringe priefte of the most hye God: whiche Abraham as he turned agayne from the slaughter of the Kinges / and blessed him / vnto whome Abraham also gaue tythes of all the goodes. It is so by interpretation / Kinge of iughteousnesse after that he is Kinge of Salem also (that is to saye / King of peace) withoute father / withoute mother / withoute kynne / and hath neither beginninge of dayes / nor ende of yere: but is likened vnto the sonne of God / and continueth a priefte for euer.

But consider howe greate a man this was / to whome the Patriarke Abraham gaue tythes of the poyles. And verely the child of Leui / when they receaue the priefthode haue a commaundement accordinge to the lawe / to take the tythes of the people / that is to saie of their brethren / though they also came out of the loines of Abraham.

But be whos lined is not counted among them / receaued tythes of Abraham / a blessed him that had the promyse. Now is it so withoute al way saying / that the lisse receaueh blessinge of the better. And here men that receaue tythes. But there be receaued tythes of whome it is witnessed that be liueth. And to saie the truth: euen him self also which receaue tythes / payed tythes in Abraham: for he was yet in the loines of his father Abraham / when Melchisedech met him.

Ro. ii. b  
Gal. ii. c

¶ It nowe therefore perfection came by the priefthode of the Leuites / for vnder the same

priefthode the people receaue the lawe / what neded it then further more that another priefte should arise after the ordinaunce of Melchisedech / and not after the order of Aaron.

¶ For if the priefthode be translated / then it is necessarye must the lawe be translated also. For he of whome these thinges are spoken / is of another orde / of the which neuer man serued at the altare.

For it is euident / that oure Lord spake of the ende of Iuda / to the which ende Moses spake nothinge concerninge priefthode / as it is yet a more euident thinge / if after the similitude of Melchisedech there arys another priefte / which is not made after the lawe of the carnall commaundement / but after the power of an enlesse lyfe. For he testifieth: Thou art the priefte for euer after the order of Melchisedech. Then the commaundement that went before is disannulled / because of his beneficence and vnspoyntableness: for the lawe made nothinge perfecte / but was an introduction of a better hope / by the which we shewe nye vnto God. And for this cause it is a better hope / that it was not promysed withoute an oorth. Those prieftes were made withoute an oorth: but this priefte with an oorth / by him that saide vnto him: The Lord swears and will not repent: Thou arte a priefte for euer / after the order of Melchisedech. This is Iesus become a fasthisher of so much a better testamencie.

And among the many were made prieftes / because they were not suffered to endure by the reason of death. But this man / because he endureth euer / hath an euerlasting priefthode. Wherefore he is able also euer to saue them that come vnto God by him: as he lyueth euer / to make intercession for vs.

For it became vs to haue such an hye priefte as is holy / innocente / vnder synlesse / separate from synnes / and made hyer then heauen: which nedeth not dailye / to as yonder he prieftes / to offer vp sacrifice / yf he for his owne synnes / and then for the peoples synnes. For that he should be once for al / when he offered vp him self. For the lawe maketh me priefte / which haue infirmitie / but the word of the oorth / that came since the lawe / maketh the sonne priefte / which is perfecte for euermore.





1 Pet. iii. 4 a winge Gods? And for this cause is he the measure of the nature of the new Testament; that those of us which haue chaunced for the redemption of those transgressions, that were vnder the first Testament, they which were called, might recouer the promises of eternal inheritance. For wheresoeuer is a Testament, there muste also be the death of hym that maketh the Testament.

Gal. ii. c. 1. For a Testament taketh authority when men are dead: for it is of no value, as long as he that made it is a lyue. For the which cause that yste Testament also was not ordeined withoute bloude. For when at the commaundmentes according to the law were red of Moses vnto all the people, he toke the bloude of calves and of goates, with purple wolle and yspoke, and sprenkled the booke, and all the people sayinge: This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernacle and all the vessels of the Gods seruyce sprenkled he with bloude of kytyffe. And almoste all thinges are poured with bloude after the lawe: and without beddinge of bloude is no remission.

It is necessary then, that the similitude of heauenly thinges be purifyed with such: but the heauenly thinges them selues are purifyed with better sacrifices, then are those.

For Chusle is not entred into the holy place, / that is made with handes, which are but similitudes of true thinges, / but into the very heauen, / so: to appeare nowe before the face of God, / so: vnto to offer hym selfe, / t' as: as the hyge yuelle entred into the holy place every yere with strange bloude: / so: then muste he often haue suffered since the worlde beganne. But nowe in the ende of the worlde hath he appeared once, to purgynne to synners by the offeringe vp of hym selfe. And as it is appoynted vnto men, that they shall once, and then cometh the iudgement. / Thus so Chusle was once offered, to take awaye the synnes of many. And vnto them that loke for hym, shall he appeare agayn withoute synne vnto the saluacion.

For the lawe, which hath the shadowe of good thinges to come, / and Col. ii. c. not the thinges in their owne substance, can neuer by the sacrifices, which they offer yere by yere continually, make the commotion to be perfecte: / Els should they haue ceased to haue bene offered, because that the officers once poured, should haue had no more conscience of synnes. / Neuertheless, in those sacrifices there is made that a remembrance of synnes every yere: / For it is impossible that the bloude of oxen and of goates should take awaye synnes. / Wherefore muste he be comyd into the world, he sayeth: / Saer, free a offeringe thou wouldest not haue, / but a body hast thou addeyned me. / Burnto offeringe a synne offeringe hast thou not allowed. / He sayde: / I: / I come: / In the beginninge of the booke it is wyrtten of me, that I should do thy will O God. / Aboute when he had sayde: / Saer, free and offeringe, and burnto sacrifices, and synnoferinges, thou wouldest not haue, / neyther haue allowed, / which yet are offered after the lawe. / Then sayde he: / Lo, / I come, to do thy will O God: / there taketh he awaye the synne, / to stablye the latter. / In the whiche will we are sanctified by the offeringe vp of the body of Iesus Chusle once for all.

And every yuelle is ready daylye ministering, and ofsynnes offereth one manner of offeringe, which can neuer take awaye synnes. / But this man, when he had offered for synne one sacrifice, which is of value for euer, / sette him downe on the ryght hande of God, / and from hence forth taryeth, / till his face be made his footstole. / So with one offeringe hath he made perfecte for euer, them that are sanctified. / And the holy ghoost also beareth vs remorde of this, / when he sayde before: / This is the Testament, that I will make vnto them after these dayes, / sayeth the Lo: / de. / I will geue my lawes in their hertes, / and in theyr mynde, / will I wryte them, / and theyr synnes, and iniquities, / will I remembre no more. / And where remission of these thinges is, there is no more offeringe for synne.

Seynge nowe brethren, / that we haue, and enioy a fre sure entrance into that holy place, / Rom. vi. 6 by Ies. x. b

## The Epistle to the Hebrewes.

By the bloude of Iesu (which he hath prepared vnto vs for a new and liuinge way) thoro-  
 uow the wayle / that is to saye / by hys bloude) /  
 and sing also / that we haue an heu' priest ouer  
 the house of God / let vs diamie with a true  
 heart in a full sayth / spenelled in ouer hereto / for  
 an euill conscience / and washed in oure bodies  
 with pure water / and let vs kepe the professio  
 of our hope / withoute wauerynge / for he is  
 saythfull that hath promysed / and let vs consy-  
 derie one another in the piouolyng of loue /  
 and of good woorkes / and let vs not forsake  
 the slowshyppe that we haue amonge  
 oure selues / as the maner of some is / but  
 let vs exhort one another / and thuso much  
 to mooue / Because ye se the t' daye draweth  
 nyc.

Rom. xii. b

Num. xv. e

Heb. vi. a

Deu. xvii. b

and xvi. c

9. Cor. xii. a

Deu. xxxii. c

Rom. xi. c

Deu. xxxii. c

Act xxi. a

1. Psal. ii. b

2. Tim. ii. a

ii. Tim. ii. b

Heb. xii. a

For if we synne wilfully after that we  
 haue receaued the knowlege of the trueti-  
 there remaineth vnto vs no more sacrifice for  
 synnes / but a fearful loyng of iudgement /  
 and violent fyre / which shall deuoure the  
 aduersaries. For that vespyseth Moses law /  
 byeth withoute mercy vnder vs / or the  
 witness: Of howe muche forer punish-  
 ment / (suppose ye) shall be counted wor-  
 thy / which treadeth vnderfoothe the sonne  
 of God / and counteth the bloude of the re-  
 sument / whereby he is sanctified / an vn-  
 holy thinge / and doeth dishonoure to the spirite  
 of grace / for we knowe hym that hath  
 sayde: I denegance in myne / I will recom-  
 pence / sayeth the Lorde. And agayne:  
 The Lorde shall iudge his people. It is a  
 fearful thinge to fall into the handes of the  
 liuinge God.

But call ye to remembraunce the dayes  
 that are passe / in the whiche after ye had re-  
 ceaued the grace / endured a great fight of ad-  
 uersities: partly while all men wondred and  
 gazed at you / for the same and tribulation that  
 was done vnto you: partly while ye became  
 companions of them / whiche so passed they  
 synne. For ye haue suffered with my bon-  
 des / and toke a worth the spoylinge of youre  
 goodes / and that with gladnesse / knowinge  
 in youre selues / howe theye haue in brauen  
 a better and enduringe substance. Calle not  
 away therefore your confydenes / which hath  
 for grace a reward. For ye haue neede of

patience / that after ye haue done the wyll of  
 God / ye mighte receaue the promise. For  
 ye ouer a litle while / and then he that shall  
 come / will come / and will not tarye.  
 But the iuste shall liue by his faith. And if  
 he will be withdiawe him selfe awaye / my soule shall  
 haue no pleasur in him. As for vs / we are not  
 those whiche withdiawe them selues to damp-  
 nation: but of them that beleefe in the wy-  
 ninge of the soule.

Abac. 1. e

Rom. 1. b

Gal. 4. b

### The XI. Chapter.

There is a sure cōfidence of thinges which  
 are not sene. As is the Elders  
 were well reposed of. Thowas sayth we vn-  
 derstande / that the world and all the thinges  
 which are sene / were made of naught by the Gen-  
 erator of God.

Gen. 1. a

By faith offered Abel vnto God a more  
 plentiful sacrifice / the Cain: by the whiche he  
 prayned witness / that he was righteous:  
 God testifiyng of his giftes / by the whiche  
 also he beyng dead / yet spake.

Gen. 4. a

By faith was Noah taken awaye / that he  
 should not se death: and was not founde / be-  
 cause God hath taken him awaye. For aske  
 he was taken awaye / he had receiue that he  
 pleased God. But without faith it is impos-  
 sible to please God. For he that commeth vnto  
 God / must beleefe that God is / and that he  
 is a rewarder of them that seeke him.

Gen. 9. a

Eccl. 9. b

1. Pet. 1. a

By faith Noe honoured God after that he  
 was warned of thinges / whiche were not yet  
 sene / and prepared the Arke / to the sauynge  
 of his housholde: thowas the whiche Arke / be  
 cōdemned to world / and became herye of the  
 righteousnesse which commeth by faith.

Gen. 6. a

1. Pet. 1. a

1. Pet. 1. a

By faith Abraham (whan he was called) Gen  
 obried / to go out into a place / whiche he  
 should and dwelle / afterwarde receaue to enheritaunce / as he  
 went out / nor knowinge whether he shoulde go.

Gen. 12. a

1. Pet. 1. a

By faith Isaac was a stranger in the lande  
 of promise / as in a straung countrey / as  
 in tabernacle: as so the Isaac / as Jacob hatre  
 with herye of the same promise: for he loked for  
 a cite which hath a foundation / whose busi-  
 der and maker is God.

1. Pet. 1. a

1. Pet. 1. a

By faith Sara also receaued strengthe  
 to be with child / and was deliuered of a child  
 whan she was passe age / because she iudged  
 him

1. Pet. 1. a

1. Pet. 1. a

1. Pet. 1. a

1. Pet. 1. a



## The Epistle to the Hebrews.

**Heb. 1b**  
and **f. b**

Before him/abode the crosse/and despised the same/and is set downe on the ryght hande of the throne of God. ¶ Consider hym therefore that endured such speakinge againste hym of synners/lest ye be weary and fainte in your myndes/for ye haue not yet resyled vnto bloud/syringing againste synne/and haue forgotten the consolacion / whiche speaketh vnto you as vnto chylidren: ¶ My sonne/ Despyse not the chasteninge of the Lord/neyther sayste vban thou art rebuled of hym: ¶ For whonke the Lord do loyneth/him be chasteneth/ye: and he scourgeth euery sone that be receaueth.

**B** If ye endure chasteninge / God offereth hym selfe vnto you as vnto sonnes. What sonne is that / whome the father chasteneth not: If ye be not vnder correccion / wherof all are partaker. Then are ye bastards a not sonnes. Moreover / seeinge we haue had fathers of oure flesh / whiche corrected vs / and we gaue them reuerence / should we not then muche rather be in subieccion vnto the father of spiritual gyftes / that we might liue: ¶ And theye were for a fewe daies nurtered vs after theye own pleasure: but he learned vs vnto that which is profitable / that we might receaue of his holynesse. No maner chastisynge for the present tyme seemeth to be ioyous / but grieuous: neuertheless / afterwarde it dignifieth the quiete fruite of righteousnesse / vnto them whiche are exercised thereby. ¶ I este my selfe for the handes whiche were let downe / and the weak knees / and se that ye haue straghte steeppes vnto youre feet / lest / any balaunce turne you out of the way: / ye / lette rather be hard.

**E** Followe after peace with all men and honestie / withoute the which no man shall see the Lords end / and lofe well / than noman be desituous of the grace of God / lest / there springe up any bityer rote / and cause dishuicenesse / and thereby many be defiled: that there be no whoerom / for / or on euilcace persone / as Iesus / in whiche for one meate sale sold his birthrighte: for ye knowe / howe that afterwarde vban be tolde haue inherited the blessinge / he was pur by: ¶ For he founde no place of repenraunce / though he desyred / the blessing / whiche receaue: for ye are not come to the mount that

can be touched / and burned with fyre / neyther yet to mysse and darkness / and scinpell of wedder / neither to the sound of the trompe / and the voyce of wordes: whiche theye that herde / vs / shew awaye / that the woide should not be spoken to them / for theye were not able to abyde that whiche was spake. ¶ And if a sheaf had touched the mountain / it must haue ben stoned / for the pusle thowt / with a barre. And so terrible was theye grewhiche appeared / that Moses saide: ¶ I feare and quake. But ye are come to the mount Syon / and to the cite of the lyming: God / to the celesthal Ierusalem / and to the multitude of myghty thousande aungels / and vnto the congregacion of the synchonic whiche are written in heauen / and to God the iudge of all / and to the spires of iustice and perfectioun / and to Iesus the mediator of the new Testamēt / and to the spynnyng of blood / that speaketh better then the blood of I Abel.

**E** That ye despyse not him that speaketh vnto you: for if they escaped not whiche refused hym that spake on earth / much more shall we not escape / if we turne awaye from hym that speaketh from heauen: whose voyce hothe the carth at that tyme. But nowe promyseth he / and saith: ¶ yet once more wyll I shake / not the earth onely / but also heauen. No doubte / but same that be seith yet once more / signifyeth the removinge awaye of those thinges whiche are shakene: as of thinges whiche are made: that the thinges whiche are not shakene / maye remaine. ¶ Wherefore / seeinge we receaue the vnmoveable kyngdome / we haue grace / whereby we maye serue God / and please hym with reuerence / and godlye feare. ¶ For oure God is a consuminge fyre.

### The XIII. Chapter.

**L**et brotherly loue continue: ¶ Be not forgetful to lodge straungers: for thereby haue Gen. xxv. diuers receaued aungels into their houses and for vnwares. \* Remembre them that are in Iud. xii. bonds: euen as though ye were bounde Rom. x. with them / and myndfull of them whiche I. Pet. ii. are in aduersite / as ye whiche are also in the bodye. Let wedlocke be had in pyncet in all paynted / and let the chaumber be vnfeyled. For: whorkepers / and abusuours wyl God iudge

**Heb. 1b**

**Heb. 1b**

**Heb. 1b**

**Gen. 1b**

**Heb. 1b**

**I. Pet. 1b**

**Gen. 1b**

**I. Pet. 1b**

**Heb. 1b**



## The Epistle of S. James.

and his flour shallet awake/and the bruty of the fashyon of it perishe: cutt so that the riche man perishe with his aboundance.

Job. v. b  
Ma: 13 a  
Ma: 13 u. a

Happy is the mā that endureth in temptacion / for whan he is tryed/ he shall receave the crown of lyfe/ which the Lord hath promysed to them that love hym. ¶

Let not mā say whan he is tempted/ that he is tryed of God. for God tryeth not vnto euill/ neyther tempteth he any mā. But every mā is tempted/ whan he awake/ as to caried of his owne concupisence. ¶ Whan whan luste hath conceauid/ he by strength forsy synne: a synne whāt is it finished/ bringeth forth deathe.

Rom. vj. b  
Dio. ij. a  
Job. 19. d

¶ Here not my deare brethren. ¶ Every good gyfte/ and every perfecte gyfte is from aboue/ and cometh doune from the father of lycht/ with whome is no variableness/ neyther is he chaunged vnto darknesse. ¶ Of his owne will he gaue vs with the woide of lyfe / that we should be the fruil frutes of his creature.

Job. 11. a  
1. Cor. 11. b

¶ Wherefore deare brethren / let every man be swyfte to heare/ slowe to speake/ and slowe to wrath. for the wrath of man wo: doeth not good/ which is righteous before God.

Dio. vii. b  
Eccle. v. b

¶ Wherefore laye asparte all synly nesse/ all superfluous of malitiousnesse/ and receave with mekenesse the woide that is grafed in you/ which is able to save your soules. ¶

Rom. 11. b

¶ And so fyre be doers of the woide/ and not bearers onely/ becauseinge your owne selfe. ¶ For if any heare the woide/ and do it not/ he is like vnto a mā that scholde his hodely face in a glasse. for as sone as he hath loketh on hymself/ he geeth hye waye/ as for getteth immediately what he hath seshou was. ¶ But who so loketh in the perfecte law of lybertye/ as cometh in therein/ c yf he be not a forgetter beaer/ but a doer of woide/ the same shal be happy in his dede.

Luce 11. c

¶ If any man amonge you seme deuout / or refrayne not his tongue/ but because his owne herte/ in his māne deuotion is in wayne. Pure deuotion and vnderstod before God the father is this: to wyte the frendlesse and wyddowes in theyr aduersite/ and to kepe him self vnspeked of the woide. ¶

1. Pet. 11. b  
Jacob. 11. a

¶ If any man amonge you seme deuout / or refrayne not his tongue/ but because his owne herte/ in his māne deuotion is in wayne. Pure deuotion and vnderstod before God the father is this: to wyte the frendlesse and wyddowes in theyr aduersite/ and to kepe him self vnspeked of the woide. ¶

1. Pet. 11. b  
Jacob. 11. a

¶ If any man amonge you seme deuout / or refrayne not his tongue/ but because his owne herte/ in his māne deuotion is in wayne. Pure deuotion and vnderstod before God the father is this: to wyte the frendlesse and wyddowes in theyr aduersite/ and to kepe him self vnspeked of the woide. ¶

1. Pet. 11. b  
Jacob. 11. a

¶ If any man amonge you seme deuout / or refrayne not his tongue/ but because his owne herte/ in his māne deuotion is in wayne. Pure deuotion and vnderstod before God the father is this: to wyte the frendlesse and wyddowes in theyr aduersite/ and to kepe him self vnspeked of the woide. ¶

1. Pet. 11. b  
Jacob. 11. a

¶ If any man amonge you seme deuout / or refrayne not his tongue/ but because his owne herte/ in his māne deuotion is in wayne. Pure deuotion and vnderstod before God the father is this: to wyte the frendlesse and wyddowes in theyr aduersite/ and to kepe him self vnspeked of the woide. ¶

¶ Herby / haue not the faith of our Lord Iesus Christ the Lord of glory in 1. Pet. 1. 12  
spect persons. If there come into your company a man with a golden ring in his goodly apparel / eyther come in also a poore man in vyle rayment / and ye haue a respect to hym that weareth the gaye cloynges/ and say vnto him: Sit thou here in a good place / and say vnto the poore: stand thou there / or sit here vnder my footstole: are they not equal in youre selues / and haue wged after euell thoughtes.

¶ Herken my deare beloued brethren. ¶ Herby / haue not the faith of our Lord Iesus Christ the Lord of glory in 1. Pet. 1. 12  
not God chosen 7 poore of thys woold/ which are ryche in fayth/ and heires of 7 kyngdome which he promised to them that love hym. ¶ But ye haue despysed the poore. Are not the ryche they which opposse you / a theyr wyche haue you beset iudges/ do not they speake euell of that good name after whiche ye be named?

¶ If ye fulfill the royal law according to the B ferypture which sayth: Thou shalt loue thine Luce 1. 12  
neighbour as thy selfe/ ye do well. But if ye regarde one person more then another/ ye conuinite synne/ and are rebuled of the lawe as transgressours.

¶ Whosoever shall kepe the whole lawe/ a Ege 1. 12  
yet saylen one poynt/ he is gilty in all. for he that sayde: Thou shalt not commite aduourty / sayde also: thou shalt not kill. ¶ Though thou do none aduourty/ yett thou kill/ thou art a transgressour of the lawe. So speake ye/ and so do as they that shall be iudged by the law of lybertye. ¶ For there shalbe iudgements mar 1. 12  
mercies to him that sheweth no mercy/ and mercy enioyeth agaynst iudgment. ¶

¶ What asyeth it my brethren/ though Ma: 1. 12  
a man saye he hath fayth / whan he hath no dedes: Can fayth saue him: ¶ If a brother/ or a syster be naked / or destitute of dayly soode/ and one of you saye vnto them: 1. Pet. 1. 12  
Deprate in prae: God sende you warme/ and soode: notwithstandinge/ ye geue them not the thinges which are needful to 7 body: what helpeth it them? ¶ Euen so fayth / if it haue no dedes/ is dead in it selfe. ¶

¶ Yee/ as a man might say: Thou hast fayth / and I haue dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by

my Vedes. Beluest thou that there is one  
 God? Thou dost well. The deuils also beleue  
 and tremble.

Wilt thou vnderstand o thou wayne man/  
 what saith without Vedes is dead. Was not  
 Abrahams father iustified thowt we woordes/  
 when he offered Isaac his sonne vpon y<sup>e</sup> altar?  
 Thou seyst how that sayth wroughte in  
 his Vedes; and though the Vedes was full of  
 made perfect: and the scripture was fulfilled  
 which saith: † Abraham beleued God; and it  
 was reputed to him for righteousnes / and he  
 was called the frende of God. Ye se then how  
 what of Vedes a man is iustified / a not of sayth  
 onely. † Lyf wyse also was not Raabs the har-  
 lot iustified thowt we woordes; when she receaued  
 the messaungers; and sent them out another  
 way: for as the body without y<sup>e</sup> spyte is dead/  
 euen so that without Vedes is dead.

## The III. Chapter.

**W**ithen/ben/be neuerly man a † master/  
 remembre how that we shall receaue  
 y<sup>e</sup> more dampnation: for in many thinges we  
 synne all. † If a man synne not in woide / the  
 same is a perfect man / and able to tame all y<sup>e</sup>  
 body. Beholde / we put byrce into the horses  
 mouthe; that they should obey vs / a we turne  
 aboute all the body. Beholde also the byppes/  
 which though they be so greua / a are byuon of  
 scarce wyndes; yet are they turned aboute in  
 a very small helme; whyther euer the violence  
 of the gouerner will. Euen so the tounge is a  
 lyte membre; and doeth great thinges.

**B**ehold how great a thing a lyte fyre find-  
 eth; and the tounge is fyre / a a woilde of wis-  
 kednes. So is the tounge set amonge oure me-  
 mbres; that it dyspeth the whole body; and ser-  
 ueth a fyre all that we haue of nature; and is it  
 selfe set a fyre men of hel.

All the nature of dealles; and of byrdes and  
 of serpentes; and thinges of the see; are maked  
 and tamed of the nature of ma. But the tounge  
 can no man tame. It is an vnruly cruel full of  
 deadly poison. Therwith blest we God the  
 father; a thercwith curse we men; which † are  
 made after the similitude of God. Out of one  
 mouth proceedeth blessing and cursyng. My  
 brethren / these thinges ought not so to be.  
 Deep a fountayne sende forth at one place  
 sweet water a bitter also: Can the fygge tree/  
 my brethren; beare olue beryes; yether a vyne  
 beare fygges? So can no souerayn geue both  
 salt water and freshe also. If any ma be wyse  
 and ended with learninge amonge y<sup>e</sup> wyse  
 hym; shewe the woises of his good conuersa-  
 tion † in the mekenesse that is coupled with  
 Colof. iii. 8  
 wyddome.

But if ye haue † bytter enuyng a stryfe in Rom. xii. 16  
 youre beres; reioyce not / neyther be ioyous ag-  
 gainst the meek. This wyddome descendeth  
 not fram aboute; but is curthy / a naturall; and  
 dyuynly. For where enuyng and stryfe is/  
 there is vnstableness; and all maner of euill  
 woises. But the wyddome that is fram aboute  
 is fyrst † pure; then peaceable; gentle / and easy  
 to be entreated; full of mercy and good frutes;  
 without iudgyng; a without simulation; yee /  
 a the frute of righteousnesse is ioyen in peace;  
 of the which magnayne prayer.

## The IIII. Chapter.

**N**ot whene admith warre a syghtinge; †  
 Lymenge yee: come they not here; hence  
 euen of youre voluptuousnesse; that rage in  
 your medes; † Ye lust; and haue not. Ye enuy;  
 and haue indignacion; and can not optayne.  
 Ye syght and warre / and haue not; because  
 ye see not. Ye see and receaue not; because  
 ye see any selfe; euen to consume it vpon youre voluptu-  
 nousnesse. Ye aduocaters; and women that  
 beate mammonic: knowe ye not † how that  
 y<sup>e</sup> frendshipp of the woilde is enemye to God. Gala. i. 6  
 wards; Whosoeuer will be a frde of y<sup>e</sup> woilde;  
 is made y<sup>e</sup> enemy of God. Yether do ye thinke  
 that y<sup>e</sup> scripture saith in payn: The spete that Rom. j. 8  
 velleth in you; sufferth euen contrary to enuy. Gala. v. 6  
 but † groweth more grace. \* Prou. 11. 2  
 Submit your selves to God; and resiste the  
 deuil; and he will fye from you. Daine nye  
 to God; and he will draw nye to you. Clepe  
 youre handes ye synners; and purge your ber-  
 res; ye wantonly minded. Suffre afflictions;  
 for we ye and wepe. Let your laughter be cur-  
 ned; to mourning; and your ioye to heauynesse.  
 † Caste youne youre selfe before the Lord; †  
 and he shall lyfte you vp. Badyte not one a-  
 nother brethren. He that badyterth his bro-  
 ther; and he that iudgeth his brother; bady-  
 terth the lawe; and iudgeth the lawe. But; and  
 if thou iudge the lawe; thou art not an obser-  
 uer of the lawe; but a iudge. There is one lawe

## The Epistle of S. James.

**No. xii. a** gener / whiche is able to save and to destroye.  
**\* Jer. xxiij. b** What are thou that iudgest another man.  
**Ruc. xij. b** Who to nowe that saye to daye and to morrowe let vs go to such a citty / and continue there a yere / and by and sel / and wyntie: and yete can not tell what shall happen to morowe. For what thinge is your lyfe? it is euen a vapour that appeareth for a lytle tyme / and then vanissheth away. For that ye saye to saye: If the Lorde wyll / and if we lyue / we do this or that. But nowe ye reioyce in your boynnging. All such reioynginge is euell. Therefore to him that knoweth how to do good / and doeth it not / to him it is synne.

### The V. Chapter.

**i. Tim. ij. b** **W**ho to nowe ye saye men. Wepe / a howle on your weichednesse that shal come vpon you. Your ryghtes be corrupte / your garments are mothy eaten. Your golde and your syluer are cankered / and the rust of them shal be a witness vnto you / and shall eat youre fleshe as it were fyre. Ye haue heaped treasure together in your last dayes. Beholde / the hyre of the labourers which haue reaped youe youre felde / whiche hyre is of you kepte backe by fraude / and the cryes of them whiche haue reaped / are criered into the eares of the Lorde your God. Ye haue lyued in pleasure on the earth / and in wantonnesse. Ye haue noryshed youre hertes / as in a day of slaughter. Ye haue cōdemnyed / and haue killed the wylf / and he hath not resisted you.

**Leuit. xix. c** **B**e patient therefore brethren / onto the commynge of the Lorde. Beholde / the house bandman waiteth for the precious frute of the earth / and hath longe patience thereupon / until he receaue the early and the latter raine. Be ye also patient therefore / and sale youre hertes for the commynge of the Lorde withoute murmure. For ye are agaynst another brethren / lest ye be damned. Beholde / the iudge standeth before the doore. Take my brethren the propheteas for an ensample of sufferynge aduersyte / and of longe patience / whiche spake in the name of the Lorde. Beholde / we counte the happy whiche endure. Ye haue herde of the patience of Job / and haue knowen what ende the Lorde made. For the Lorde is very pytyfull and mercifull.

**Matt. v. c** **†** But adouce all thinges my brethren swaere  
**\* Job. i. c** and loue be multiplyed.  
**q. b**

not / neyther by heauen / neyther by earth / neyther by any other oorb. Let your yee be yee / a i. Cor. i. i. your naye naye / lest you fall into spaciouse. If any of you be euell vexed / let hym praye. If any of you be merry / let hym synge Psalme. If any be dyscaised amonge you / let hym call for the Elders of the congregacion / and let the praye ouer him / and anointe him with oyle in the name of the Lorde / a the prayer of fayth shal save the sicke / and the Lorde shall raise hym vp / and if he haue committed synnes / they shal be forgiven hym.

**†** Knowelege your faultes one to another a praye one for another / that ye maye be healed. The prayer of a righteous man auayleth muche / if it be seruent. Helias was a man that prayed / and was in his Lorde / a prayed / that it mighte not raine / and it rained not on the earth by the space of thre yeres a syxe monethes. T And he prayed agayne / and the brauen gaue raine / and the earth brought forth her frute.

Brethren / if any of you erre from the truth / and another conuert him / let the same knowe that he whiche conuerted the synner shal gowne astraye out of his waye / shall saue a soule from death / and shall hyde the multitude of synnes. **†**

The ende of the Epistle of S. James.

## The Epistle of S. Jude.

### The first Chapter.



Whea the seruall of Iesu Christ / the brother of James. To them whiche are called / and sanctified in God the father / and persued in Iesu Christ. Mercy vnto you / a peace

Beloued /



Beloued/whi I gaue al diligence to wyte vnto you of the comyn saluacion / it was needful for me to wyte vnto you, to exhorte you / that ye shoulde continually labour in the faith which was once graued vnto the saintes. For there are certayne craftely crept in / of whiche it was wintt aforesayd vnto such iudgement. They are vngodly, and turne the grace of oure God vnto wantonnesse, a? Denye God / onely Lord, and oure Lord Iesus Christ.

My mynde is therefore to put you in remembrance / for so much as ye once knowe this / how that I Lord (after that he had beloued) the people out of Egypte destroyed them whiche afterwarde beloued not. The aungels also which kepte not their first estate: but left their owne habitation / to be bawd reserued in euertlastinge chaynes vnder darkenesse vnto the iudgement of the great Iudgement as T. Sodom and Gomorrah / and the cyties aboute the which in lyke maner desyde them selfes with fornicacion / and folowed straunge flesch) are set forth for an ensample, and suffer the vengeance of eternall fyre. Likewise these became desyre the flesch / despyse rulers / and spake euil of the that are in auctorite.

¶ Yet Michael the archaungel whi he stoue agaynst the deuill / and disputed aboute the body of Moses / durste not gaue raylinge sentence / but sayde the Lord rebuke the. ¶ But these speake euil of those thinges which they knowe not: and what thinges they knowe naturally / as bestes which are without reason / in those thinges they corrupte them selfes. Who be vnto the / so they haue folowed the way of Cain / and are vicerly geuen to the erreure of Balaam for lucre sake / and peryshe in the reason. ¶

¶ These are spotte / whiche of your kindnesse keall together / without feare / seding the selfe. ¶ Cloudes they are without water / carryed aboute of wyndes / and trees without frute at galystringe tyme / twyse dead / and plucked vp by the roocke. They are the ragyng waues of the see / forsynge out their owne shame. They are wandringe starres / to whom is referred the myll of Iherusalem for euil.

¶ Enoch the seventh from Adam prophesied before of such saynges. Beholde the Lord shall come with thousande of saintes / to geue

iudgement agaynst all men / to rebuke at that are vngodly amonge the / of all theye vngodly dedes / which they haue vngodly committed / and of all theye cruel speakinges / whiche vngodly synners haue spoken agaynst hym.

¶ These are murderers / complainers / walsfinge after their owne lustes / whose mouthes spake proude thinges. They haue men in great reuerence because of sauantage. But ye beloued / remember the wordes whiche were spake befores of the Apostles of oure Lord Iesus Christ / howe that they haue tolde you / that i. Tit. iij. a there shoulde be beggers in the laste tyme. i. Tim. iij. a whiche shoulde walke after theyr owne vngodly lustes. These are makers of sictes / beastly / hauinge no price.

But ye dearely beloued / ediffse your selfes in your moost holy saynges / prayng in the holy ghost / a kepe your selfes in the loue of Gods / tokyng for the mercy of our Lord Iesus Christ / vnto eternall life. And haue compassion on some / separatinge them / and exhortinge with feare / pullinge them out of the fyre / and bate the fythe by the use of the shee.

Vnto hym that is able to kepe you / that ye fall not / and to present you faultlesse before the presence of his gloiye with ioy / to God oure sauour / whiche onely is wryte be glorie / maiesty / dominion / and power / now and for euer / Amen.

## The Apocalypse or Reuelacion of S. Iohn.

The first Chapter.



The Reuelacion of Iesus Christ / whiche God gaue vnto Iohn / so that he shewd vnto his seruantes / thinges whiche muste shortly come to passe.

¶ And he sent and shewd by his aungel vnto his seruante Iohn /

pp q t which

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a

1 Pet. i. a



some of you into prison/ to tempte you / and ye shall haue tribulation. **V**er. 9. Be saythfull vnto the death/ and I will geue the a Crowne of life. Let hym that hath eares / heare / what the spere sayeth to the congregacions. He that ouercometh / shall not be hurte of the secded death.

And to the aungel of the congregacion in Pergamos writte: This sayeth he which hath the sharpe sword with two edges / I knowe thy woikes / and where thou dwellest / euen where Sathan seat is / and thou kepest my name / and hast not denyed my sayth. And in my Veres Ananias was a saythfull witness of myne whiche was slayne amonge you / where Sathan dwelleth. But I haue a fewe thynges agaynst the: that thou hast there them that maintayne the doctrine of I Balaam whiche taught in Bala / to put occasion of synne before the chyldren of Israel that they shoulde eate of the meate dedicated vnto Gods / and to commit fornicacion. Euen so hast thou the that maintayne the doctrine of the

Reuelacions / whiche thinge I hate. But be conuerted / or else I will come vnto the shortly / and will fyght agaynst them with the sword of my mouth. Let hym that hath eares heare / what the spere sayeth vnto the congregacion: To hym that ouercometh / will I geue to eate Manna that is hyd / and will geue hym a white stone / and in the stone a newe name written / whiche no man knoweth / sayng he that receaueth it.

And vnto the aungel of the congregacion of Thyra writte: This sayeth the sonne of God / which hath his eyes like vnto a flame of fyre / whose feete are like chaffe: I knowe thy woikes / and thy loue / seruaice / a sayth / and thy patience / and thy dedes / which are mo at the last then at the firste. Notwithstandinge / I haue a fewe thynges agaynst the: that thou sufferest that

woman I Isabel / which calleth her self a pious / she is / to teach and to deceaue my seruantes / to make them commit fornicacion / and to eate meate offered vnto Idols. And I gaue her space to repent of her fornicacion / and she repented not. Beholde / I will cast her into a bed / and she that comit fornicacion with her / into greaue aduersitee / except they turne from thes dedes / and I will kyl her chyldren with

death. And all the congregacions shall knowe / that I am he which searcheth the kyenes and I receiue herrees: and I will geue vnto euery one of you / what he accordeth vnto youe woikes.

Vnto you I saye / and vnto other of them of Thyra / as many as haue not this learning / and whiche haue not knowne the depense of Sathan / (as they saye) / I will put vpon you none other burthen / but that whiche ye haue already. Hold fast till I come / and who soeuer ouercometh / and keepeth my woikes / vnto the ende / I to him will I geue power ouer nacis / that he shall rule the with a rodde of yron / and as the vessel of a potter / shall be breake the to shewes. Euen as I receaued of my father / so will I geue hym the morninge starre. Let him that hath eares heare / what the spere sayeth to the congregacions.

Chap. iij. Chapter.

And wyte vnto the 7 aungel of the congregacion of Sardis: this sayeth he that hath the seven spires of God / and the seven starres: I knowe thy woikes / thou wast a name that thou sayest / and thou art dead. Wake / and strengthe the thynges / which remaine that are ready to dye. For I haue not whiche the woikes thou hast receaued and herde / and holde fast and repent. If thou shalt not wake / I will come vnto the as a theefe / and thou shalt not knowe what houre I will come vpon the. Thou that haue a fewe names in Sardis / which haue not dyed / they that haue receaued / they shall walke with me in white / for they are worthy. He that ouercometh / shall be clothed in white aray / and I will not put his name out of the booke of life / and I will confesse his name before my father / and before the aungels. Let him that hath eares / heare / what the spere sayeth vnto the congregacions.

And wyte vnto the aungel of the congregacion of Philadelphia: This sayeth he that is holy and true / whiche hath the key of Dauide / whiche he openeth and no man shutteth / and he that shutteth / and no man openeth. I knowe thy woikes. Behold / I haue set before the an open dore / and no man can shutt it / for thou hast a lytle strengthe / and hast kept my word / a hast not denyed my name. Beholde / I shall geue some of the congregacion of Sathan / whiche

## The Reuelacion of S. Iohn.

tal them (ſſice Ierem) and are not; but ſo ſpe: beholde; I will make the: that they ſhall come and worſhip before thy ſeate; and ſhall knowe that I haue loyde the.

Because thou haſt kepte the wordes of my patience; therefore will I kepe the from the houre of temptation; which will come upon all the world; to tempt them; that dwell upon the earth. Beholde; I come ſhortly. Hold that which thou haſt; that no man take away thy crowne. Him that overcommeth will I make a pyller in the temple of my God; and he ſhall no more go out.

**C** And I will wyte upon hym the name of my God; & the name of the cytie of my God; **Apoc. xxi.** a newe Ieruſalem; / which cometh downe out of heauen from my God; & I will wyte upon hym my newe name. Let him that hath cares; / hear; what I ſpeke; ſayeth to the congregacions;

And vnto the angel of the congregacion; which is in Laodicea; wyten: This ſayeth. I. Men; the ſaythfull a true wyneſſe; the beginninge of the creatures of God; / I knowe thy wretchedneſſe; / thou art neither colde; nor whote; / I wolde thou were colde; or whote. So then because thou art betwene both; / and neither colde; nor whote; / I will ſpewe the out of my mouth; because thou ſaieſt; thou art ryght; and increaſed with goodes; / and haſt neede of no thinge; / and knoweſt; not howe thou art wretched; and miſerable; / a poore; blind; / and naked; / I can deſire to be clyme golde; / tryed in the fyre; / that thou mayeſt be ryche; / and wher raiment; that thou mayeſt be clothed; that thy ſhynynge ſhynynge; do not appeare; / anyent; thyne eyes; be eye ſaline; / that thou mayeſt ſe.

**S** And as many as I loue; / I rebulke and chaſtiſe. Be kriente; therfore; and repent. Beholde; I ſtande at the doore; and knocke. If any man hear my voyce; and open the doore; / I will come in vnto him; and will ſuppe w him; / a he with me. To him that overcommeth; / will I graunte; / to ſit with me on my ſeate; / and as I ouercame; / and haue ſyzen with my father on his ſeate; / Let him that hath cares; / heare; what the ſpere ſayeth vnto the congregacions.

**Thou. iij. b**  
**Febri. xij. a**

**Mt. x. d**  
**Luc. xxii. b**  
**Cap. v. a**

The III. Chapter.

**2** **A**fter this I looked; and beholds; a doore was open; in heauen; / a the ſyre voyce; which I herd; was as it were of; / trumpet talking to

me; which ſayde; Come vp hither; / I will ſhewe the thinges; which muſt be fulfilled hereafter. And immediably I was in ſpere; beholde; / I ſate; was ſe in heauen; and one ſate on the ſeate. And he that ſat; was loke vpon like vnto a Jasper ſtone; and a Sardine ſtone. And there was a rainbowe; about the ſeate; / as if ſight lyke to a Smaragge. I And about the ſeate were ſyzen ſeates. And vpon the ſeates; ſyzen ſyzen; ſynge clothed in whyte raiment; and had on their heades; crownes of golde.

And out of the ſeate; proceded; lighteninges; / and thundringes; / and voyces; and there were ſeuen lampes of fyre; / burnynge before the ſeate; which are the ſeuen ſpere of God. And before the ſeate; there was a ſe of glaſſe; / lyke vnto Criftall; and in the mydde of the ſeate; / a rounde aboute the ſeate; were foure beaſtes; / of eyes; before and behinde. And the fyrſt beaſt was lyke a Lyon; the ſeconde beaſt lyke a Calfe; and the thyrde beaſt had a face lyke a man; and the fourth beaſt was lyke a flying Eagle. And the foure beaſtes had; the one of them; / wyne gre; and rounde aboute without a wynde; they were full of eyes. And they had no reſt; day nyght; ſaying; / Holy; holy; holy; is the Loorde God; almyghty; whiche was; and is; and is to come.

And when theſe beaſtes gaue glory; and honour; and thankes; to hym that ſat on the ſeate; which lyeth for euer; and euer; the ſpere; / Elders ſell downe before him; that ſat on the throne; / a we; ſhipped him; that ſeruet for euer; and reſt; their crownes; before the throne; ſaying; / Thou art worthy; Loorde; to receaue glory; and honour; and power; for thou haſt createde all thynges; and for thy wyſe; ſaſe; they are; / and were created.

The V Chapter.

**A**fter this I ſaw; in the right hande of him that ſat on the throne; / a booke; wyrtten; within; and on the backe ſyde; ſealed; with ſeuen ſeales. And I ſaw; a ſtronge angel; / preſidinge; with a loud; voyce; / Who is worthy; to open the boke; and to looke the ſeales thereof; / And no man in heauen; nor in earth; / neither vnder the earth; was able; to open the boke; / neither to loke thereon. And I wept; muche; because; no man was founde; worthy; to open; and to red; the boke; / neither to loke thereon.

And

**San. vi. d**  
**Apoc. xi. d**

**Re. x. a**

**Re. x. d**



## The Revelation of S. Iohn.

the lambe / for the great daye of his wrath is come. And who can endure it.

The VII. Chapter.

**A**nd after that sawe I foure aungels holdinge the four wyndes of the earth / that the wyndes shoulde not blome on the earth / neyther on the see / nor on any tree. ¶ And I sawe another aungel ascende from the rynging of the Sunne / whiche had the scale of the lyvinge God / and he cryed with a loud voice to the foure aungels (to whome power was geuen to hurte the earth and the see) sayinge:

**H**urte not the earth / neyther the see / neyther the trees / till we have sealed the seruantes of oure God in their foreheades.

**B** And I berde the numbre of the which were sealed / and there were sealed an. C. and liiij. Of all the trybes of the chyldren of Israel. Of the trybe of Iuda were sealed xliij. Of the trybe of Ruben were sealed xliij. Of the trybe of Gad were sealed xliij. Of the trybe of Isser were sealed xliij. Of the trybe of Manasse were sealed xliij. Of the trybe of Simeon were sealed xliij. Of the trybe of Leui were sealed xliij. Of the trybe of Zabulon were sealed xliij. Of the trybe of Ioseph were sealed xliij. Of the trybe of Ben Iamin were sealed xliij.

**I** ther this I behelde / and lo a greate multitude ( whiche noman coulde numbre ) of all nations and people / and kinges stode before the seate / and before the lambe clothed with longe white garmentes / and palmes in their handes / and cryed with a loud voice sayinge: Salucion be ascribed to him that sitteth vpon the seate of our God: and vnto the lambe. And all the aungels stode in the compasse of the seate / and of the Elders / and of the foure beastes / and fell before the seate on theyr faces / and worshipped God sayinge: Amen. Blesse singe and glory / mysdome and thankes / and honour / and power / and myght / be vnto oure God for evermore / Amen. ¶

And one of the Elders answered / sayinge vnto me: whate are these which are rayed in longe white garmentes / and whene came they? And I sayd vnto hym: Lord thou woost.

rest. And he sayde vnto hym: these are they whiche came our of greate tribulation / and made their garmentes large / and made them white in that bloude of the lambe: therefore are they in the presence of the seate of God / and serue hym day and nyght in his temple / and he that sitteth in the seate / will vntill among them. They shall hunger nomore / neyther thurst / neyther shall the Sunne be hote on them / neyther any heate: for the lambe whiche is in the myddes of the seate / shall fede them / and shall leade them vnto fountaynes of lyuinge water: / and God shall wype away all teares from theyr eyes.

The VIII. Chapter.

**A**nd wha he had opened the seuenth scale / I wher was silence in heauen aboute the space of halfe an houre. And I sawe foure aungels standinge before God / and to them were geuen seuen trompettes. And another aungel came and stode before the altare / havinge a golden censur: and muche of odoures was geuen vnto hym / that he shoulde offer of the prayers of all saintes vpon the golden altare / whiche was before the seate. And the smoke of odoures which came of the prayers of all saintes / ascended vp before God / out of the aungels hande. And the aungel toke the censur / and fylled it with fyre of the altare / and cast it into the earth / and voyces were made / and thondynges and lychmynges / and earthquake.

And the seuen aungels whiche had seuen trompettes / prepared them selues to blowe. The fyrste aungel blew / and there was made hayle and fyre / whiche were mingled with bloude / and they were cast into the earth / and the thyrde parte of the trees was brennt / and all grene grasse was brennt. And the second aungel blew: and as it were a greate moune / sayne burninge with fyre was cast into the see / and the thyrde parte of the seaures whiche had lyfe dyed / and the thyrde parte of shypes were destroyed.

And the thyrde aungel blew / and there fel a great flarre from heauen / burninge as it were a starre / and it fell into the thyrde parte of the ryuers / and vnto fountaynes of waters / and the name of the flarre is called worme.

Reu. viij. 1.

Reu. viij. 1.

Reu. viij. 1.

Reu. viij. 1.

wood. And the thirde parte of the waters was turned to worm wood. And many men died of waters/because they were made bitter. And the fourth aungel blew: a the third part of the Sunne was smitten/ a the thirde parte of the Moone/ a the thirde parte of the starres/ so that the thirde parte of them was darkened. And the daye was smitten/ that the thirde parte of it should not shine/ and likewise the night. And I behelde/ a herde of aungell sicenge (howe) the myddes of heauen/ and saying with a loud voice: Wo/ wo/ wo/ to the inhabitors of the earth/ because of the voices to come of the trompe of the thre aungels/ which were yet to blowe.

## The X. Chapter.

**A**ND the fyfte aungel blew/ and I sawe a starre fallen from heauen vnto the earth. And to hym was given the keye of the bottomlesse pyt. And he opened the bottomlesse pyt/ and there arose a smoke of the pyt/ as it were the smoke of a greates furnace. And the Sunne and the ayre were darkened by the reason of the smoke of the pyt. And there came out of the smoke locustes vnto the earth: and vnto them was given power as the scorpions of the earth haue power. And it was saide vnto them/ that they shoulde not hurte the grasse of the earth/ neither any grene thinge/ neither any tree/ but onely those men which haue not the scale in theyr foreheads/ and to them was commoued that they shoulde not kill them/ but that they shoulde be dead fyve monethes/ and theyr payne was as the payne that commeth of a scorpion/ whan he hath stonge a man. And in those dayes shall men sette death/ and shall not fynde it/ as shall vsure to vsure/ and death shall flye from them.

Dise. 6  
2poc. vii. c

**B** And the similitude of the locustes was lyke vnto bees prepared vnto battayll/ and on theyr heades were as it were crownes/ lyke vnto golde/ and their faces were as it had bene the faces of men. And they had breere as the breere of women. And theyr teeth were as the teeth of Lyons. And they had habbryngons/ as it were habbryngons of yon. And the sounde of theyr wynges was as the sounde of charrettes/ whan many hoises runne to gether to battayll. And they had way-

les lyke vnto scorpions/ a there were singes in theyr sailes. And their power was to hurte men fyve monethes. And they had a king ouer theyr which is the aungel of the bottomlesse pyt/ whose name is in Hebrewische/ to Abadon: & in Greke tung Apollyon. One was in pass/ a behold/ two woos come yet after this.

And the fyfte aungel blew/ and I had a voyce from the foure coners of the golden altire whiche is before God/ sayinge to the fyfte aungel/ whiche had the trompe/ cause the foure aungels/ whiche are bounde in the greates pyer Luphiates. And the foure aungels were loosed/ which were prepared for an houre/ for a daye/ for a moneth/ and for a yere/ for to slaye the thirde parte of men. And the numbis of hostmen of warre/ were twenty tymes ten thousande. And I herde the numbis of them. And thus I sawe the hostes in a vision/ and them that sat on them/ hauninge fyve habbryngons of a yalowe and bysmilony colour/ and the heades of the hoise were as the heades of Lyons. And out of theyr mouthes wente fowr fyre/ and smoke/ and bysmilony. And of these thre was the thirde parte of men killede: that is to saye of the fyre/ smoke/ and bysmilony/ whiche piceded oute of the mouthes of them: for theyr power was in theyr mouthes/ and in theyr tayles/ for theyr tayles were lyke vnto scorpions/ and had heades/ and with them theyr vnto hurte. And the remnaunt of the men/ which were not killede by these plagues/ repented not of the dedes of theyr handes/ that they shoulde not wourshyppre vnto/ and ymagos of gold/ and syluer/ and of stiffe/ a stone/ and of wood/ whiche neither can se/ neither heare/ neither go. And so they repented not of theyr murdres/ a of theyr wretchednesse/ neither of theyr wretchednesse/ neither of theyr wickednesse.

8

2poc. vii. c

## The X. Chapter.

**A**ND I sawe another myghty aungell come downe from heauen/ clothed with a cloude/ and the raynbowe vpon his heades. And bys a face as it were the Sunne/ and his feete as it were pyllers of fyre: and he had in his hande a lyst booke open: and he put bys ryghte foote vpon the see/ and bys left foote vpon the earthe. And cryed with a loud voice/ as whan a Lyon roareth. And

pp n whan

## The Reuelacion of S. Iohn.

whan he had cryed / seuen thonders (spake their voices. And whā the seul thonders had spoken their voices / I was aboute to wyte. And I herd a voice from heauē saying vnto me: Seale vp these thynges whiche the seuen thonders haue sayd / and wyte them not.

**Dani. xij. b**

¶ And the aungel whych I saw stonde vpon the see / a vpon the earth / yf vpon his hand so heauē / a sware by him that liueth for euer more / whych created heauen and the thynges that therein are / a the see / a the thynges whiche are therein / that there shalbe no more rini: but in the daies of the voice of the seuen thonder aungel whan he shal begynne to blowe / the mysterye of God shalbe finished / as he preached by his seruantes the prophetes.

**B** And the voice whiche I herd frō heauen / spake vnto me againe / a said: go a take the liue boke whiche is open in the hande of the aungel / whych standeth vpon the see / a vpon the earth. And I went vnto the aungel / and said vnto him: geue me a liue boke. And he said vnto me: Take it / a cate it vp / a it shal make thy belly bitter / but it shalbe in thy mouthe as sweete as hony. And I toke the liue boke oute of his hande / a yrb eate it vp / and it was in my mouth as sweete as hony: a as soone as I had eate it / my belly was bitter. And he said vnto me: thou muste prophesye againe vnto the people / and vnto the heithē / and Iunges / and to many kynges.

**ud. cf. xij. a  
Eze. 11. a**

### The XI Chapter.

**I** And there was geuen me a rebe lyke vnto a rod / and it was saide vnto me: If anye a meete the temple of God / and the altar / and them that worship therein: a the quere whiche is within the temple / caste out / a meeite it out: for it is geuen vnto the gentiles / a the holy cite / that they treade vnder fote / a. monethes. And I wil geue power vnto my two wyrt nestes / a they shal prophesye thousand / two hundred an lxx. yeres clothed in sackcloth.

**Jach. iij. a**

¶ These are two olyue trees / a two candelsticks / standing before the God of the earth. And if any man wyl hurte them / he shal preece out of their mouthe / a consume their enemyes. And if any man wyl hurte them / this wyse muste he be hyld. These haue power to shutte heauen: that it raine not in the daies of theyr prophesying / and haue power

ouer waters / to turne them to stoube / and to drye the earth with all maner plagues / as often as they wyl.

¶ And whan they haue finished their testi mony / the Beast that came out of the Bottom: Dani. xij. b less: ppe / shall make warre agaynst them / a Apoc. xij. b shall overcome them / and kill them. And their bodies shal lye in the stretes of the great cite / wy / whiche spiritually is called Sodome and Egypte / where our leide is crucifyd. And some of the people / a kynredes / and Iunges / a of the nationes / shall se theyr bodies thei daies and an halfe / and shall not suffre theyr bodies to be put in graues. And they that dwell vpon the earth / shall reioyce ouer them / and be glad / and shall sende gyftes one to another: for these two prophetes vexed them that dwell on the earth.

¶ And after thre dayes and an halfe / the spere of lyfe frō God entred into them. And they stode vp vpon their feet: and great fear came vnto them whiche sawe them. And they herde a great voyce from heauen / saying vnto them: Come vp hether / and they ascended vp into heauen in a cloude / a their enemyes saw them. And the same hour was there a great earthquake / a the tenth parte of the cite fel / and in the earthquake were slayn names of men frō lxx. And the remanants were feared / and gaue glorye to God of heauen. The seconde two is past / and behold / the thirde wo wyl come anon.

### The XII Chapter.

**A**nd the seuen thonder aungel clewe / and there were made great voyces in heauen saying: the kyngdome of this world is oure Lordes and his / and he shal raigne for euermore. And they sayd: Wither whiche faste for God on they: seates / till vpon theyr faces and worshipped God / saying: We geue the thanks. Lorde God almightye whiche art and wast / a art to come / for thou haste recouerd thy great myght / a haste raigned. And the Seyntes were angrey / and they wryth in come / a the tyme of the Reade that they shoulde be iudged / and that thou shouldest geue reward vnto they seruantes the prophetes a sanctes / and to them that feare thy name / final a great a bouldest / restore them whych vylstreye the earth. And the temple of God

**Eze. xl. ij.  
xij. xij.**



was opened in heaue: and there was seene in his temple the like of his Testaments: and there stood lightnings: and voices: and thundring: and a cartwheel: and a great hyle.

¶ And there appeared a great token in heauen: A woman clothed with the Sunne: and the Moone vnder her feet: and vpon her heade a crowne of twelve starres. And she was with childe: a cryed traungling in birth: and pained ready to be deliuered. And there appeared another token in heauen: a sheold: a great reed: Dragon: hauinge seuen heades: a. borne: a. seuen croune vpon his heades: a. by a tayle: there the thirde part of the starres: and cast them to the earth.

¶ And the Dragon stode before the woman: which was ready to be deliuered: so: to deuour her child: as soone as it were borne. And she brought forth a man child: which shoulde rule all nations with a rod of yron. And her woman was taken vp vnto God: and so his state: ¶ And the woman fled into wyldernes: where she had a place prepared of God: that they shoulde see her there a thousande / two hundred: and .ij. waies.

¶ And there was a great battail in heauen: Michael and his aungels fought with the Dragon: and the Dragon fought with his aungels: and creasied not: neither was their place founde any more in heauen. ¶ And the great Dragon the olde serpent, called the Beuill and Serpante: was cast out: which deceued all the world. And he was cast into the earth: and his aungels were cast out with him also.

¶ And I herd a loude voice: which sayde in heauen: Now is saluacion: a strengith: and the kynghom become our Godes: a the power his: Christlike: for he is cast downe: which accused him before God daye and nyght. And they ouercame him by the blood of the lambe: and by the word of hisse testimony: a they loved not they: lyues vnto the death. Therefore reioyce ye beaurns: a ye that dwell in them. ¶ Wo to the inhabitants of the earth: a of the see: for the Beuill is come downe vnto you: which hath great wrath: because he knoweth that he hath but a short tyme.

¶ And when the Dragon sawe: that he was cast vnto the earth: he persecuted the woman: which brought forth the man child. And so

the women were giuen two winges of a great Eagle: that she might flye vnto wyldernes: vnto her place: where she was myssested for a tyme: two tymes: and halfe a tyme: from the presence of the serpent. And the Dragon cast out of his mouth water after the woman: as it had bene a ryuer: that he might cause her to be caught of the floude. And the earth helpe the woman: the earth opened her mouth: and swallowed vp the ryuer: which the Dragon cast out of his mouth. And the Dragon was wroth with the woman: and wrote a made warre with the remanent of her seed: which kepe the commaundementes of God: and haue the testimony of Iesus Christ: and stode on the sea sande.

The XIII. Chapter.

¶ And I sawe a Beast: like vnto the see: I hauinge seuen heades: and ten hornes: I vpon his heades ten crounes: and vpon his heades the names of blasphemie. ¶ And the Beast: which I sawe was lyke a lisse of the mountains: and his feete were as the feete of a Beere: and his mouth as the mouth of a lion. And the Dragon gaue him his power and his frai: and great authoryete: and I sawe one of his heades: as it were wounded to death: and his deadly wound was heald: and all the world wondered at the Beast: and they worshipped the Beast: which gaue power vnto the Beast: and they worshipped the Beast: saying: Who is lyke vnto the Beast: who is able to make warre with hym.

¶ And there was giuen vnto him a mouth: to speake great thynges and blasphemies: and power was giuen vnto hym: to do wondrous thynges. And he opened his mouth vnto blasphemie agaynst God: to blasphemie his name: and his tabernacle: and them that dwell in heauen. ¶ And it was giuen vnto hym to make warre with the sayntes: and to ouercame them. And power was giuen him: ouer all kynnes: and natiens: ¶ and all that dwell vpon the earth worshipped hym: whose names are not written in the booke of lyfe of the lambe: which was killyd fro the begynnyng of the world.

¶ If any man haue an eare: let hym heare. He that leadeth into captiuite: / he will goe into captiuite: the which shall worship a. *musick* *Mat. xxix*

Apoc. vii. b

Dan. vi. a

Esa. vii. b

Luc. x. b

Apoc. vi. b

Apoc. vi. b

Dan. vi. b

## The Revelation of S. Iohn.

**Apoc. viij.** shalbe kylled with the swerde. † Here is patience/and the faith of the saintes.

And I herde another beast comming up out of the earth/and he had two hoines lyke a lombe/and he spake as wyd the wygyl. And he wyd all that the fyfthe beast coulde do in his presence/and he caused the earth/and them whiche dwell therein/ to worshippe the fyfthe beast/ whose deadly wounde was healed. And he wyd greates wonders/so that he made fyre come downe from heauen in the sight of men. And because them that dwell on the earth/ by the meanes of those signes/ whiche he had power to do in the sight of the beast/ sayinge to them that dwell on the earth/ that they shoulde make an ymage unto the beast/ whiche had the wound of a swerd and dwel lyue.

And he had power to geue a sperte unto the ymage of the beast/ and that the ymage of the beast shoulde speake/and shoulde cause that as many as wolde not worshippe the ymage of the beast/ shoulde be kylled. And he made all both small and great/ ryche and poore/ fre and bonde/ to receaue a marke in theyr right handes/ or in theyr foreheades. And that no man mighte bye or sel/ sawe he that had the marke on the name of the beast/ cyther the nombre of his name. Here is wysdome. Let him that hath wyse/ count the nombre of the beast. For it is the nombre of a man/ and his nombre is fyve hundred/ thre score and fyve.

### The XIII. Chapter. †

**Apoc. iij.** I shewed/ and I sawe a lombe slyde on the mount Syon/ a with hym C. and slough thousande/ hauinge his fathers name wyzen in theyr foreheades. And I herde a voyce from heauen as the sounde of many wateres/ and as the voyce of a greates thonder. And the voyce that I herde was as the harpers that play upon theyr harpes. And they songe as it were a newe songe/ before the seate/ and before the foure beasts/ and the elders/ and no man coulde learne that songe/ but the hundred and thre thousande/ whiche were redeemed from the earth. These are they that are not defyled with women/ for they are virgines. These folowe the lombe/ whiche spere ouer the goerd. These were redeemed from men/ sayinge the fyfthe frutes unto God/ and

so the lombe/ and in their mouthes was sounde no gyte. For they are without spot/ before the throne of God. †

And I sawe an aungel flye in the myddes of heauen/ hauinge an euergylinge Gospell to preache vnto them that fyre a dwell on the earth/ a to all nacions/ synners/ and ruynges/ and people/ sayinge with a loud voyce/ Feare God/ a geue honour vnto him/ for the houre of his iudgement is come/ a worshippe hym that made heauen a earth/ and the see/ and the fountaynes of water. And there folowed another aungell sayinge. \* He is fallen/ the \* is fallen/ is fallen/ euen Babylon that greates cite/ for here lyeth she made all nacions drynke of the wyne of forwoyrdame.

And the thirde aungel folowed them saye/ tinge with a loud voyce/ If any man worshippe the beast/ a his ymage/ and receaue his marke in his foreheade/ or in his hande/ the same shall drynke of the wyne of the wrath of God/ whiche is poured in the cuppe of his wrath. And he shalbe punnyshed in fyre and bym/ before the holy aungels/ and before the lambe.

And the smoke of theyr torment ascendeth vp euer more. And they haue no rest day nor night/ whiche worshippe the beast/ and his ymage/ a whosoeuer receaue the pynke of his name. † Here is the patience of the saintes. **Apoc. iij.** Here are they that kepe the commaundmentes and faith of Iesu.

And I herde a voyce from heauen/ sayinge vnto me/ I wyte/ Blessed are the dead/ whiche hereafter bye in the Lorde. Yee/ the sperte sayeth/ that they rest from their laboures/ for they wyce folowe them. And I shewed a bebold/ a whyte cloude/ a upon the cloude one synng as lyke vnto the sonne of man/ hauinge on his head a golden croune/ a in his hande a sharpe syckle. And another aungel came out of the temple/ crienge with a loud voyce to hym that sat on the cloude/ \* Thus it is/ saye/ he a reape/ for the tyme is come to reape/ for the come of the earth is ripe. And he that sat on the cloude/ thus in his sickle on the earth/ a the earth was reaped.

And another aungel came out of the temple/ whiche is in heauen/ hauinge also a sharpe sickle. And another aungel came out fro the altar/ whiche

**i. Cor. vij. c**  
**Apoc. v. b**

**Joel. ij. b**  
**Mat. ij. 4**

which had power over fire/and cryed with a loude voice vnto him that had the sharpe sickle/and sayde: Thrust in thy sharpe sickle/and gather the clusters of the earth/for her grapes are ripe. And the angel thrust in his sickle on the earth/and cut doune the grapes of the vineyard of the earth/and call them into the grate wynefat of the wrath of God: and the wynefat was troden withoute the cyne/ and bloude came out of the fat/and vnto the hoise byddels by the space of a thousande and fyve hundred furlonges.

The X. V. Chapter.

**¶** And I sawe another sygne in heau great and maruailous vs. angels hauinge the seuen laste plagues/so: in them is fulfilled the wrath of God. And I sawe as it were a glassy see mingled with fyre/a see that had gotten victory of the Beast/and of his image out of his miracle/and of the number of his name stonde on the glassy see/hauing the harpe of God/a they songe the song of Moses the seruaunt of God/a the song of the lambe/ sayinge: Great and maruailous are thy woikes Lord God almighty/hulle and true are thy woikes/whou Kinge of saintes. Who shal not feare O Lord/and gloufyfe thy name: for thou onely arte holy: for all Gentiles shal come and worship before the: for thy iudgements are manifest.

3ere. p. a

**¶** And after that I had/a the temple of the Tabernacle of testimony was open in heauen/a the seuen angels came out of the temple/which had the seuen plagues/ clothed in pure and synge linnen/hauing their shesles girded with golden girdels. And one of the foure Beastes gaue vnto the seuen angels seuen golden vyalles/ful of the wrath of God/ which they shold euenmore. And the temple was full of smoke/for the glorye of God/ and for his power: and noman was able to entre into the temple/ till the seuen plagues of the seuen angels were fulfilled.

3e. 31nd.

The X. V. L. Chapter.

**¶** And I herde a greete voyce out of the temple/sayinge: to the seuen angels: Go your waies/poure oute fyve vyalles of wrath vpon the earth. And the fyfthe treme/ and poured oute his vial vpon the earth/and there fell a noisum/ and a sicke doth vpon the

men which had the marke of the Beast/a vnd them that worshippd his image. And the seconde angel shed out his vial vpon the see/ and it turned as it were into the bloude of a dead man/and euery liuinge thing dyed in the see. And the thirde angel shed out his vial vpon the ryuers and fountaines of waters/ and they turned to bloude. And I herde an angel saye: Lord which art and wast/ thou art righteous and holy/ because thou hast geuen such iudgements: for they shed the bloud of saintes/a prophetes/a therfor haste thou geue the bloud to drinke: for they are worthy. And I herde another angel out of the altar saye: Euen so Lord God almighty/ true and righteous are thy iudgements.

B

B

¶ And the fourth angel poured out his vial on the Sunne/ and power was geuen vnto him to vnto men with heat of fyre. And the men ragged in the heat/ and spake curst of the name of God/ which had power ouer those plagues/ and they repented not to geue hym glory. And the fyfte angel poured oute his vial vpon the seat of the Beast/ a his kingdom was darked/a they gnawd their tongues for sorrowe/ and blasphemed the God of heauen for sorrowe/ and payne of their sores/ and repented not of their dedes.

¶ And the syxe angel poured oute his vial vpon the great ruer Euphrates/ and the water dried vp/ that the waye of the Kinge of the East shoulde be prepared. And I sawe three vnelcane spores lyke frogges/ come out of the mouth of the Beast/ and out of the mouth of the false prophete. For they are the spores of Beules workinge miracles/ to go out vnto the Kinge of the earth/ and of the whole world/ to gather them to the battell of the great day of God almighty. Beholde/ I come as a thefe/ happie is he that watcheth/ and keepd his garmentes/ lest he be found naked/ and men schio hylehimselfe. And he gathered them together into a place/ called in the Hebrew tongue Armageddon.

11. 15. id.

Luc. 31. c.

ij. Th. 1. o. a

ij. Th. 1. o. b

ij. Th. 1. o. c

¶ And the seuenth angel poured oute his vial into the ayre. And there came a greete voyce out of heauen from the seate sayinge: It is done. And there folowed weeces/ thoudinges/ and lyghynginges/ and there was a greete

D

greete

## The Reuelacion of S. Iohn.

greete earthquake/such as was not since men were upon earth/so mighty an earthquake as so great. And the great citie was deuoided into the partes. And the citie of nations fell. And great Babylon came in remembrance before God/so geue vnto her the cuppe of wyne of the fiercenesse of his wrath. And every she fledde awaye/and the mountaines were not found. And there fell a great haile/ as it had ben valented out of heauen vpon the men/and the men blasphemed God/ because of the plague of the haile/for it was greates/and the plague of it was sore.

The X V I I Chapter.

**A**nd there came one of the seuen aungels/ whiche had the seuen vialles/ and talked with me/ sayinge vnto me: Come I will shewe thee the iudgement of the great whore/ that stierth vpon many waters/with whom the kynges of the earth haue committed whoredomes/and the inhabitants of the earth are bounden with the wyne of her fornication. And he caried me away into the wyldernesse in the sperte. And I sawe a woman sitty vpon a rose coloured Beast/ full of names of blasphemie/ whiche had seuen heades/ and ten hornes. And the woman was arrayed in purple and rose coloure/ a vested th gold/precious stones/and pearles/and had a cuppe of golde in her hande/full of abhominacions/and filthinesse of her whoredome. And in her foreheade was a name written/ a mystery: great Babylon the mother of whoredome/and abhominacions of the earthe.

**A**nd I sawe the wyfe dyonke with the bloude of sainctes/and with the bloude of witnesses of Iesu. And when I sawe her/ I wounded with greete maruaile.

And the aungell sayde vnto me: wherefor maruailest thou? I will shewe thee the mystery of the woman/ a of the Beast that beareth her/whiche hath seuen heades/ a ten hornes. The Beast that thou seest was/is not/ a shall ascende out of the bottomlesse pye/ a shall go into perdition/and they that dwell on the earth shall wonder/ (whose names are not written in the booke of life from the beginninge of the worlde) when they beholde the Beast that was/is not. And here is a mynde that hath wisdome.

The seuen heades are seuen mountaynes/ or on the whiche the woman stierth: they are also seuen kynges/ whose arc fallen/ and one is/ a the other is not come. When he cometh/ he must continue a space. And the Beast that was/is not/ is euen the egge/and is of the seuen/and shall go into destruction. And the ten hornes which thou sawest/ are ten kynges which haue not yet receaued the kyngdome/ but shall receaue power as kynges at one houre with the Beast. These haue one mynde/ a shall geue their power and strenght vnto the Beast. These shall fyght with the lambe/ and the lambe shall ouercome them. For he is Lord of all lordes/ a kyng of all kynges/ and they that are on his syde/ are called/ and chosen/ a faithful.

And he sayde vnto me: The waters which thou sawest/ where the whore stierth/ are people/ a folke/ a nations/ and kynges. And the ten hornes whiche thou sawest vpon the Beast/ are they which shall hate the whore/ and shall make her desolate/ and naked/ and shall eate her flesh/ a burne her with fyre. For God hath put in their hartes/ to fulfill his wyll/ a to do with one consente/ for to geue her kyngdome vnto the Beast/ vntill the wordes of God be fulfilled. And the woman which thou sawest/ is that great citie which reigneth ouer the kynges of the earth.

The X V I I I Chapter.

**A**nd after that I sawe another aungell come doune from heauen/ hauinge greete power/ and the earth was lightened with his brightnesse. And he cryed mightily with a strong voice sayinge: She is fallen/ she is fallen/ euen greete Babylon/ and is become the habitation of devyles/ a the boldc of all foule spertes/ and a cage of all vnclenche and hateful spydes: for all nations haue dyonken of the wyne of the wrath of her whoredome. And the kynges of the earth haue committed fornicacion with her/ and her marchauntes are waxed ryche of the aboundance of her pleasures.

And I herde another voyce from heuen saye: Come awaye fr om her my people/ that ye be not partakers of her synnes/ lest ye receaue of her plague. For her synnes are gone vp to heauen/ and the Lord hath remembred

3po. p. b

Sani. 21  
2po. p. a

San. 11  
2po. p. c

2po. p. b

2sa. 17  
Jer. 13

2po. p. b

B  
Gen. 11  
2sa. 14

11  
Co. 13

had her wickednesse Reward her euen as she  
 hath rewarded you; and geue her Double ac-  
 cordinge to her woikes. And poure in Double  
 to her in the same cup; whiche she filled vnto  
 you. And as muche as she glorified her selfe/  
 and lysed wantonly; so muche poure ye in for  
 her of punishment; and sorrowe. For she saith  
 in her heart: I see I shal be a queene; and am  
 no wyddow; and shall see no sorrowe. There-  
 fore shall her plagues come at one day; death/  
 and sorrowe; and hunger; and she shall be  
 thent with fyre: for stronge is the Lorde  
 God which shall iudge her.

fi. s. v. d. a  
 ad b.  
 dan. viij. b  
 i. thes. i. b  
 iij. i. b

**C** And the fynges of the earth shall serue  
 her; and wayle ouer her; which haue commu-  
 ned foundation; and lysed wantonly with her  
 when they shal see the smoke of her burninge;  
 and shall stand asfearre of for feare of her pun-  
 nyshment; sayinge: Alas/ alas/ that greate citie  
 Babylon/ that mighty citie: for at one houre  
 is thy iudgement come. And the marchauntes  
 of the earth shal wepe and waile in them-  
 selues; because no man wyll bye theyr ware  
 any more; the ware of golde; and syluer; and of  
 precious stones; of pearle; and sylke; a purple  
 and scarlet; a all thine wood; and all maner  
 vessel of iuery; a all maner vessel of mooste  
 precious wood; a of blasse; and of yron; and  
 fenaxan; a of ioure; and of ymmentee; a fran-  
 senence; a of iure; a oyle; and fyne floure; and  
 wheat; and carell; a shepe; a boisse; a charre-  
 tes; and i. bodies; and soules of men.

fi. s. v. b  
 i. i. c. v. b  
 i. i. c. viij. b

Det. d. a

**D** And the appils that by soule lysed asfere/  
 are departed from the; and all theynges which  
 were vnto; a had in ppyce; are departed fro  
 the; and thou shalt fynde them nomore. The  
 marchauntes of these thynges which were  
 wept vnto by her; shall stand asfearre of for  
 feare of the punishment of her; weeping and  
 wailing; and sayinge: Alas/ alas/ the greate  
 citie; that was clothed in sylke; a purple; a scar-  
 let; a decked with golde; a precious stone; and  
 pearles; for at one houre so greate thyng is  
 come to naught.

ii. c. b

And euery thyn gouernour; and all they the  
 occupy shippes; a shypmen whiche wote in  
 the see; shode asfere of; a when they saw  
 the smoke of her burne; a saide: what cite  
 is this; and whiche greate citie. And they cast  
 dust on their heades; and cryed weeping; and

waylunge; and saide: Alas/ alas/ the greate  
 citie; wherein were made ych all that had shyp-  
 pes in the see; by the reason of her wares; for  
 at one houre is she made desolate.

Reioyce ouer her; thou heauen; and ye holy  
 Apostles; and prophets; for God hath geuen  
 your iudgement on her. And a myghty aun-  
 gell tose up a great stone; like a myllstone; and  
 cast it vnto the see; sayinge: with iudic violence  
 shall that greate citie Babylon be caste; and  
 shall be founde nomore. And the voyce of  
 harpers; and musicians; and of ppyres; and  
 rompettes; shall be heard nomore in the; and  
 no craftie man; (of whatsoeuer craftie be)  
 shall be founde any more in the; and the sounde  
 of a myl shall be heard nomore in the; and the  
 voyce of the thydragme; and of the thydr;  
 shall be heard nomore in the; for thy marchaun-  
 tes were pnyces of the earth. And whiche  
 inchantment were becaused all nactiounes/  
 and in her was founde the floude of the pro-  
 phetes; and of the saintes; and of all they  
 were slaine vpon the earth.

The XLX. Chapter.

**A**nd after that; I herd the voyce of much  
 people in heauen; sayinge: Alleluia. Sal-  
 uation; and glory; and honoure; a power be  
 ascribed to the Lorde oure God; for true  
 and righteous are his iudgements; because  
 he hath iudged the greate whore; (whiche hath  
 corrupted the earth with fornication;) and  
 hath awenged the bloude of his seruantes  
 of her hande. And agayne they sayde: Alle-  
 luia: † And synke reste up for euermore. †  
 And the ynn; elders; and the iij. bestles; sit  
 vnto; and wooshypped God; that sat on  
 the frate; sayinge: Amen/ Alleluia. And a  
 voyce came out of the frate; sayinge: Praise  
 oure Lorde God; all ye that are his ser-  
 uantes; and ye that feare him; both small  
 and greate.

And I herd the voyce of muche people;  
 much as the voyce of many waters; and as  
 the voyce of stronge bondingens; sayinge: Alle-  
 luia; for God omnipotent; reigneth; let vs  
 be glad; and receyue; and geue honoure to him  
 for y marriage of the lambe; is come; and his  
 wyfe made her selfe ready. And to her was  
 graunted; that she should be araid with pure  
 and goodly sylke. (As for the sylke; is the  
 righteous)

## The Revelation of S. Iohn.

**Luce. xiii. b** righteousnesse of sainctes. And he saide vnto  
 me: Blessed are they which are called vnto  
 to the Lambes supper. And he saide vnto me  
 these are the true sayings of God. And I sat  
 at his feet to wryttes him. And he said vnto  
 me: Se thou do it not. For I am thy fel-  
 lowe (seruant/ and one of thy brethren/ and  
 of them that haue the testimonye of Iesus-  
 Christ: by Whom God. For the testimonye of Iesus is  
 the spere of prophete. And I sawe heauen  
 open/ and beholde/ whyt hoise/ and he that  
 sat vpon him/ was called faithfull and true/ a  
 in rygheousnesse. Byd the iudge/ a make Bar-  
 rail. His eyes were as a flame of fyre/ and  
 on his head were many crownes/ and he had  
 a name wyrtten/ that no man knowe but him  
 selfe. I And he was clothed in a vesture dypt  
 in blood/ and his name is called the woode of  
 God. And the warriours which were in hea-  
 uen/ shewed him vpon whyt hoise/ dorb'd  
 with whete and pure sylke/ I and oute of his  
 mouth went a sharpe swerde/ that with it he  
 shoulde smyte the heathen: I And he shall  
 rule them with a rodde of yron/ and he rode  
 the wynter of the fearcensse/ and the wrath  
 of almyghty God. And hee on his vesture/  
 and on his thygh a name wyrtten: I Byng  
 of all kynge/ and Lord of al lordes.  
**2 Apo. xxi. c** And I sawe an angel stande in t Sunne/  
 and he cryed with a loude voyce/ sayinge to al  
 the folkes that sye by the myddes vnder the  
 heauen: Come and gather youre selues toge-  
 ther vnto the supper of the greete God/ that  
 the maye eat the flesch of fynges/ and of high  
 captaynes/ and the flesch of myghty men/ and  
 the flesch of hoises/ and of them that sye on  
 them/ a the flesch of all freemen/ and bondmen/  
 both of final and greete. And I sawe the best  
 a the fynges of the earth/ and their warriours  
 gathered together/ to make battail aganste  
 him that sat vpon the hoise/ and aganste his  
 folowers.  
 And the bestle was taken/ and with him  
 that fals prophet that wrought myracles. Be-  
 fore him/ with the whiche he deceaued them  
 that receaued the bestles marke/ and them  
 that receaued his image. I These both were cast  
 quete into a poude of fyre/ burninge with  
 the same fyre/ and theyr names were slayne  
 in the booke of the liuynge. And he that sat vpon the

hoise/ whiche swerde procedeth oute of his  
 mouth/ and all the folkes were filled with  
 their fleshe.

### The XX. Chapter.

**1** And I sawe an angel come downe fro  
 heauen/ hauinge the keye of the bottom-  
 lesse pyt/ and a greete chayn in his hande.  
 I And he roke the dragon that olde serpente  
 which is the deuell and Sarbanas/ and he  
 bounde him a thousand yeres: and call him  
 in the bottomlesse pyt/ and he bounde him/ a  
 fet a feale on him/ that he shoulde deceaue the  
 people no more/ tyl the thousand yeres were  
 fulfilled. And after that must he be loosed for  
 a lytel season.

**2** And I sawe scates/ a they sat vpon them  
 a the iudgement was geuen vnto them: and  
 I sawe foules of them that were sebeded  
 for the wrytse of Iesu/ and for the woode of  
 God: which had not wrytshipped the bestle/  
 neither his image/ neither had taken his  
 marke vpon them for heade/ or on their han-  
 des/ and they lyued and raigned with Christe  
 a thousand yeres: but the other of the dead  
 men lyued not againe/ vntill the thousande  
 yeres were fulfilled. This is that first resur-  
 reccion. Blessed and holy is he that hath part  
 in the firste resurreccion. On sude hath the  
 seconde death no power/ but they shalbe the  
 pccles of God of Christ/ and shall raigne  
 with him a thousande yeres.

And when the thousande yeres are cym-  
 red/ Sarban shalbe loosed out of his pynon/  
 and shal go out to deceaue the people/ whiche  
 are in the fourt quarters of the earth/ I Gog  
 and Magog/ to gather them together to bat-  
 tle/ whose nombre is as the sande of the see:  
 a they wente vpon the plaine of the carthe/ a  
 compassed the kyntes of the sarnetes about/  
 and the beloued cene/ a fyre came downe from  
 God out of heauen/ a deuoured them: I a the  
 deuell that deceaued them/ was cast into a  
 lake of fyre a byrstone/ where the bestle and  
 the fals prophet were/ and shalbe tormentid  
 here a night for euermore.

**3** And I sawe a greete whete feere/ a hym  
 that sat on it/ from whose feete flete away both  
 the carth a heauen/ a their place was nomme  
 found. I And I sawe the dead/ both greete a  
 small/ stand before God. And the booke were  
 opened

Job. iii. b  
 ii. Pr. 4. b

Dan. vi.  
 Apo. vi.

Ez. xxxii.  
 a xxx. a

Dan. vii.  
 Apo. vi. f  
 Mat. xxi.

Dan. xii.

opened/and another boke was opened/ which is the boke of life/and the dead were iudged of thos things which were writen in the boke according to their dedes:and the sic gaue vpon her dead/ which were in her/and dead and hell deliuered vpon the dead/whiche were in the/ T and they were iudged every man according to his dedes. And death and hel were cast into the lake of fyre. This is the seconde death. And whosoeuer was not founde wyrtten in the boke of life/was cast into the lake of fyre.

The XXXI. Chapter.

**I** And I saw a new heauen a new earth. For the first heauen/ & the first earth were vanisbed away / and there was nomore seyn. And I Iohn saw that holy cyne newe Jerusalem come downe from God out of heauen/ prepared as a bride garnisbed for her house band. And I herde a greate voyce frō h̄ciatē sayinge: h̄bolde the tabernacle of God it is in me/ and he will dwell with the. And thei shall be his people / and God hym selfe shall be with them/and shall be their God. T And God shall wype awaye all teares from their eyes. And there shall be nomore death / neyther sorrowe/neyther shall there be any more paine/ for the olde thinges are gone: And he that sat vpon h̄ciatē sayde: T Beholde / I make all thinges newe. T And he sayde vnto me: wyte/for these wordes are faithfulfull and true.

And he sayde vnto me: io Bone. T I am

Alpha and Omega/ the beginninge and the ende. I will geve to hym that is a thirst of the well of the water of life freely. He that over cometh/shall inherit all thinges. T I will be to God/a he shall be my sonne. But the fearefull and unbelcuinge / and the abhominable/ and murderers/and whomongers/and fornicers/and idolaters/and all lyars/ shall haue thery part in the lake of fyre that burneth with fyre and brimstone/which is the seconde death.

And there came vnto me one of the seuen angles / which had the seuen vialles full of the foulest plagues: and talked with me sayinge: Come/ I will shew the h̄ciatē/ h̄ciatē wyse. And he caried me awaye in h̄ciatē to a great and an hie mountayn / and he shewed me the great cyne / holy Jerusalem/ descēdinge out of heauen from God/hauinge the brightnesse of God. And persyminge was lyft vnto a

stone most precious/and as a Iaspur/ clear as cristall/and had great and hie walls/ and had fforty gates/ and at the gates twelfe angles/and names written: whiche are the twelfe tribes of Israel: on the East part the gates/ and on the North syde the gates / and towarde h̄ciatē the gates/ and on the West syde the gates: & the wall of the cyne had twelfe foundationes/ and in them the names of the lames twelfe Apostles.

T And he that talked with me/ had a golden reede to measure the cyne/ withal/ and the gates thereof/ and the wall thereof. T And h̄ciatē was buyldt foure square / & the length was as large as the bredth of it / and he measured the cyne with the reede twelfe thousand furlonges: and the length and the bredth / and the height of it were equal. And he measured the wall thereof an cubit/ cubits/ after h̄ciatē measure of a man/ which the angel had. And the buylding of the wall of it was of Iaspur. And the cyne was of pure gold / lyft vnto cleare glasse / and the foundationes of the walles and of the cyne were garnysbed withall manner of precious stones. The first foundation was a Iaspur/ the seconde a Sapphyre/ the thyrde a Calcedony/ the fourth a Smaragde/ the fyfth a Sardonyx/ the syxte a Sardos/ the seventh a Chrysolite/ the eyght a Berall/ h̄ciatē a Topas/ the tenth a Chrysolopasol/ the eleuenth a Iacint/ the twelue an Amethyst.

And the twelfe gates were twelfe pearles/ and every gate was of one pearle/ and h̄ciatē the well of the cyne was pure gold / as a thosome/ h̄ciatē yunge glasse. And I sawe no temple therein. For the Lord God almyghty and the lambe to the temple of it / and the cyne had no mebe of the Sunne/ neyther of the Moone to lighten it. For the brightnesse of God doth lyghte it: and the lambe is the light of it. And the people which are saved/ shall walke in h̄ciatē lighte of it: and the fingers of the carth shall buyge theyr glory vnto it. T And the gates of it shall not be shut by daye. For there shall no nighte come. T And there shall enter into it none vnclene thinge / neyther whosoeuer woyleth abhominacion/ io maketh lyas: but they which are wyrtten in the lames boke of life.

The XXXII. Chapter.

aa 2nd





The Table of the Sondayes.

**This is the Table**  
**wherein ye shall fynde**  
**the Epistles and the Gospels/**  
 after the vse of Salisbury.

**L**et vs fynde them the soner: so shal ye see after these Capital letters by name: A. B. C. D. Whiche stande by the syde of the booke alwayen. On in the letter there shal ye fynde a **T** where the Epistle or the Gospell begynneth: a where the ende is / there shal ye fynde an halfe crosse **K**.

**The fyrst lyn in thys Table is**  
 alwaye the Epistle/and the seconde  
 lyn is alwaye the  
 Gospel.

**¶ On the i. sonday in Advent**

Roma. iiii. **B** And for so much as we  
 Mat. xxi. **A** When they drew nye.

**¶ On the wednesdays**

Jacob. v. **B** Be patient therefore  
 Mar. i. **A** Thys is the begynninge

**¶ On the frydaye**

Esay. li. **A** Herken vnto me  
 Mar. vi. **A** In those dayes

**¶ On the ii. sondaye in Advent**

Roma. xv. **A** Whatsoeuer thynges  
 Luce. ii. **C** And there shalbe tokens

**¶ On the wednesdays**

Isa. viii. **A** Thus saith the Lorde  
 Mar. xi. **B** Verely I saye vnto you

**¶ On the frydaye**

Esay. lx. **B** I will see wretchedmen  
 Job. i. **B** Iohn bare witness

**¶ On the iii. sondaye in Advent**

i. Corin. iiii. **A** Let every man  
 Mar. xi. **A** When Iohn beynge in

**¶ On the wednesdays**

Esay. ii. **A** This is the worde  
 Luce. i. **B** And in the fyfte moneth

**¶ On the frydaye**

Esay. xi. **A** There shall come a rodde  
 Luce. i. **B** And Mary arose

**¶ On the iiij. sondaye in Advent**

Philip. iij. **A** Reioyce in the Lorde  
 Joan. i. **B** And this is the recorde

**¶ On the wednesdays**

Jod. i. **E** Be glad then  
 Luce. vi. **B** And this fame

**¶ On the frydaye**

Isa. vi. **B** Be glad and reioyce  
 Mar. viii. **B** Take heed and beware

**¶ On the thursdays**

Roma. j. **A** Daule the seruante  
 Mar. j. **C** The birth of Christ was

**¶ In Christmasset nyght at the first masse**

Titum. ii. **B** For the grace of God  
 Luce. ii. **A** It fortuneth at the same

**¶ At the ii. masse**

Titum. vi. **A** But after the kyndnesse  
 Luce. ii. **C** The shepherdes seide

**¶ At the thyrde masse**

Hebr. j. **A** God in ymme past  
 Joan. i. **A** In the begynninge was

**¶ On S. Steuens daye**

Act. vi. **B** Steuens full of fayth  
 Mar. xii. **E** Therefore beholde / I sende

**¶ On S. Iohn Euangelists daye**

Lech. xv. **A** He that searcheth God  
 Joan. xxi. **B** So lowe me

**¶ On the Childermisset daye**

Apoca. xiiii. **A** And I lokyd / and lo! a labe  
 Mar. ii. **C** Beholde / the aungel of the

**¶ On the sondaye after Christmisset**

Galat. iiii. **A** But I saye as longe as  
 Luce. ii. **E** And his father a mothyce

**¶ On the nyghte yearde daye**

Titum. ii. **B** For the grace of God  
 Luce. ii. **C** And when thyghte dayes

**¶ On the twelfte euen**

Titum. ii. **B** For the grace of God  
 Mar. ii. **B** When Herode was dead.

**¶ On the twelfte daye**

Esay. li. **A** Get thee vp by tymes  
 Mar. ii. **A** When Iesus was boine

**¶ On the iij. sonday after xij. daye**

Esay. xli. **A** O Lorde I thanke the  
 Joan. i. **B** The nyghte daye after Iohn

**¶ On the iiij. sonday after xiiij. daye**

q q q Rom.

## The Table for the Sondayes.

Roma. vii.	A	Beholde you brethren	Exod. xx.	On the wednesday
Luce ii.	F	And when he was twelfe	Mat. xv.	B Honour thy father
	On the iij.	sonday after xij. day.		A Then came vnto him
Roma. ii.	A	Like as we haue many		On the fridaye
Joan. ii.	A	And vpon the thirde daye	Num. xx.	A And the congregation had
	On the iij.	sondaye after xij. day.	Joan. iiij.	A Then came he into a cyrie
Roma. ii.	E	Be not proude in your owne		On the iij. sonday in lent
Mat. viii.	A	When he was come vnto	Gal. iij.	E For it is written that
	On the v.	sonday after xij. day.	Joan. vi.	A After this wente Iesus
Roma. viij.	B	Take nothinge to any ma.		On the wednesday
Mat. xiiij.	E	And he entred into a shyp.	Mat. j.	E And Exod. xxxij. D
	On the vi.	sonday after xij. day.	Joan. ix.	A And Iesus passed by
Colos. iij.	B	Now therfore as the electe.		On the fridaye
Mat. xij.	D	The kyngdom of heauen.	ij. Reg. xvij.	E And after these actus
	On Septuagesima sonday.		Joan. xi.	A There laye one sicke
j. Cor. ix.	D	Know ye not y the which		On the v. sondaye in lent
Mat. xx.	A	The kyngdom of heauen is	Heb. ix.	B But I must bringe an
	On Septagesima sondaye		Joan. viii.	D Which of you can rebuke
ij. Cor. xi.	E	Ye suffer faules gladly		On the wednesdaye
Luce viij.	A	More than much people	Luce. xij.	A And the Lorde talked
	On Quinquagesima sondaye		Joan. y.	E It was the dedication
j. Cor. xiiij.	A	Though I speake with		On the fridaye
Luce xvij.	D	He toke vnto him the xij.	Jerem. xvij.	E Lorde/all they that fors
	On Thwentysondaye		Joan. xi.	E Then the hyghe priestes/a
Jos. ij.	E	And now therfore sayeth		On the Palm sondaye
Mat. xij.	B	Mercouer when ye fast.		On the wednesdaye
	On the fridaye		Philip. ij.	A Let the same mynde be
Exa. lviij.	A	And therfore crye nowe	Mat. xxvi.	A Ye knowe what after two
Mat. v.	E	Ye haue herde howe it is		On the wednesdaye
	On the first sondaye in lent.		Exa. liij.	A Lorde/who groweth etc.
ij. Cor. vj.	A	We as helpers therfore	Luce xxij.	A The staff of sweet bread
Mat. iij.	A	Then was Iesus led		On good fridaye
	On the wednesdaye		Exod. xij.	A The Lorde sayde vnto
Exod. xxxij.	E	And iij. Reg. xij. A	Joan. xviij.	A When Iesus had thus
Mat. xi.	D	Then answered terrayne		On Easter euen
	On the fridaye		Colos. iij.	A If ye be ryfen now
Exod. xviij.	E	Thus sayeth the Lorde	Mat. xxviij.	A Vpon the cuningage of the
Joan. v.	A	Afterward ther was a		On Easter day
	On the seconde sondaye in lent		j. Cor. v.	B Dourge out therfore
j. Thessa. iij.	A	Furthermore we besche	Mat. xvi.	A And when the Sabbath
Mat. xv.	E	And Iesus wente oute		On the Mondaye
	On the wednesday		Actu. x.	D Peter opened his mouth
Psal. xli.	D	In the dayes of Gester	Luce xxv.	B And beholde /two of them
Mat. xx.	B	And Iesus wente vp to		On the tuesdaye
	On the fridaye		Actu. xij.	E Ye men a brethren /ye chil
Gen. xxviij.	A	Josiph sayde vnto his	Luce xxv.	E Iesus bym selfe stode in
Mat. xij.	D	Heare another parable		On the wednesdaye
	On the iij. sondaye in lent		Actu. iij.	B Ye men of Isracl/why
Exod. v.	A	Be ye the folowers	Joan. xxi.	A After that Iherem Iesus
Luce ij.	B	And he boue out a treul		On the thursdaye
			Actu. viij.	E But the sungel of j. Lorde

## The Table for the Sondayes.

Job xx.	B To for Marye/the stode On the frydaye.	Actu. ii.	B Then stode Peter vp E No man can come vnto On the saturdaye
1. Pet. 4.	E Chull also suffred for Mat. xxviij. E Then the eleven Disciples On saterdaye	Actu. viij.	A Then came Dphilippe in Luce. ix.
1. Pet. ij.	A Wherefore laye asyde all Job. xx.	Actu. x.	E Ye men of Israell heare Luce. v.
1. Job. v.	A For all that is borne of Job. xx.	Act. xij.	E And it fortuned vpon a On the saterdaye
1. Job. xx.	E The same Sabbath as On the ij. sonday after Easter	Act. xij.	E On the Sabbath following Luce. iij.
1. Pet. 4.	E Chull also suffred for Job. 3.	2. Pet. iij.	A After this I lofed/ and he Job. ij.
1. Pet. ij.	B I am a good shepberde On the ij. sondaye after Easter.	2. Pet. iij.	A There was a man of the On corpus Christi daie
1. Pet. ij.	B Dearly Beloued/ I beseeche Job. xij.	1. Cor. ij.	E That which I belicued Job. xij.
1. Job. xij.	B After a lytic wyble/ and ye On the iij. sonday after Easter	1. Cor. xij.	F For my fleshe is the very On the ij. sondaye after trinite sondaye
Jacob. ij.	B Euery good gyfte Job. xxi.	1. Job. iij.	E God is loue Luce. xvi.
Job. xxi.	A But now I go vnto him. On the v. sonday in the crosse daie.	Luce. xvi.	E There was a certaine On the ij. sondaye after Trinite
Jacob. ij.	E And se that ye be deiers Job. xxi.	1. Job. iij.	B Maruayll not my brethren Luce. xvi.
Job. xxi.	E Verely verely/ ac. If ye On the Mondaye.	Luce. xvi.	B A certaine man made a On the ij. sondaye after trinite
Jacob. v.	E Knowlege youre faults Luce. xj.	1. Pet. v.	A Submitte youre selues Luce. xj.
Luce. xj.	A Whiche of you is it that On the iiii. sondaye.	Luce. xj.	A There reforted vnto him On the iij. sondaye after trinite
1. Tim. 4.	A Ieschoue therfore Mat. xxi.	Rom. viij.	E For I suppose that the Luce. xj.
Mat. xxi.	E And Iesus sat ouer a On the wednesdays.	Luce. xj.	E Be ye therfor mercifull On the v. sondaye after trinite
2. Cor. iij.	E The multitude of them/ that Job. xxv.	1. Pet. iij.	B But in conclusion be Luce. v.
Job. xxv.	A These thinges spake Iesus On the ascension daye.	Luce. v.	B It came to passe/ that the On the vj. sondaye after trinite
Actu. i.	A The first tuesdaye beare Mat. xxvi.	Rom. vi.	B Know ye not/ that bolde Mat. v.
Mat. xxvi.	B In the last/ as the eleven On the sondaye after Ascension daie.	Mat. v.	B For I saye vnto you On the viij. sondaye after trinite
1. Pet. iij.	B Be ye therfore sober and Job. v.	Rom. vi.	E I wyll speake greifly Mat. viij.
Job. v.	E But whan the consouler On whisfouwen.	Mat. viij.	A In the same tyme whan On the viij. sondaye after trinite.
Act. xij.	A But it fortuned whan Job. xiiij.	Rom. viij.	B Therfore berben we Mat. vj.
Job. xiiij.	B If ye loue me/ kepe my On whisfondaie.	Mat. vj.	B Beware of false prophetes On the ij. sonday after trinite
Actu. 4.	A And whan the whisfondaie Job. xiiij.	1. Cor. x.	A We shoulde not lust after Luce. xv.
Job. xiiij.	E He that loueth me/ will On the Mondaye.	Luce. xv.	A He saide also vnto his On the ij. sondaye.
Actu. 5.	E And he commaunded vs to Job. ij.	1. Cor. x.	A Ye knowe that ye were Luce. xij.
Job. ij.	E For God foloued the On the Tuesdaye.	Luce. xij.	E And whan he was come On the ij. sondaye
Actu. viij.	B Whan the Apostles which Job. 3.	1. Cor. x.	A I beclare vnto you brethren Luce. xiiij.
Job. 3.	A Verely verely/ ac. He that On the wednesdays.	Luce. xiiij.	B And vnto certaine wyche

## The Table for the Sondayes.

**q Cor. iiij.**    **A** Such trust haue we  
**Marc. viij.**    **S** And whan he went oute  
**Galat. iij.**    **E** To Abraham and his seds  
**Luce. x.**        **B** Blessed are the eyes  
**Galat. v.**     **O**n the xiiij. sondae.  
**Luce. xviij.**    **E** I saie: walke in the  
**B** And it fortuned whan he  
**O**n the xv. sondae  
**Galat. vi.**    **I** If we lye in the spere  
**Mat. vij.**      **E** No man can serue two  
**O**n the xviij. sondae.  
**Eph. iij.**      **B** Wherefore I besee thes  
**Luce. xij.**    **B** And it fortuned a fere  
**O**n the xxij. sondae  
**Eph. iij.**      **A** Therefore which am physio.  
**Luce. xiiij.**    **A** And it fortuned þ he came  
**O**n the xxviij. sondae  
**i. Cor. j.**      **I** Thanke my God alwaies  
**Mat. xxij.**    **S** Whan the Phariseo herde  
**O**n the xxx. sondae  
**Eph. iij.**      **E** But he yere newed in the  
**Mat. ix.**      **A** Then entred he into a  
**O**n the xxx. sondae.  
**Eph. v.**      **B** Take hede therfore howe  
**Mat. xxij.**    **A** The kingdome of heauen  
**O**n the xxxij. sondae  
**Eph. vi.**      **B** Finally my thetten/þe  
**Job. iij.**      **F** And there was a certaine  
**O**n the xxxij. sondae  
**Pbil. j.**      **A** I thanke my God  
**Mat. xxviij.** **E** Therefore is the kingdome of  
**O**n the xxxij. sondae  
**Pbil. iij.**    **E** Brethren / þe ye þ folowers  
**Mat. xxij.**    **B** Then wente the Phariseo  
**O**n the xxxviij. sondae  
**Colo. j.**      **I** For this cause we also  
**Mat. ix.**      **E** Whyle he thus spake vnto  
**O**n the last sondae after trinitie sondae.  
**Jere. xxxij.** **A** Behold / the tyme cometh  
**Job. viij.**    **A** Then Iesus lefte vp his  
**O**n the wednesday in the Amber weke  
**afore Michaelmasse**  
**Amos ix.**    **E** Behold / the tyme cometh  
**Luce. ix.**    **F** And it fortuned as they  
**O**n the frydaie  
**Ose. viij.**    **A** Turne the now  
**Luce. xij.**    **E** And one of the  
**O**n the Saterdaie

**Feb. ix.**      **I** For that first taber.  
**Luce. xij.**    **E** He put sond this similitude  
**In the Dedication of the church**  
**Apoc. xxi.**    **A** And I þon saw that holy  
**Luce. x. p.**    **A** And he entred in / and went

**Here endeth the table of the Epistles and  
 Gospels of the Sondayes.**

## Here after foloweth the table of the Epistles and Gops

**pels which are used to be redde on  
 diuers feynctio dayes in  
 the yeare.**

**¶ On sainte Andrewes daie.**

**Rom. x.**      **B** For if a man belefe from  
**Mat. iij.**      **E** To Iesus walked by the

**¶ On sainte Nicolases daie**

**Feb. v.**      **A** For euery high priest that is  
**Mat. xxv.**    **B** Lye wyse on a certaine  
**O**n the conception of our Lady

**Eccle. xv. iij.** **E** To the wyne haue I

**Matth. j.**    **A** This is the bodde of the

**O**n sainte Andrewes the Apostle

**Eph. ij.**      **E** Now therfore ye are no

**Johan. xv.**    **E** But Thomas one of the

**O**n the conversion of sainte Paul

**Act. ix.**      **A** Saul was yet breathing

**Mat. x. p.**    **S** Then answered Peter

**O**n candlemasse daie

**Mela. ij.**    **A** Behold / I will sende my

**Luce. ij.**    **S** And whan the dayes of

**O**n sainte Mathias the Apostle daie

**Act. j.**      **E** And in those dayes Peter

**Mat. xi.**    **E** At the same tyme Iesus

**O**n the daie of the annuntiation / or

**grettings of our Lady**

**Esa. vij.**    **B** God spake vnto Ihas

**Luce. j.**      **B** And in the xij. moneth

**O**n sainte Georges daie

**Jacob. j.**    **A** My brethren / countreit

**Johan. xv.**    **A** I am a true wyne

**O**n sainte Marke the Evangelist

**Eph. iij.**    **A** Vnto euery one of vs is

**Johan. xv.**    **A** I am a true wyne

**O**n sainte Philippe and Jacobs

**Sap. v.**      **A** Then shall the ryghteous

## The Table for the Holy dayes.

Job xxxij.	A	And he saide vnto his wife.	Eccl. xxij.	B	In all these thinges aske
		The fyndinge of the crosse	Luc. x.	B	Is ordained as they were
Galat. v.	B	I haue trust towarde			On sainte Bartholomewes daye
Joban. iij.	A	There was a man of	Leuit. ij.	C	Now therefore ye are no
		On the nauite of sainte Iohn Baptist.	Luc. xxij.	B	There rose a stye also
Esai. xlii.	A	Hee sen vnto me			On the nauite of saine Lady
Luc. i.	f	Elizabeths time was come	Eccl. xxij.	C	To the tyme haue I
		On sainte Peters and Pauls daie	Mat. j.	A	This is the bolke of the
Act. ij.	A	In the tyme Herode			On the exaltacion of the crosse
Mat. xxj.	C	When Iesus came into	Galat. v.	B	I haue trust towarde
		In the commemoration of S. Paul	Job. xij.	S	Now goeth the iudgemente
Galat. j.	B	I cernseye you Berthien a'l			On sainte Marthe the Apostles daye
Mat. x. x.	C	Then answered Peter	Leuit. j.	B	The similitude of the foure
		On the visitacion of our Lady	Mat. ij.	B	And as Iesus passed
Leuit. ij. a	A	I am the floure of the felde			On sainte Michaels daie
Luc. i.	S	And Mary arose in those	Apoc. j.	A	And he first and shewed
		On sainte Mary Magdalens daye	Mat. xviij.	A	At the same tyme came
Deu. xxij.	B	Who so synde than honest			On sainte Luke the Euangellist daie
Luc. viij.	S	And one of the Pharisees	Leuit. j.	B	The similitude of the foure
		On sainte James the Apostles daie	Luc. x.	A	Afterwarde the Lorde
Leuit. ij.	C	Now therefore are ye no			On sainte Simon and Judas daie
Mat. xx.	C	Then came vnto him the	Rom. viij.	S	But sure we are
		Petri ad vincula	Job. xv.	B	This is my commaunde.
Act. xij.	A	At the same tyme layed			On all halowe daye
Mat. xviij.	B	Then came Iesus into	Apoc. vij.	A	And I fame another asspell
		On the transygur. of our Lorde	Mat. v.	A	When he saue the people
ij. Pet. i.	C	For we followed not			On all soule daie
Mat. xviij.	A	And after ij. x. dayes	ij. The. iij.	B	We wolde not Berthien
		On the name of Iesus daie	Job. ij.	C	Then saide Martha vnto
Act. iij.	A	Peter fil of the holy spouste			On sainte Katherine daie
Mat. j.	C	Whye he thus thought	Eccl. i. xxxj.	A	I thanke the O Lorde
		On sainte Laurens daie	Mat. xij.	E	Againe the kyngdome
ij. Cor. ix.	B	This I thinke: that he			
Job. xij.	C	Verely as crept: the tre			
		On the Assumption of our Lady			

The ende of this table.

## To the honour and prayse of God/ was this

Byble printed and fynished in the ycare of our  
 Sauour Iesu Chyust M. D. L. the  
 xxj. daye in the month  
 of August. *ad. linc.*